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THEOSOPHICAL REVIEW

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ON THE WATCH-TOWER

Rip van Winkle

IT is quite refreshing to take up Mr. Podmore's book, *Studies in Psychical Research*, and to find therein the fine old style of the arguments of twenty years ago. If one could take it as a pronouncement of the Psychical Research Society itself one would feel that, like the Bourbons, it had learned nothing and forgotten nothing; but this would be unfair to the Society, as it has members like Mr. Myers and Dr. Hodgson, who have learned much, to say nothing of Professor Lodge and Sir William Crookes, who do not require to forget. The world has marched so far into Borderland during these last twenty years, so much progress has been made by impartial and thoughtful people, the tone of society has so changed from an attitude of ridicule to one of courteous attention, that it is most useful to have a work that marks the point to which scepticism rose when the middle-aged among us were young, and thus serves as a sign-post from which the advance of thought may be measured. Mr. Podmore has certain cut-and-dried explanations on which he rings the changes —hallucinatory illusions, telepathy, fraud—and if the facts do not fit in with these, then so much the worse for the facts. "The unconscious heritage of a pristine animism" explains much and

is full of comfort; it sounds so scientific that the admiring reader fails to observe that it is meaningless.

* * *

A FEW instances will serve to show Mr. Podmore's value as a guide in psychical research. For the phenomena shown by Mr. Home, and borne witness to by Lord Adare, the Master of Lindsay, and other unimpeachable witnesses, Mr. Podmore "can suggest but one plausible explanation," "short of admitting the phenomena to be genuine," and that he will not allow: "the witnesses were to some extent hallucinated." Mr. Home took out coals from a fire with his hand protected by some non-conducting substance, and this "suggestion" made the witnesses see the recorded wonders; he stretched himself to his full height, and this "suggested" the elongation alleged to have occurred; he put his head and shoulders out of the window, and this "suggested" the hallucination that he floated out of one window and back through another. As to Mr. Stainton Moses, there are three "possible explanations" of his manifestations: a new force, conscious and deliberate fraud, and that Mr. Moses "did them in some state in which he was not wholly responsible for his actions." Mr. Podmore wavers between the second and the third, but on the whole inclines to the third—in words. His account, however, is so coloured as to convey the impression that personally he believes in continued "fraudulent ingenuity." One suspects Mr. Podmore of labouring under a continual hallucination when one finds him pouring forth venomous insult of this kind on such a man as Stainton Moses. "Apart from the moral difficulties involved, there is little or nothing to forbid the supposition that the whole of these messages were deliberately concocted by Mr. Moses himself, and palmed off upon his unsuspecting friends." But no isolated sentences can convey the idea of the malicious setting of the whole account. The malice is not intentional; it is the ponderous incapacity to see and understand the principles underlying the whole case, and the purblind ingenuity which twists all the facts to fit a pre-conceived idea, that make Mr. Podmore regard all men as knaves whose experiences are out of the common. What can be said of a man, who can write;

Invincible Ignorance

"It may be concluded then that . . . . . we should not be justified in assuming any other cause for the physical phenomena of Spiritualism than fraud, eked out possibly on rare occasions by fraudulently suggested hallucinations"—save that his insults must be regarded as the outcome of invincible ignorance? Mr. Podmore, being what he is, finds Madame Blavatsky "very much of an enigma." That is probable, but his lack of understanding does not justify him in saying: "She began life, it is true, as an adventuress; and must have obtained at least bread and cheese by her theosophical ventures." Mr. Podmore knows, cannot avoid knowing, that his statement is not only coarsely insolent but demonstrably false. Mme. Blavatsky's noble birth has been established by verified documents, and her father is known to have supplied her with large sums of money; her gifts to the Society are printed, and verified by the auditors' reports. It is true that with the selfless generosity which renders her an enigma to many, she gave with both hands while she had to give, and in the last years of her life was supported by her private friends—never by the Society. But this fact scarcely concerns Mr. Podmore. Theosophists will guess that he re-tells the whole Coulomb story, and omits any reference to the refutations published at the time, and they will be able to rate his opinion at its true value in the light of his general attitude. Where everyone is painted black—except Mrs. Piper, who is left grey in deference to Dr. Hodgson—the effect of light and shade is lost, and one would as soon accept Mr. Podmore's report on a person above the commonplace, as one would take the character of a saint from the Devil's Advocate. We are against our will reminded of Vivien, whose tongue raged like a fire among the noblest names,

. . . . . till she left,
Not even Lancelot brave, nor Galahad clean.

But enough of Mr. Podmore. Fossils possess an antiquarian interest, but for the most part it is best to let the dead bury their dead.

* * *

The *Newcastle Daily Chronicle* contains the following letter:

Borderland again

I am an officer of the Tyne and Tees Brigade, lately commanded by the lamented Sir Henry Havelock-Allan. A day—or so—previous to the news of his death arriving in this country, a strange thing, which I will now relate, happened.

When I joined our luncheon circle at the Collingwood at the usual time, one of the friends at the table remarked that I looked pale and seedy. To this I replied that I had had a fearful dream about Sir Henry Havelock-Allan. Further accosted, I said that I dreamt I was in India—where, by the way, I have never been—in a wild, lonely mountainous district, reminding one of the Naerodal in Norway. I suddenly heard a groan of agony, and saw our Brigade's beloved General writhing in pain and ghastly pale. Still he spoke —in the distinct tone which we of the Tyne and Tees Brigade know so well —oh, so very well: "Is that you, Romler?" said he, who stood to attention, as always when he addressed me; "I am dying, old boy. Good-bye."

I was overcome and said no more. Some few hours after we got the news of his death. My relating the dream was heard by two fellow officers of the Brigade at the table, and also by a well-known J.P. of the county, and Sir T. J. Lipton's local head manager; so the evidence of the fact is simply conclusive.

I may add that, having been in the Brigade Camp commanded by Sir Henry seven or eight times, I knew him well, and like us all, loved him well. He always showed me the greatest kindness, and the Fifth Durham looked to him with almost ideal admiration, just as we did to our late grand Colonel J. A. Cowen. No fear of our ever forgetting those two: little chance, alas, of our ever seeing their like again.

Yours, etc.,

A. ROMLER, MAJOR, 5TH V.B.D.L.I.

Here is another piece of testimony to add to the ever-increasing number which show that man is not so limited as popular ignorance would have us believe. Another curious incident of the last month was a presentiment felt by a dairy-man that he would be shot one night when on his rounds on his farm; he mentioned this to his wife and she told others. He was shot to death a little later under the circumstances men-tioned. The man's name was Thomas Webb, and he lived at the Express Dairy Company's College Farm, Church End, Finchley. He mentioned the presentiment when reading of Mr. Terriss' death, and was shot on January 29th. Yet once more, M. Zola, the *Daily Chronicle* tells us, visited a clairvoyante in 1896, under an assumed name, and published in the *Figaro* a three-column account of what took place. "He was informed

that a terrible scandal would take place in two years' time, in which he would be involved, and in the end he would no longer be able to remain in France. A Jew, it was further foretold, would be mixed up in this affair, the effects of which would be very lasting."

* * *

THE Paris *Figaro* announces another musical prodigy. A child born in a little Roumanian village in 1882 began composing music when he was between six and seven; "he produces music as an apple-tree produces flowers," said M. Saint-Saëns. Whence brought the young Roumanian his talent—heredity, creation or rebirth?

A musical Prodigy

* * *

A TRADITION has come down from alchemical times of lamps that burned for centuries without tending; has an American inventor stumbled on the secret? Our American brothers lead in the world of invention, and it may be that one of them has given back to this century an old-time convenience. The inventor's brother—Mr. Nickum, of Logansport, Indiana—has made the following statement:

Ever-burning Lamps

> The light is contained in a round glass globe. . . . The light is a beautiful, never flickering, white light, and when the globes are once made and sealed remains constant forever thereafter. There are no wires and no electric current is used, but the light never goes out, and when not in use, can be placed in a bureau drawer or any convenient place until needed. The globe is cold; there being no loss of heat or movement from the interior to the outside. There is no possibility of a fire resulting from the use of the light, for the instant there is a crack in the globe the light will be extinguished. They can be broken in a keg of gunpowder without the slightest danger of an explosion. The nature of construction or process by which this new light is produced the inventor will not at present make public, but a light produced by the ever-present and perpetual vibration of matter is an accomplished fact, and a practical exhibition of the light will be made in the near future.

We shall await the verification of this story with interest, as there are some points in it that arouse doubt.

* * *

IN our January number we mentioned the very interesting

statements of Mr. Howard Swan as regards the relation between sound and light. He considers that his experiments will lead to the understanding of the

Sound and Form

"inter-relation between light, sound and thought," and if this be so he will show himself as one of the pioneers in the inviting Borderland not yet recognised by science. He points out that light and electricity are both modes of motion, the effects of waves in ether, and are therefore of the same nature; some forms of electricity are cool and fine, yielding light and capable of playing in the body without injuring it. May there not be, asks Mr. Swan, yet finer vibrations that will benefit the body, a secret nervous force? In search of the answer to this question, he has carried on his experiments. He has trained his mind to imagine clearly some scene, while he sat in the dark; then to push the scene further and further away, diminishing in size as it recedes, till it vanishes, and a blank is left, "blackness and space, with no thought or scene present." If this blank be observed, "faint sheets of delicate phosphorescent light" are seen, often in motion. Let the object imagined be a sunlit scene, or the sun itself:

> When this scene is afterwards pushed away and blank space is gazed upon in the dark room, it will be seen then that an appearance of faint delicate light is still left. If these appearances are watched as if they were reflections from some hidden electric lamp, behind or before the observer, it will be seen that they are in motion, sometimes slowly rotating, sometimes moving forward like smoke rings, sometimes moving in irregular forms. When the sheet is still it often has the faint tints of red, blue, and green, of the primary colours. When it moves or rotates it takes a delicate creamy filmy phosphorescent tinge. When it moves in rings it is sometimes greenish gold, and sometimes other colours. In the sense that they occur in the brain, these vortex rings are "subjective"; but inasmuch as they can be watched by the observer, if the attention is concentrated on them, much as any other dark room experiments, it is evident that to this extent they are "objective." They probably occur within the eyeball, or within the optic nerve itself.
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> Now, these rings—and this is the important point of the discovery—are sensitive to sound. Musical notes will dance and jump them into all sorts of spangles, curves, forms or spots: often they assume forms like those exhibited by Mrs. Watt Hughes in her experiments on "Voice Forms."
>
> Further, these rings or sheets of faint filmy light within the brain are

sensitive to spoken words. Words twist and turn them into various changing forms. When the words bear definite meanings they tend (at least in the author's case, and others have noticed similar effects) to assume geometric or organic forms. For instance, the word "just," slowly produced an image of two blunt triangles, with the points exactly opposite each other; "scatter," was a four-pointed star: "patience," a spiral, slowly assuming the form of a snail (emblem of patience, certainly!): words like kind, good, upright, produced certain similar movements, while words like bad, wicked, wrong, etc., produced entirely different ones. The words can be uttered aloud, or softly to oneself, or by another person, and the words which produce this effect, are abstract or emotional—not picture words.

Further, words denoting virtues cause movement in one direction and those denoting evil in another. Words can thus be arranged in a form which would send the energy of the listener in one direction and thus influence his brain and will. Music powerfully acts in a similar way. It is not necessary to show the bearing of all this on our theosophical studies.

* * *

A Gift from India

ONE of our very earnest Indian workers, A. Mahâdeva Shâstri, B.A., the Curator of the Government Oriental Library, Mysore, has issued a translation of the *Bhagavad Gîtâ* into English, with Shrî Shankarâcharyâ's famous commentary, thus putting within reach of English readers one of the favourite studies of the Hindu. The work is admirably done, the English fluent and pleasant to read, the translation exact and scholarly. Moreover, the printer has done well his share of the task. Would that we had more Indian members who could, and would, send us gifts like this.

* * *

A Voice from the Past

THE *Indian Mirror* quotes from the *Pioneer* an account of a discovery which promises to be of great interest. A *stûpa* on the Budpore Estate, Basti District, has been dug out and its contents investigated. The excavators dug through eighteen feet of solid brickwork set in clay, and found buried below this a large stone chest. The chest was opened, and inside were several marble vessels, variously shaped, containing ornaments and relics. These consisted of pearls, gold-leaf stars, gold and gold ornaments, stars

and other shapes cut in garnets, amethyst and various precious stones, crystals, beads and numbers of small bones. Round the lid of one of these marble vessels is an inscription, and it is said that this appears to indicate that these jewels may have belonged to the Lord Buddha Himself. If this should be verified, the Buddhist world will feel itself enriched.

* * *

Who is Responsible?

A NEW plea has been offered on behalf of a murderer in Chicago. His lawyers urge that the conditions of his parentage, birth and upbringing, were such as to make his life of crime inevitable, and they argue that society should not hang a man whom it has done nothing to aid or teach. He was born at Chicago, Nov. 9th, 1871, while the city was in flames; his father was a drunkard, and the child grew up amid the vilest surroundings. He knew only the most depraved men and women, was a thief and vagabond "by nature," and came into contact with no good influences. His lawyers therefore argue that "being a natural born criminal, and having been left to the corrupt influences of his surroundings, he could not help doing what he did, any more than he would refuse to eat when he was hungry. In doing crime he was simply responding to an uncontrollable desire, or responding to a demand of nature." Let society shut him up, they say, so that he may no longer prey upon it, but do not let it kill him. Was this murderer's soul newly created by Love and Justice, and placed amid such surroundings, given never a chance in life, and left to conclude its sole experience of life on earth on the gallows or in penal servitude? Poor Christopher Merry's lines, if that be so, have not fallen in pleasant places, and he might reasonably complain that he has been less fairly treated than Emerson, Lloyd Garrison, or Theodore Parker, his countrymen.

BARDAISAN THE GNOSTIC

THE present essay will treat of Bardesanes, "the last of the Gnostics,"* as Hilgenfeld calls him, and so bring to an end the rough sketches of the Christian theosophists which we have endeavoured to reconstruct from the disfigured scraps of the originals preserved in patristic literature.

Bardesanes, or Bar-daisan,† was born at Edessa, on July 11th, 155 A.D., and died, most probably in the same city, in 233, at the age of 78. His parents, Nuhama and Nahashirama, were rich and noble, and young Bardaisan not only received the best education in manners and learning which was procurable, but was brought up with a prince who afterwards succeeded to the throne as one of the Abgars; he not only shared the young prince's martial exercises, but in his youth won great fame for his skill in archery. He married and had a son Harmonius.

At what age he embraced Gnostic Christianity is uncertain, but his eager spirit not only speedily converted his royal friend and patron, but induced the Abgar to make it the state religion, and thus Bardesanes must have the credit of indirectly establishing the first Christian state. When Caracalla dethroned the Abgar Bar-Manu in 216, Bardesanes made manful defence of the Christian faith before the representative of the Roman Emperor, so that even Epiphanius is compelled to call him "almost a confessor." Subsequently he went for a time to Armenia, where he composed a history based on the temple chronicles which he found in the fortress of Ani, and

* "Last of the Gnostics" in the sense of being the last who attempted to make any propaganda of the phase of the Gnosis we are dealing with, among the ranks of common Christianity; for the Gnosis was still studied in secret for centuries, and often reappeared in the pages of history in other guises, *e.g.*, the so-called Manichæan movement, for "You may pitch out nature with a fork, still she will find a way home."

† So called from the river Daisan (the Leaper), on the banks of which he was born.

translated it into Syriac. This Armenian history of Bardaisan was the basis of the subsequent history of Moses of Chorene. Bardaisan was also a great student of the Indian religion and wrote a book on the subject, from which the Platonist Porphyry subsequently quoted. But it was as a poet and writer on Christian theology and theosophy that Bardaisan gained so wide a reputation; he wrote many books in Syriac and also Greek, of which he was said to be master, but even the titles of most of them are now lost.

His most famous work was a collection of 150 Hymns or Psalms on the model of the Psalm-collection of the second temple, as still preserved in the Old Covenant documents. He was the first to adapt the Syriac tongue to metrical forms and set the words to music; these hymns became immensely popular, not only in the Edessene kingdom but wherever the Syriac tongue was spoken.

Of the rest of his works we hear of such titles as Dialogues against the Marcionites, The Light and the Darkness, The Spiritual Nature of Truth, The Stable and Unstable, and Concerning Fate. Nothing, however, has come down to us except a Syriac treatise which was brought to the British Museum in 1843, among the Nitrian MSS. This MS. is entitled Book of the Laws of Countries, and purports to be a summary of Bardaisan's views of fate or karman, as set forth by one of his pupils. The Syriac text and an English translation were published by Cureton in 1855, and as in the case of the discovery of the Philosophumena MS. and Basilides, so once more the possession of an approximately first-hand source has revolutionised the old view, based on the hearsay of the Fathers generally, and of the polemic of Ephraim in particular.* In fact, the latest view (that of Hort) is to rob Gnosticism of Bardesanes, and carry him off into the fold of orthodoxy. As more is known and understood about the Gnostics this same policy will no doubt be adopted in other cases; but surely since orthodoxy has cursed Bardesanes throughout the ages, it

* Since the discovery of this new source, the chief studies of the subject have been made by Merx (*Bardesanes von Edessa*, 1863), Hilgenfeld (*Bardesanes der Letze Gnostiker*, 1864), Lipsius (art., "Gnosticismus," Ersch u. Gruber's *En.*, 1860; art., "Ueber d. Oph. Sys." in Hilgenfeld's *Zeitschrift*, 1863, pp. 435, 899), Hort (art., "Bardesanes," *Dict. of Chr. Biog.*, 1877), and F. Nau, *Une Biographie inédite de Bardesane l'Astrologue*, Paris, 1897. By far the most capable study is that of Hort.

might at least leave him the name derived from those from whom his master Valentinus learned his wisdom, and let him be Gnostic still.

But before considering Bardaisan's views on "fate," let us see whether we can abstract anything of value from the indirect sources. We are indebted for what we know mainly to Ephraim of Edessa, who wrote some 120 years later than our Gnostic. Of the temper of this saint when combatting a dead man, who had done him no injury, and who had been so loved and admired by all who knew him, we may judge by the epithets he applied to Bardesanes, who (he avers) died "with the Lord in his mouth, and demons in his heart." Thus he apostrophises Bardaisan as a garrulous sophist; of tortuous and double mind; outwardly orthodox, a heretic in secret; a greedy sheep-dog in league with the wolves; a faithless servant; a cunning dissembler practising deceit with his songs.

In his zealous fury, however, Ephraim confuses Marcionites, Bardesanites and Manichæans, although Bardesanes strongly opposed the views of the former and the religion of the latter was as yet unborn when the Gnostic doctor wrote. Ephraim's fifty-six Hymns against Heresies, for instance, the metre and music of which he stole from our Gnostic poet, are an indiscriminate polemic against not only Marcion, Bardaisan and Mani, but also against their disciples, the very different views of both teachers and pupils being hopelessly jumbled together. The only clear traces of Bardaisan are four scraps from his Hymns, quoted in the last two Hymns of Ephraim. The first three are as follows:

(1) "Thou fountain of joy
Whose gate by commandment
Opens wide to the Mother;
Which Beings divine
Have measured and founded,
Which Father and Mother
In their union have sown,
With their steps have made fruitful"

(2) "Let her who comes after thee
To me be a daughter
A sister to thee."

(3) "When at length shall it be ours
To look on thy banquet,
To see the young maiden,
The daughter thou sett'st
On thy knee and caressest?"*

The first fragment is generally referred to the idea of Paradise, which is usually placed above the third of the seven heavens, or in the midst of the seven spheres; it seems, however, rather to refer to the Ogdoad or space above the seven phases of psychic substance, the Jerusalem above of the Valentinians.

The second fragment appears to be an address of the Divine Mother to the elder of her two daughters, the Wisdom above in the Plerôma and the Wisdom below in the Ogdoad, where is the spiritual Heaven-world.

The third fragment is most likely an address to the Divine Mother of all, the Holy Spirit, and refers to the consummation of the world-process, when the spiritual souls shall be taken from the Ogdoad into the Plerôma and made one with their divine spouses at the Great Wedding Feast, in the Space of the Light-maiden, the Wisdom above.

The remaining fragment consists of only two lines, and is as follows:

(4) "My God and my Head
Hast thou left me alone?"

This cry was ascribed to the lower Wisdom, by the Valentinian school, both in the world-drama, when the world-substance invokes the aid of her consort, the æonic world-fashioner, and also in the soul-tragedy of the spirit fallen into matter, the sorrowing Sophia, as in the Pistis Sophia treatise.

Nothing more of a certain nature can be deduced from the polemical writings of Ephraim, and the only scrap of interest we can glean from other writers is a beautiful phrase preserved by the Syrian writer Philoxenus of Mabug (about 500 A.D.)†: "The Ancient of Eternity is a boy"—that is to say, is ever young.

Let us now turn to Bardaisan's views on "astrology" and "fate," or in other words his conception of karman, and quote

* The translation is Hort's.

† Cureton, *Spicilegium Syriacum*, p. vi. (1855).

a few passages from Cureton's translation of The Book of the Laws of Countries.*

This dialogue was written by a pupil of our Gnostic, and Bardaisan is introduced as the main speaker; in fact, the pupils only break in here and there with a short question for literary effect. We may be therefore fairly confident that we have in this treatise a faithful reproduction of the views, not only of Bardaisan on fate or karman, but also of the Gnostics of his school.

The following extracts from the speeches of Bardaisan will throw much light also on the astrological ideas in the Pistis Sophia.

"I likewise, . . . know that there are men who are called Chaldeans, and others who love this knowledge of the art, as I also once loved it,† for it has been said by me, in another place, that the soul of man is capable of knowing that which many do not know, and the same men meditate to do [sic]; and all that they do wrong, and all that they do good, and all the things which happen to them in riches and in poverty, and in sickness and in health, and in defects of the body, it is from the influence of those Stars, which are called the Seven,‡ they befall them, and they are governed by them. But there are others which say the opposite of these things,—how that this art is a lie of the Chaldeans, or that Fortune does not exist at all, but it is an empty name; and all things are placed in the hands of man, great and small; and bodily defects and faults happen and befall him by chance. But others say that whatsoever a man doeth, he doeth of his own will, by the Free-will that has been given to him, and the faults and defects and evil things which happen to him, he receiveth as a punishment from God. But as for myself, in my humble opinion, it appeareth to me that these three sects are partly true, and partly false. They are true, because men speak after the fashion which they see, and because, also, men see how things happen to them, and mistake; because the

* In his *Spicilegium Syriacum*, pp. 11, *sqq*.

† Before he met with the teaching of Valentinus.

‡ The seven mutually interpenetrated spheres of the Hebdomad, and not the physical planets.

wisdom of God is richer than they, which has established the worlds and created man, and has ordained the Governors, and has given to all things the power which is suitable for each one of them. But I say that God, and the Angels, and the Powers, and the Governors, and the Elements, and men and animals have this power; but all these orders of which I have spoken have not power given to them in everything. For he that is powerful in everything is One; but they have power in some things, and in some things they have no power, as I have said: that the goodness of God may be seen in that in which they have power, and in that in which they have no power they may know that they have a Lord. There is, therefore, Fortune, as the Chaldeans say."

And that everything is not in our own Free-will, that is that Free-will is not absolute, is plainly visible in everyday experience. Fortune also plays its part, but is not absolute, and Nature also. Thus "we men are found to be governed by Nature equally, and by Fortune differently, and by our Free-will each as he wishes."

"That which is called Fortune is an order ot procession which is given to the Powers and the Elements by God; and according to this procession and order, intelligences [minds, egos] are changed by their coming down to be with the soul, and souls are changed by their coming down to be with the body; and this alteration itself is called the Fortune, and the Nativity of this assemblage, which is being sifted and purified, for the assistance of that which by the favour of God and by grace has been assisted, and is being assisted,* till the consummation of all. The body, therefore, is governed by Nature, the soul also suffering with it and perceiving; and the body is not constrained nor assisted by Fortune in all the things which it does individually; for a man does not become a father before fifteen years, nor does a woman become a mother before thirteen years. And in the same manner, also, there is a law for old age; because women become effete from bearing, and are deprived of the natural power of begetting; while other animals which are also governed

* Compare in the system of Basilides the "benefiting and being benefited in turn."

by their own Nature, before those ages which I have specified, not only procreate, but also become too old to procreate, in the same manner as also the bodies of men when they are grown old do not procreate; nor is Fortune able to give them children at that time at which the body has not the Nature to give them. Neither, again, is Fortune able to preserve the body of man in life, without eating and without drinking; nor even when it has meat and drink, to prevent it from dying, for these and many other things pertain to Nature itself; but when the times and manners of Nature are fulfilled, then comes Fortune apparent among these, and effecteth things that are distinct one from another; and at one time assists Nature and increases, and at another hinders it and hurts; and from Nature cometh the growth and perfection of the body; but apart from Nature and by Fortune come sickness and defects in the body. For Nature is the connection of males and females, and the pleasure of the both heads [sic]; but from Fortune comes abomination and a different manner of connection and all the filthiness and indecency which men do for the cause of connection through their lust. For Nature is birth and children; and from Fortune sometimes the children are deformed; and sometimes they are cast away, and sometimes they die untimely. From Nature there is a sufficiency in moderation for all bodies; and from Fortune comes the want of food, and affliction of the bodies; and thus, again, from the same Fortune is gluttony, and extravagance which is not requisite. Nature ordains that old men should be judges for the young, and wise for the foolish; and that the valiant should be chiefs over the weak, and the brave over the timid. But Fortune causeth that boys should be chiefs over the aged, and fools over the wise; and that in time of war the weak should govern the valiant, and the timid the brave. And know ye distinctly that, whenever Nature is disturbed from its right course, its disturbance is from the cause of Fortune, because those Heads and Governors, upon whom that alternation is which is called Nativity, are in opposition one to the other. And those of them which are called Right, they assist Nature, and add to its excellency, whenever the procession helps them, and they stand in the high places, which are in the sphere, in

their own portions, and those which are called Left are evil, and whenever they, too, occupy the places of height, they are opposed to Nature, and not only injure men, but, at different times, also animals, and trees and fruits, and the produce of the year, and the fountains of water, and everything that is in the Nature which is under their control. And on account of these divisions and sects which exist among the Powers, some men have supposed that the world is governed without any superintendence, because they do not know that these sects and divisions and justification and condemnation proceed from that influence which is given in Free-will by God, that those actions also by the power of themselves may either be justified or condemned, as we see that Fortune crushes Nature, so we can also see the Free-will of man repelling and crushing Fortune herself; but not in everything, as also Fortune itself doth not repel Nature in everything; for it is proper that the three things, Nature and Fortune and Free-will, should be maintained in their lives until the procession be accomplished, and the measure and number be fulfilled, as it seemed good before Him who ordained how should be the life and perfection of all creatures, and the state of all Beings and Natures."

Bardaisan thus makes Free-will, Fate, and Nature the three great factors of the kârmic law, all three being ultimately in the hand of God. Each re-acts on each, none is absolute. Nature has to do with body, Fate or Fortune with soul, and Free-will with spirit. None of them is absolute, the absolute being in God alone.

By a strange chance, however, one of the hymns of the great poet of Gnosticism has been preserved to us entire; it is now generally admitted* that the beautiful hymn, imbedded in the Syriac form of the apocryphal Acts of Judas Thomas, preserved in the British Museum codex, is almost undoubtedly from the pen of Bardaisan. It is a beautiful legend of initiation and was first translated by Wright;† it has now quite recently been retranslated by Bevan, using Wright's version as a basis. I had already some

* Nöldeke and Macke were the first scholars to call attention to the fact; see Lipsius' *Die Apocryphen Apostelgeschichten*, i. 299, *sqq.* (1885).

† Wright (William), *Apocryphal Acts of the Apostles*, ii. 238-245 (1871).

six months ago finished my sketch of Bardaisan and quoted the Hymn from Wright's version, when in January Professor A. A. Bevan's text and translation of "The Hymn of the Soul" appeared in *Texts and Studies* (Vol. v., No. 3). Since the time of Wright so much work has been done on this "master-piece of religious poetry," as the Cambridge Reader in Arabic justly calls it, that the translation of the pupil is to be preferred to that of the teacher, and Professor Bevan's work must now be considered not only to have superseded Wright's, but to be the best on the subject.

The high probability of the Bardesanist origin of the poem is based on the following considerations.

The three main accusations of the orthodox Father Ephraim against Bardaisan, who, he says, taught that there were Seven Essences (Îthyê), are: "(1) that he denied the resurrection and regarded the separation of the soul from the body as a blessing, (2) that he held the theory of a divine 'Mother' who in conjunction with 'the Father of Life' gave birth to a being called 'the Son of the Living,' (3) that he believed in a number of lesser 'gods,' that is to say, eternal beings subordinate to the supreme God.

"Now, it is remarkable that these three 'heresies'* all appear distinctly in the Poem before us. There can be no doubt that the Egyptian garb, which the prince puts on as a disguise and casts away as soon as his mission is accomplished, represents the human body. The emphatic declaration that the 'filthy and unclean garb' is 'left in their country' conveys an unmistakable meaning; it would be difficult, in an allegorical piece, to deny a material resurrection more absolutely.† The true clothing of the soul, according to the poet, is the ideal form which it left behind in heaven and will resume after death.‡ As for the Father of Life, the Mother, and the Son of the Living, they here figure as the Father 'the King of kings,' the Mother 'the Queen of the East,' and the Brother 'the next in rank.' Finally the 'lesser

* The quotation marks are Professor Bevan's.

† Since Bardaisan, like all the great Gnostics, believed in reincarnation, such a conception as the resurrection of the physical body was nothing but a gross superstition of the ignorant. Such a "proof" of identity of doctrine as is here brought forward could thus only occur to one who had never realised the meaning of the doctrine of re-birth, though natural enough to official scholarship.

‡ Only after the "death unto sin"; the Light-robe is not for all.

gods,' appear as the 'kings' (couplet 38), who obey the command of the King of kings."*

I do not know on what authority this beautiful poem has been called the Hymn of the Soul; there is no authority in the text for the title and the Gnostic poet had a far more definite theme in mind. He sang of the consummation of the Gnostic life, the crown of victory at the end of the Path; not of any vague generalities but of a very definite goal towards which he was running. He sang of the "wedding garment," the "robe of initiation," so beautifully described in the opening pages of the Pistis Sophia. Thus, then, in most recent translation runs what I will venture to call

The Hymn of the Robe of Glory

1. When I was a little child,
   And dwelling in my kingdom, in my Father's house,
2. And in the wealth and the glories
   Of my nurturers had my pleasure,
3. From the East,† our home,
   My parents, having equipped me, sent me forth.
4. And of the wealth of our treasury ‡
   They had tied up for me a load,
5. Large it was, yet light,
   So that I might bear it unaided—
6. Gold of . . . §
   And silver of Gazzak the great,
7. And rubies of India,
   And agate (?) from the land of Kushân (?),

* *Op. cit.*, pp. 5, 6.

† Either the Plerôma, or Ogdoad, the spiritual realms. The following notes are all mine.

‡ A Gnostic technical term.

§ Beth-'Ellâyê (Wright). It is highly probable that all the names of countries and towns, some of which Bevan has omitted as too doubtful, are substitutes for states or regions of the higher planes; the identification of some of them has entirely baffled the scholars, and the identification of the rest is mostly unsatisfactory. No doubt Bardaisan, or his son Harmonius, or whatever Bardesanist wrote the poem, was familiar with the great caravan route from India to Egypt, and used this knowledge as a substructure, but the whole is allegorical. It is, however, curious that some of the names identified were famous for their temples or centres of initiation.

8. And they girded me with adamant
   Which can crush iron.*
9. And they took off from me the bright robe,
   Which in their love they had wrought for me,
10. And my purple toga,
    Which was measured (and) woven to my stature.
11. And they made compact with me,
    And wrote it in my heart that it should not be forgotten:
12. "If thou goest down into Egypt,†
    And bringest the one pearl,‡
13. Which is in the midst of the sea§
    Hard by the loud-breathing serpent,‖
14. (Then) shalt thou put on thy bright robe
    And thy toga,¶ which is laid over it,
15. And with thy Brother,** our next in rank,††
    Thou shalt be heir in our kingdom."
16. I quitted the East (and) went down,
    There being with me two messengers, ‡‡
17. For the way was dangerous and difficult,
    And I was young to tread it.
18. I passed the borders of Maishân,
    The meeting place of the merchants of the East,
19. And I reached the land of Babel
    And I entered the walls of . . .§§
20. I went down into Egypt,
    And my companions parted from me.

* A symbol, presumably, for the lower mind, body, or vesture.

† The body; a technical term common to many Gnostic schools.

‡ The Gnosis.

§ Of matter, gross and subtle.

‖ The astral plane perhaps, or the elemental essence in matter.

¶ Two of the higher vestures, of which there were three. The two here mentioned are probably the buddhic and mânasic.

** The Higher Ego.

†† To the Mother and Father, Buddhi and Âtman.

‡‡ The powers that compel to rebirth presumably, the representatives of the Father and Mother.

§§ Sarbûg (Wright). These are evidently various planes or states.

21. I betook me straight to the serpent,
Hard by his dwelling I abode,
22. (Waiting) till he could slumber and sleep,*
And I could take my pearl from him.
23. And when I was single and alone,
A stranger to those with whom I dwelt,
24. One of my race, a free-born man,
From among the Easterns, I beheld there—
25. A youth fair and well-favoured.
. . . . * * *
26. * * * * *
* * and he came and attached himself to me.
27. And I made him my intimate,
A comrade with whom I shared my merchandise.
28. I warned him against the Egyptians
And against consorting with the unclean;
29. And I put on a garb like theirs,
Lest they should insult (?) me because I had come from afar,
30. To take away the pearl,
And (lest) they should arouse the serpent against me.
31. But in some way or other
They perceived that I was not their countryman;
32. So they dealt with me treacherously.
Moreover they gave me their food to eat.
33. I forgot that I was a son of kings,
And I served their king;
34. And I forgot the pearl,
For which my parents had sent me,
35. And by reason of the burden of their . . .
I lay in a deep sleep.†

* The serpent is evidently the passions, which inhere in the elemental essence.

† Is it possible that in the above a real piece of biography has also been woven into the poem? I am inclined to think so. It may even be a lost page from the occult life of Bardaisan himself. Filled with longing to penetrate the mysteries of the Gnosis, he joins a caravan to Egypt and arrives at Alexandria. There he meets with a friend on the same quest as himself. Bardaisan first of all has the misfortune to fall into the hands of some sensual and self-seeking school of magic and forgets for a time his real quest. Only after this bitter experience does he obtain the instruction he sought in the initiation of the Valentinian school. Of course this speculation is put forward with all hesitation, but it is neither an impossibility nor an improbability.

36. But all those things that befell me,
My parents perceived and were grieved for me;
37. And a proclamation was made in our kingdom,
That all should speed to our gate,
38. Kings and princes of Parthia
And all the nobles of the East.
39. So they wove a plan on my behalf,
That I might not be left in Egypt,
40. And they wrote to me a letter,
And every noble signed his name* thereto:
41. "From thy Father, the King of kings,
And thy Mother, the mistress of the East,
42. And from thy Brother,† our next in rank,
To thee our son, who art in Egypt, greeting!
43. Up and arise from thy sleep,
And listen to the words of our letter!
44. Call to mind that thou art a son of kings!
See the slavery—whom thou servest!
45. Remember the pearl
For which thou didst speed to Egypt!
46. Think of thy bright robe,
And remember thy glorious toga,
47. Which thou shalt put on as thine adornment,
When thy name hath been read out in the list of the valiant,
48. And with thy Brother, our . . .
Thou shalt be . . . in our kingdom."
49. And my letter (was) a letter
Which the King sealed with his right hand,
50. (To keep it) from the wicked ones, the children of Babel,
And from the savage demons of . . .‡

* Names are powers. Compare the beautiful "Come unto us" passages in the Song of the Powers of the Pistis Sophia, *pagg.* 17 *sqq.*

† This reminds us of the beautiful parable of the "prodigal son," who had his dwelling with the swine for a time and at last returned to his father, to be held in higher honour than the son who had not left their common home.

‡ Sarbûg (Wright).

51. It flew in the likeness of an eagle,
The king of all birds; *
52. It flew and alighted beside me,
And became all speech.
53. At its voice and the sound of its rustling,
I started and arose from my sleep.
54. I took it up and kissed it,
And loosed its seal (?), (and) read;
55. And according to what was traced on my heart
Were the words of my letter written.
56. I remembered that I was a son of kings,
And my free soul longed for its natural state.
57. I remembered the pearl,
For which I had been sent to Egypt,
58. And I began to charm him,
The terrible loud-breathing serpent.
59. I hushed him to sleep and lulled him into slumber,
For my Father's name I named over him,
60. And the name of our next in rank,
And of my Mother, the queen of the East; †
61. And I snatched away the pearl,
And turned to go back to my Father's house.
62. And their filthy and unclean garb
I stripped off, and left it in their country,‡
63. And I took my way straight to come
To the light of our home, the East.
64. And my letter, my awakener,
I found before me on the road,
65. And as with its voice it had awakened me,
(So) too with its light it was leading me
66. . . . . .
Shone before me with its form,
67. And with its voice and its guidance,
It also encouraged me to speed,

* The descent of the Holy Ghost or buddhic consciousness.

† The names of Father, Son, and Holy Ghost, that is to say, the *powers* of the immortal principles in man, Átman (Higher), Manas and Buddhi.

‡ He left his body behind in trance, during the initiation.

68. * * * *
And with his (?) love was drawing me on.
69. I went forth, passed by . . .
I left Babel on my left hand,
70. And reached Maishân the great,
The haven of the merchants,
71. That sitteth on the shore of the sea
* * * *
72. And my bright robe, which I had stripped off,
And the toga wherein it was wrapped,
73. From the heights of Hyrcania (?)
My parents sent thither,
74. By the hand of their treasurers,
Who in their faithfulness could be trusted therewith.
75. And because I remembered not its fashion—
For in my childhood I had left it in my Father's house—
76. On a sudden as I faced it,
The garment seemed to me like a mirror of myself.*
77. I saw it all in my whole self,
Moreover I faced my whole self in (facing) it.
78. For we were two in distinction.
And yet again one in one likeness.
79. And the treasurers also,
Who brought it to me, I saw in like manner,
80. That they were twain (yet) one likeness.†
For one kingly sign was graven on them,
81. Of *his* hands that restored to me (?)
My treasure and my wealth by means of them.
82. My bright embroidered robe,
Which . . . . . with glorious colours;
83. With gold and with beryls,
And rubies and agates (?)
84. And sardonyxes varied in colour,
It also was made ready in its home on high (?)

* Compare the logion: "As any of you sees himself in a mirror, so let him see me in himself."—Resch, Agrapha (*Texte u. Untersuchungen*, Bd. v., Heft 4), 36 *b*, and *As Others saw Him*, p. 88.

† The mystery of the syzygy; compare also 23 ff. above.

85. And with stones of adamant
All its seams were fastened;
86. And the image of the King of kings was depicted in full
all over it,
87. And like the sapphire stone also were its manifold hues.
88. Again I saw that all over it
The motions of knowledge* were stirring.
89. And as if to speak
I saw it also making itself ready.
90. I heard the sound of its tones,
Which it uttered to those who brought it down (?)
91. Saying, "I . . . . . .†
Whom they reared for him (?) in the presence of my
fathers,
92. And I also perceived in myself
That my stature was growing according to his
labours."‡
93. And in its kingly motions
It was spreading itself out towards me,§
94. And in the hands of its givers
It hastened that I might take it.
95. And me too my love urged on
That I should run to meet it and receive it,
96. And I stretched forth and received it,
With the beauty of its colours I adorned myself.
97. And my toga of brilliant colours
I cast around me, in its whole breadth.
98. I clothed myself therewith, and ascended
To the gate of salutation and homage;
99. I bowed my head, and did homage
To the Majesty || of my Father who had sent it to me,

* Gnosis; ‡ the robe in the Pistis Sophia contains all "knowledges" (γνώσεις).

† I am the active in deeds (Wright).

‡ The Kâraṇa Sharîra, the causal body or vesture which constitutes the Higher Ego.

§ "It poured itself entirely over me" (Wright), the same simile as is used several times in the Askew Codex.

|| This seems to be One different from the Father Himself, and the subject of 101*a* and 104*a*.

100. For I had done his commandments,
And he too had done what he promised,
101. And at the gate of his princes
I mingled with his nobles;
102. For he rejoiced in me and received me,
And I was with him in his kingdom.
103. And with the voice of . . .
All his servants glorify him.
104. And he promised that also to the gate
Of the King of kings I should speed with him,
105. And bringing my gift and my pearl
I should appear with him before our King.*

Well may Professor Bevan call this glorious hymn a "master-piece of religious poetry"; it is not only magnificent as poetry, but priceless as a record of occult fact. What then have we not lost by the barbarous destruction of the Hymns of Bardaisan!

G. R. S. MEAD.

* For a further consideration of this "glorious robe" see my essays "The Vestures of the Soul" and "The Web of Destiny" in *The World Mystery*, London, 1895.

AFFLICT not thyself too much and with inquietude because these sharp martyrdoms may continue; persevere in humility, and go not out of thyself to seek aid, for all thy good consists in being silent, suffering, and holding patience with rest and resignation. There wilt thou find the divine strength to overcome so hard a warfare: He is within thee that fighteth for thee, and He is strength itself.—*The Spiritual Guide*, DE MOLINOS, p. 84.

THE SUFFERINGS OF ANIMALS

SOME time ago the subject of animals and their status in the order of being attracted considerable attention among contributors to these pages, and attempts were made to solve the problem of their share in the great crucible of suffering. The note struck was not so clear as that which relates to humanity. In the entire teachings of Theosophy nothing comes home to the mind, vexed with the endeavour to assign causes for existent facts, with greater logical force than the far-reaching principle of karma and its correlative, reincarnation. Without these, strict justice at least passes out of sight, and if justice be absent from one plane of existence, what ground have we to postulate that it will prevail on any other? For those who think—probably still the few in the mass of mankind—the world must be out of joint until they find the key to the vast problem, one found to fit every phase of the circumstances under which we live. But the light, which throws such a vivid illumination upon the nature of man as not only a sufferer but a creator of his sufferings, not only a being subject to physical law but a being responsible always in proportion to his advance out of ignorance into knowledge, becomes less clear when we turn from the condition of man and study the animal.

It is true that we have interfered with the course of nature in the animal world; that we have developed ferocious propensities which would otherwise have remained undeveloped in numbers of animals partially domesticated, or at least trained by us. We have made them slayers of their kind, as well as toilers for our well-being, and have accentuated cruel instincts, if we may so describe them, which would otherwise have died a natural death after the cravings of hunger had been satisfied. In these respects the animal is our victim, and the karma of these deeds descends on the heads of the selfish and incompetent teachers. On the other hand there has been a considerable body of domestic animals, fairly well used, who owe to us aid in their ascent in the

evolutionary scale. They have been well treated for the most part because they were useful or valuable, and the lessons they have learned have been various, including a comprehension of the meaning of certain words and signs connected with their food or occupations. In the case of the special domestic pet—dog, cat or bird—the creature becomes semi-humanised, and finds its greatest happiness in the presence of its particular owner, ready indeed for incarnation in a more perfect form.

Would that the outline of the picture could remain here! But alas! history points backwards to the sorcerer's cruel deeds in the past, and to the vivisector's savage art in the present, and although we recognise the law which must bring retribution upon the misguided men who conceive that benefits can result from crime, or that Nature will ever disclose her choicest secrets through the violation of her sanctities and the sacrifice of all that is best and noblest in man, there yet remains this question awaiting answer: Why is this creature, Nature's continual child, ignorant and helpless, condemned to suffer? In the case of man, he may endure physical and mental pangs that he may learn to cease to inflict them; his body may perish by flame in order that he may, through a law of sympathy, come to shrink with horror from chaining his fellow to a stake and burning him alive for such chimeras as heresy; he may be maimed that he may realise that fighting with his brother has a cruelty and brutality in it that injure both. In this way, being a man with the germ of conscience, physical ills, terrible as they appear, may become blessings in disguise. But the animal who lies helpless in the vivisector's trough knows nothing but that it suffers; it has no knowledge of the future, no hope that the worst that can happen will come to an end, that its night of anguish may unfold into a day of rest; it is bound in the present, and its meed of torture is greater than that which falls upon the human being. There is, too, the willing horse, burnt to death in its stable; the cow no longer useful to the dairy driven to the slaughter-house, its enjoyment of the meadows where it has passed so many peaceful days exchanged for a terror born of the unfamiliar presence of the butcher and the scent of blood. There are the cattle-ships, with their pens of misery; and there are the streets

of cities in which countless creatures, that were once well-fed and housed and kindly cared for, toil miserably in their last days.

Beyond this there is in addition the instinct of so many of the lower creatures to destroy each other.

> The Mayfly is torn by the swallow, the sparrow speared by the shrike,
> And the whole little wood where I sit is a world of plunder and prey.

The "cry of the children" in the factories fell upon pitying ears. Is no pity awakened for the miseries of the child-creatures even more helpless and more dumb, they whom we call the brute creation?

What of all this? Has the last word been said, the final explanation of these conditions given? It is true the animals suffer but little mentally, and that mental sufferings far exceed physical when man attains a certain development. But that does not blind us to the fact that physical sufferings to the animal are terribly severe. If it does not deserve them, then it is outside that great circle of justice which enables us of the human race to say sooner or later: "Behold! I have sinned! hence have these things fallen upon me!" And even the human savage, destitute of civilisation, of religion, of any developed moral sense, well knows that when he lifts his club to slay his brother, he is committing an injury upon him. This is not true of the Mayfly or the shrike.

If, then, any portion of creation is outside the law of karma, if creatures are born who suffer because suffering is part and parcel of physical conditions, and produces certain results of educational value, though dissociated from cause and effect, how does this affect our conception of the divine working in evolution? Is it harsher and harder than we had fancied, "careless of the single life," less mindful of the means than of the vast ends?

A great Teacher once said, "Are not two sparrows sold for a farthing? and not one of them shall fall to the ground without your Father"; and in the same Scriptures it is also written: "For we know the whole creation groaneth and travaileth in pain together." The first saying breathes of a moral law underlying the physical; the second of the limitations to which creatures cast in the physical mould are subject. Which is nearer the truth?

The doctrine of the transmigration of souls by no means furnishes a clue to the solution. Disintegration may be possible, but never retrogression, and the circumstances of human life are so varied that they afford the discipline required for the shortcomings of every "soul that sins," and for all sins; a discipline that creates a far deeper impression on the Ego than any descent into the comparatively blind estate of the animal could do. Added to this conclusion, there is the fact that suffering is on too vast a scale in the animal world to permit of any logical aspect of such a theory. There are millions of flies, for instance, captured by millions of spiders, in the insect world alone. What the spider is to the fly we can only conjecture until we are able to realise psychically the conditions of other lives, but that the fly suffers certain pangs from the dart of the spider and its bites goes without saying. If not so intelligent as the bee or the ant, the fly will yet be found to occupy a fair position in a realm of Nature singularly crowded and over-productive.

To suffer individually and to be educated in a "block' seems a harsher creed than that of the poet, who, contemplating the "pangs of Nature," recorded his eternal hope that

> Not a moth with vain desire
> Is shrivel'd in a fruitless fire,
> Or but subserves another's gain.

Deep in the divine design lies doubtless the perfect answer to such questions as these. We have not yet exhausted all knowledge, nor declared that we can trace all effects to all causes; we are not yet complete interpreters of all the phenomena we see; we hardly yet know the realms assigned severally to justice and to education—where one begins and the other ends; we perceive and know only so far as we penetrate and recognise ourselves. Without suffering, it is certain that the animal *essence* would never receive its first impulse to ascend and evolve out of the physical world, to become that which will command it; and yet with it, it receives that which has been sown by no moral deserts that we can recognise. So far the question may be summed up. In the future greater insight may produce complete knowledge.

SUSAN E. GAY.

BROWNING'S "RABBI BEN EZRA"

In reading the works of many of our great poets one has little difficulty in comprehending their views upon those problems of existence that occur to every thoughtful person. If we take up Keats, Shelley, Wordsworth, Milton, we know that the point of view taken by each will colour the poem to a large extent, as regards its bearing upon the mystery of life. This does not show itself so markedly in Tennyson, who to a greater extent sinks his own personality in that of the character which he happens to be pourtraying. But in none of these do we find that entire surrender of self, that whole-hearted merging of the writer's personality in his subject, that we see in Browning. In this particular Shakespere is the only parallel case.

Therefore, in making a study of any of Browning's works we must ever bear this in mind, and not fall into the error of necessarily identifying the philosophy we find in them with that of Browning himself. But that does not preclude us from being helped by them. Browning was such a giant in his range, so profound in his sympathy, so filled with a burning consciousness of the upward striving spirit of humanity, that whether he is pourtraying the limpid contentment of Pippa or the fiery struggles of Paracelsus, he has a deep message for us, the message of the growth of the soul into wider sympathies and clearer heights of vision. As he says in the dedication of *Sordello*: "My stress lay on the incidents in the development of a soul, little else is worth study. I, at least, always thought so—you, with many known and unknown to me, think so—others may one day think so."

The poem under our consideration is put into the mouth of Abraham Ben Ezra, a prominent Hebrew Rabbi of the twelfth century, and the author of several kabalistic and mystical works.

Out of the experience of age he speaks words of hope and wisdom:

Grow old along with me!
The best is yet to be,
The last of life for which the first was made:
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God, see all nor be afraid!"

Then he proceeds to say that he does not despise youth on account of its doubts and struggles in its search after the highest good, but sees in these very doubts a mark of the God-like attributes of the human soul, which will not rest contented with mere earthly pleasures, but is ever drawn on and on to something higher. Not by feasting on joy do we rise, but by everything that spurs us onward:

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids not sit nor stand, but go!
Be our joy three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!

In spite of apparent failure, life is a success if only it be filled with effort and aspiration; this is a theme on which Browning is always great and helpful. He recognises the purity of motive, the mental attitude, as something of far higher importance than outward success or failure on the physical plane. He returns to this topic later in the poem, as we shall see. At present, he goes on to show the difference between the attitude of the worldly sensual man who lives and thinks for the sake of the bodily life, and the spiritual man who uses the body as the fulcrum of the lever by which the soul is raised:

What is he but a brute
Whose flesh hath soul to suit,
Whose spirit works lest arms and legs want play?
To *man*, propose this test—
Thy body at its best,
How far can that project thy soul on its lone way?

Yet he recognises the fact that the body is not to be despised; it is a vehicle of the soul; eyes, ears, brain gather and

store knowledge and experience, and the heart is thankful for its passing phase of existence, though recognising it as transitory and incomplete, to be sometimes re-made and completed; for the soul, entangled in the delights of flesh, yearns for rest; if rest could be found in any attainment, any mental "prize," such rest might be compared with that of the "possessions of the brute," alluded to in the eighth stanza. At the same time he does not, like Plotinus, feel ashamed that he has a body, but recognises the use of the physical vesture as an aid to spiritual evolution:

Let us not always say,
"Spite of this flesh to-day
I strove, made head, gained ground upon the whole!"
As the bird wings and sings,
Let us cry, "All good things
Are ours, nor soul helps flesh more, now, than flesh helps soul!"

In his old age, the main struggle of the present life being over, the battle having been won, he is ready to pass away to other scenes of action as "a *man* for aye removed from the developed brute; a God though in the germ." Having reached this stage, having reaped the experience of earth-life, he now recognises the necessity of a rest in which to assimilate the fruits of his labour, in which to forge the weapons for the next fight. It is comparatively immaterial to us whether this be thought of as being done in the restful period of old age or in the calm of the heavenworld; the idea is the same, the assimilation of experiences, the preparation for another struggle in the future:

And I shall thereupon
Take rest, ere I be gone
Once more on my adventure brave and new:
Fearless and unperplexed,
When I wage battle next,
What weapons to select, what armour to indue.

Youth ended, I shall try
My gain or loss thereby;
Leave the fire ashes, what survives is gold:
And I shall weigh the same,
Give life its praise or blame:
Youug, all lay in dispute; I shall know, being old.

And so, as one may review a past day, he will review his life; placed now above the struggle, he can be impartial and just. For in the work-time of life man has enough to do "to act to-morrow what he learns to-day," and catch stray hints of the divine purpose of life. Youth for effort and strife after truth; age for repose and knowledge. Age, as the result of a life so spent, shall absolutely know "Right and Good and Infinite," subject to no dispute from the striving voices of earth, upon whose *dicta* age can sit in unwavering judgment. The world shall no longer be judge of the value of his life; it is a matter between himself and God. The decision of the point rests not upon "the vulgar mass called *work*," the only thing the world's "coarse thumb and finger" can value, but all the inner instincts and purposes of the man:

> Thoughts hardly to be packed
> Into a narrow act,
> Fancies that broke through language and escaped;
> All I could never be,
> All, men ignored in me,
> This, I was worth to God, whose wheel the pitcher shaped.

The last line suggests the noble and striking metaphor of the "Potter's wheel," which occupies the concluding seven stanzas of the poem, and in the application of which Browning rises to heats of poetry that may be called truly great. To those who would make sure of the passing pleasures of the body because life is fleeting and all is change, the Rabbi answers from the heights of his philosophy, from his knowledge of the reality of spirit, of the purpose of existence and of its consummation, of the final unchaining of spirit from matter when the cycle of necessity is trodden:

> Fool! All that is, at all,
> Lasts ever, past recall;
> Earth changes, but thy soul and God stand sure
> What entered into thee,
> *That* was, is, and shall be:
> Time's wheel runs back or stops: Potter and clay endure.
>
> He fixed thee mid this dance
> Of plastic circumstance,
> This Present, thou, forsooth, wouldst fain arrest:
> Machinery just meant

To give thy soul its bent,
Try thée and turn thee forth, sufficiently impressèd.
What though the earlier grooves*
Which ran the laughing loves
Around thy base, no longer pause and press?
What though about thy rim,
Scull-things in order grim
Grow out, in graver mood, obey the sterner stress?
Look not thou down but up!
To uses of a cup,
The festal board, lamp's flash and trumpet's peal,
The new wine's foaming flow,
The Master's lips a-glow!
Thou, heaven's consummate cup, what needst thou with earth's wheel?

This daring and profound piece of symbolism is one of the grandest flashes of inspiration in our modern literature. Every line is rich with suggestion, and will repay meditation and thought. Quietly, after this magnificent outburst, the poem draws to a close. Coming back to the present, the Rabbi sees the need of the further work of the Potter's hands upon him, though in the past he has never forgotten that his aim and end was to be made a cup worthy to slake God's thirst. He prays God to take and use his work, amending all flaws, perfecting the cup in the way and time that seem best to Him.

To the lover of the essentials in Theosophy poems like this have a rare value. For the greatest worth of Theosophy to us is not in the accuracy of its system of thought, nor even in the elucidation of the relations of the lower and higher selves, nor in karma, nor in reincarnation. All these are subsidiary to the central truth of man's inherent divinity, of the God in man fashioning man more and more after His own likeness, until man's consciousness expands to God-like proportions, becoming infinitely wiser, nobler, more compassionate, until he returns to God laden with rich experience—a perfected cup filled with the new wine of spiritual life, fitted for the Master to slake His thirst withal.

* Note the continuation of the metaphor of the making of the cup, from its base in youth to its rim in old age.

And that great practical teaching of Theosophy as to the relative value of thought and action—how that is emphasised in the poem. "Thought," we are told, "is the most potent factor in the creation of human karma";* it is thought that modifies the mental body and makes it of more or less value as an instrument for the higher Self, the God within. And this is precisely what Browning tells us in the seventh and twenty-fifth stanzas; the Rabbi's "worth to God" lies not in his work, but in his aspirations, his thoughts, his ideas that never found expression. There is no need for us to trouble ourselves as to signification attached to the word "God" in the poem, save to recognise the essential idea of the "power that makes for righteousness," the divine Will that moulds our lower selves into closer and closer likeness to Itself. Let our concern rather be with the right mental attitude towards this Power, which is so well set forth by Browning. It is one of manly, whole-hearted acquiescence in the divine purpose, a bending of the lower will to the higher, a use of every power and faculty as an instrument whereby the soul may draw nearer to God, a life *in* the world but not *of* the world, a meeting of karma "with open arms," a full and joyful acceptance of the conditions of life as the best possible school of training. Not feeble whining about "the dreary desert of life," not sentimental longings for a "heavenly home," but rather a ringing cheer of battle as we meet our destiny face to face, and out of the present strife fashion the calm of the future.

H. Ernest Nichol.

* *The Ancient Wisdom*, by Annie Besant, p. 328.

CONCERNING INTELLIGIBLE BEAUTY

From the Greek of Plotinus

Translated by W. C. Ward

(continued from p. 472)

VI.

We must not suppose, then, that the Gods and the transcendently blessed inhabitants of the intelligible world consider propositions [*i.e.*, acquire knowledge by discursive methods], but we must regard all the things which are assembled there as so many beautiful pictures, such as one might imagine to be in the soul of a wise man, not painted pictures [*i.e.*, not counterfeits], but truly existing. For this reason the ancients said that ideas were beings and essences.

It seems to me that it was either from the accuracy of their science, or from a natural instinct, that the wise men of the Egyptians, when they wished to signify something of their wisdom, did not make use of written characters expressing words and propositions, or representing sounds and utterances of axioms; but by drawing pictures [*i.e.*, hieroglyphics], and typifying each thing in their sacred mysteries by one particular emblem, they manifested its significance. Thus each of these pictures is a science and wisdom (σοφία) in itself, being both a suggestion and a condensation, and not a discursive or analytical description. Subsequently, from this synthetic method was developed another mode of representation,* which expressed the meaning in a discursive manner, and discovered the reasons on account of which [the pictorial representation] was so devised as to cause anyone who is capable of such admiration to admire the

* "This refers," says M. Bouillet, "to the hieratic characters, which differed both from the hieroglyphics, of which Plotinus has spoken in the preceding sentence, and from the demotic writing [*i.e.*, the writing in common use]. With the hieratic characters were written the sacred books which formed the commentaries upon the hieroglyphics."

"wisdom" [*i.e.*, the primitive symbolism], when he considers how, although it does not in itself express the reasons of its nature, it yet makes these reasons apparent in the [subsequent forms of writing] which are based upon it.

Thus in like manner the Beautiful, being hardly or not at all discoverable by investigation [for it is apparent only to intuition], must, if anyone should indeed discover it, subsist similarly prior to investigation and reasoning—to apply what we are speaking of to one great example—as that which is the cause of harmony in all things.

VII.

Since we agree that this universe is derived from a cause other than itself, and exists as in dependence on that cause, are we then to suppose that the Creator of it worked out in his own mind first the earth, and its stationary position in the centre, then water, and its place upon the earth, and the other things in their order up to the heavens; that he then contrived all living creatures, and the particular form of each, such as they now are, and the inward parts and outward members of each; and that lastly, after arranging all these things in his mind, he set to work to produce them? But for him invention of such a kind was not possible; for whence did it occur to him, seeing that he had never yet beheld any such things? Nor was it possible for him, taking his material from some source outside himself, to work upon it as artificers now work, who make use of hands and instruments; for both hands and feet were of later origin. It remains, then, that all things have a [potential] existence in another;* and, since nothing intervenes, by the proximity of Being to that other there shone forth, as it were of a sudden, a likeness and image of Himself; whether produced by Himself directly, or by the ministry of Soul, or of some particular soul, it matters not at present. All things in the universe, then, emanate from Him, and are more beautiful as subsisting in Him. For here they are impure, but there they are pure, and are possessed by forms [εἴδεσι, ideas] from beginning to end. In the first place matter receives the forms of the elements, then to these

* *I.e.*, in the matter which serves as their subject.—Bouillet.

forms other forms are added, and yet again others; so that it is difficult indeed to discover matter, thus hidden under many forms. But since even matter itself is a kind of form in the very last degree (εἰδός τι ἔσχατον),* all is form; and this universal form produced all things as forms (their exemplar being form); and this in silence, since the maker was himself all things, being both essence and form. Wherefore the creation was thus without labour, and it was the creation of a universe, inasmuch as the Creator was a universe [*i.e.*, the creative Intellect is one with the intelligible universe]. Thus there was no obstacle, and he continues to rule; and although [in particulars] things become obstacles one to another, yet it was not so, nor is it now, with regard to that creation; for the Creator comprises all things in himself. But it seems to me that if we too were at once exemplars and essence and forms, and if the form which here creates were our very essence, that our own creative work would be accomplished without labour, although man, such as he has now become, creates a form different from himself. For now, having become a man, he has ceased to be universal; but ceasing to be a man, he "soars on high," as Plato says, and governs all the world."†

But to return: you can indeed assign a reason why the earth is placed in the centre, and why it is spherical, and why the ecliptic is thus appointed. There, however [in the intelligible world], it was not because there was a need for things so to exist that the Creator thus determined them; but because He is as He is, for this reason these things subsist rightly; as if the conclusion existed before the syllogism, and not as proceeding from the premises. For things do not there exist as consequences, or from design, but prior to design and consequence; since all these, and reason and demonstration and faith, are posterior. But since they proceed from Him as their principle, all these things so exist; and it is well said that we ought not to seek the causes of a principle, and especially of a principle such as this,

* Anything which is capable of definition is in that respect form, εἶδος. Matter, indeed, is the "indefinite," yet even in saying this we in some sense define it, so that a certain last vestige of form is attributed even to matter, the indefinite or formless.

† *Phædrus*, § 55.

which is perfect, as being also the end. And that which is both beginning and end is all things at once and without deficiency.

VIII.

This principle [divine Intellect], then, is that which is primarily beautiful; and it is total beauty, and everywhere total, so that in no part of it is there any deficiency of beauty. Who, then, shall say that it is not beautiful? For certainly he will not have the right to say so who does not comprehend beauty as a whole, but comprehends it only partially, or not at all. Indeed, if that be not beautiful, what else can be? For the principle which is prior to it [the superessential One] does not will to be beautiful; but that which first becomes manifest, inasmuch as it is form and an object of intellectual perception, is indeed admirable to behold.* Plato, therefore, wishing to signify this in a manner more striking to our apprehension, represents the Demiurgus approving his accomplished work; † wishing by this to indicate how admirable is the beauty of the exemplar and of the idea. For whenever one admires a copy, his admiration is directed to the original of which it is a copy. And if he fail to understand what it is which affects him, it is no wonder; since lovers also, and those in general who admire sensible beauty, are ignorant that what really affects them is intelligible beauty; for it is on account of this that they admire sensible beauty.‡ But that Plato alludes to the exemplar [*i.e.*, the intelligible world], when he says that the Demiurgus admired his work, he shows plainly enough in the sequel; for, says he, he admired it and willed to render it yet more like to the exemplar itself; and he indicates of what kind is the beauty of the exemplar, whereas he says that that which is generated derives its beauty from it, and is as an image thereof. For, indeed, if the intelligible world were not transcendently and beyond conception beautiful, what could there be more beautiful than this visible world? Where-

* That which is first manifest is intelligible Being, *i.e.*, Being as an object of perception to intellect. But this is one with the divine Intellect itself, being the objective aspect thereof.

† See Plato's *Timæus*, § 14.

‡ Compare the *Phædrus*, § 63.

fore those who find fault with this world do so wrongly,* except inasmuch as it is not the intelligible world.

IX.

Let us then form a mental image of this world, wherein each of its parts shall remain such as it is, yet shall be at the same time commingled with all the others. Let us conceive all things as collected into one, so that, whichever object first presents itself to the sight, we may straightway behold, as if enclosed within a transparent globe, the semblance of the sun and of the other stars together with it, and earth and sea and all living creatures; and, in fact, let it be so that all things whatsoever may be beheld within it. Be there then in the soul a distinct image of a globe, having all things in itself, whether they be in motion or at rest, or some in motion and others at rest. Now retaining this image, conceive in your mind another, from which corporeal dimension is taken away. Take from it also locality, and all notion of matter, and do not try to conceive this second sphere as smaller in dimension than the first [for it is to be void of all dimension]. Then calling upon the God who has made the world of which you have thus pictured to yourself an image, pray Him to be present.† And He will come, bringing with Him His own world [the intelligible world] with all the Gods that subsist therein; for He is one and all, and each of them is all, and they are conjoined in one though distinct in powers, but by the multiform power of unity they are all one. Or rather, the One God‡ is all, for He never becomes less, though all these Gods are produced from Him. But they are all together, and again each of them is separate from the others, yet without interval, nor have they any form which is apparent to the senses; for otherwise one would be here and another there, nor would each be all in himself. Neither hath each one parts differing from other parts or from himself, for there every whole is not as a power divided, and existing as a power according to the mea-

* Plotinus here alludes to the Gnostics.

† The above passage is of very great interest as setting forth the means thereby the state of ecstasy was reached. The Yoga system of Plotinus is before the reader.—G. R. S. M.

‡ *I.e.*, the divine Intellect, not the One itself.

sure of its parts. This [intelligible] universe is universal power, proceeding to infinity, and infinite in power; and so great is that world that the very parts thereof are infinite. For where can anything be said to exist, that the intelligible comes not before it? Great indeed is this sensible world, and within it all powers are collected; but greater would it be, and that beyond words to express, were there not with it a corporeal power of which the very essence is smallness. And yet it might be said that the powers of fire and of the other bodies are great; nevertheless by their burning and corrupting and wasting, and ministering to the generation of living creatures, they do but imitate the infinity of true power. These indeed corrupt, whereas they also are corrupted, and generate, whereas they are themselves generated. But the power which is there [in intellect] alone hath true being, and alone is truly beautiful. For where were beauty, bereft of being? And where were essence, deprived of beauty? For according as anything is deprived of beauty, so does it fail of essence. And therefore is being desirable, since it is the same with beauty; and beauty is lovely, since it is also being. But which of these is the cause of the other, what need is there to inquire, their nature being one? Moreover, the false essence of body has need of an extrinsic semblance of beauty, that it also may appear beautiful, and, indeed, in order to its very existence; and it exists in so far as it participates ideal beauty, and the more it participates the more perfect it becomes; for thus it draws nearer to the true essence which is beauty.

(TO BE CONCLUDED)

THE COMTE DE ST. GERMAIN

Political

The earliest definite hint of any political work on the part of the Comte de St. Germain is from the pen of Madame d'Adhémar (*Souvenirs sur Marie Antoinette*, i. 8).

When sketching the portraits of those who were received into intimacy by Louis XV. at Versailles, she says: "The king was also much attached to the Duchesse de Choiseul, *née* Crozat; her simplicity, her frankness, more virtues than were necessary to make a success at Versailles, had triumphed over the drawback of her birth, and she was frequently present at the suppers in the smaller apartments. One man also had long enjoyed this favour, the celebrated and mysterious Comte de St. Germain, my friend who has not been rightly known, and to whom I shall devote some pages when I have to speak of Cagliostro. From 1749, the king employed him on diplomatic missions, and he acquitted himself honourably in them."

This passage would remain incomprehensible, unless we glance briefly at the history of the period. Dark and stormy is the scene on which we enter; difficult indeed is it to disentangle the knotted web of European politics which enmeshed the various nations. Austria and France had signed in 1756 an offensive and defensive alliance, especially directed against England and Prussia; Russia was with them; during the Seven Years' War the throne of Prussia tottered more than once, until the Austrians were defeated at Torgau in 1760. Poland, that "Niobe of Nations," was watching the clouds gather slowly on her horizon; racked within by strife stirred up by Russia, she struggled vainly against the stronger Powers; her day was slowly ending. England, at war in America and with France, striving also to conquer India, was also a centre of discord. All Europe was in dissension.

Into this arena of combat the Comte de St. Germain was asked to step by the King of France, in order to make that peace which his Ministers—involved in their own plans—could not, or would not, make.

Louis XV. was practically the originator of the whole system of secret diplomacy, which in the eighteenth century seems to stand out as a new departure in the diplomatic political world. The Gordian knot which could not be disentangled, Louis XV. tried to cut; hence we find the King of France employing secret agents, men who could be trusted with delicate missions, men foredoomed to bear the blame of failure, fated never to be crowned with the palm of success.

Outside the various Foreign Offices, or beyond the pale of their secret archives, it is very little known that the Comte de St. Germain had any diplomatic mission whatsoever. In many histories and memoirs there is no mention of this phase of his life, therefore it is necessary to cite such writers as are available to bear their testimony on this point.

Not least amongst these stands Voltaire, the sceptic, who in his voluminous correspondence with Frederick of Prussia says, April 15th, 1758: "Your ministers are doubtless likely to have a better out-look at Bréda than I; M. le Duc de Choiseul, M. de Kaunitz, and M. Pitt do not tell me their secret. It is said to be only known by a M. de St. Germain, who supped formerly at Trenta with the Council Fathers, and who will probably have the honour of seeing your Majesty in the course of fifty years. He is a man who never dies, and who knows everything." (Lettre cxviii. de M. de Voltaire. *Œuvres de Voltaire*, ed. Beuchot, lviii. 360.)

The allusion "supped at Trenta" is a reference to the gossip which originated from Lord Gower's impersonation and misrepresentation of M. de St. Germain, of which mention has already been made. The important point in this letter is that Voltaire refers to a political connection of M. de St. Germain with the Prime Ministers of England, France and Austria, as if he were in the intimate council of these leaders. The Baron de Gleichen gives some details in his memoirs, and as he became later deeply interested in the mystical work of the Comte de St.

Germain, his version is of much value, giving as it does an insight into some of the complications in France. He writes: "The Marshal (de Belle-Isle) was incessantly intriguing to get a special treaty of peace made with Prussia, and to break up the alliance between France and Austria, on which rested the credit of the Duc de Choiseul. Louis XV. and Madame de Pompadour wished for this special treaty of peace. . . . The Marshal drew up the instructions; the King delivered them himself with a cipher to M. de St. Germain. (*Mémoires de Charles Henri, Baron de Gleichen.* 1868, xi. 130.)

Thus, then, is the mission duly signed and sealed by the King himself, but, as we shall see, even the royal protection could not avert the suspicion and distrust which so unpleasant a position naturally incurred, and when M. de St. Germain arrived at the Hague he came into collision with M. d'Affry,* the accredited Ambassador from France.

Before entering on the ambassadorial despatches there are a few words from Herr Barthold to be noticed, giving an interesting account of this diplomatic mission; he—after criticising somewhat severely, and with good reason, the unreliable statements about our philosopher made by the Marquise de Créqui and the Markgräfin von Anspach—goes on: "But of this mysterious mission of the Adept, as financier to the crown and diplomatic Agent, to which he was initiated, not at the ministerial desk, but in the laboratory of Chambard, she makes no mention. Nor has this point—so essential to the understanding of the way business was conducted in France, both in Cabinet and State, at this period—ever been much commented on. About this time we find St. Germain at the Hague, evidently on a private mission, where the Comte d'Affry was French Ambassador, but the two had no relations with each other. Voltaire, who is generally a good reporter, ascribes the Comte's appearance to the Secret Treaty of Peace." (*Die Geschichtlichen Persönlichkeiten.* Berlin, 1846, Barthold, ii. 81.) The date mentioned by this author is not quite accurate, as we shall see.

* Ludwig Augustin d'Affry, a Swiss, born 1715 at Versailles, Ambassador at the Hague in 1755, became in 1780 Colonel of the Swiss Guard, died in 1793 at his castle Barthelemy in Waadt.

That the Duc de Choiseul was profoundly annoyed when this information reached him, is to be understood; his pet schemes were in jeopardy, his intrigues against England were on the eve of failure; it appears that M. d'Affry "bitterly reproached M. de Choiseul for having sacrificed an old friend of his father, and the dignity of an Ambassador, to the ambition of making a Treaty of Peace under his very eyes, without informing him of it, through an obscure foreigner. M. de Choiseul immediately sent back the courier, ordering M. d'Affry to make a peremptory demand to the States-General to deliver up M. de St. Germain, and that being done, to send him bound hand and foot to the Bastille. The next day M. de Choiseul produced in Council the despatch of M. d'Affry; he then read his own reply; then, casting his eyes haughtily round on his colleagues, and fixing them alternately on the King and on M. de Belle-Isle, he added: 'If I did not give myself time to take the orders of the King, it is because I am convinced that no one here would be bold enough to desire to negotiate a Treaty of Peace without the knowledge of Your Majesty's Minister for Foreign Affairs!' He knew that this Prince had established, and always maintained, the principle, that the Minister of one department should not meddle with the affairs of another. It turned out as he had foreseen. The King cast down his eyes like a guilty person, the Marshal dared not say a word, and M. de Choiseul's action was approved; but M. de St. Germain escaped him. Their Highnesses, having made good their assent, despatched a large body of guards to arrest M. de St. Germain, who, having been privately warned, fled to England. I have some grounds for believing that he soon left it again to go to St. Petersburg." (*Mémoires de Charles Henri, Baron de Gleichen*, xi. 131, 132.)

No better account could be given than this, by one present at the French Cabinet Council, of the way in which Louis XV., weak and irresolute, allowed his arrangements to be cancelled without a word. Passing, however, rapidly on, to follow the events at the Hague, we next have some interesting despatches from M. de Kauderbach, Minister from the Saxon Court at the Hague, wherein he recounts much that has already been given in these pages in praise of the Comte de St. Germain, of his powers

and knowledge, and then goes on to say: "I had a long conversation with him on the causes of the troubles of France, and on the changes in the choice of Ministers in this kingdom. This, Monseigneur, is what he said to me on the subject: 'The radical evil is the monarch's want of firmness. Those who surround him, knowing his extreme good nature, abuse it, and he is surrounded only by creatures placed by the Brothers Pâris,* who alone cause all the trouble of France. It is they who corrupt everything, and thwarted the plans of the best citizen in France, the Marshal de Belle-Isle. Hence the disunion and jealousy amongst the Ministers, who seem all to serve a different monarch. All is corrupted by the Brothers Pâris; perish France provided they may attain their object of gaining eight hundred millions! Unhappily the King has not so much sagacity as good nature; he is not, therefore, aware of the malice of the people around him, who, knowing his lack of firmness, are solely occupied in flattering his foible, and through it are ever preferably listened to. The same defect as to firmness is found in the mistress. She knows the evil and has not courage to remedy it.' It is he then, M. de St. Germain, who will undertake to cure it radically; he takes upon himself to put down by his influence and operations in Holland the two names so prejudicial to the State, which have hitherto been regarded as indispensably necessary. Hearing him speak with so much freedom, one must look upon him either as a man sure of his ground, or else as the greatest fool in the world. I could entertain your Excellency much longer with this singular man and with his knowledge of physics, did I not fear to weary you with tales which must seem rather romantic than real." (Article, "Un Prince Allemand du XVIII. Siècle, par Saint René Taillandier"; *Revue des deux Mondes*, lxi. 896, 897.)

The Saxon diplomatist, from whose despatches these extracts are gathered, very shortly changed his friendly tone, on finding that the Duc de Choiseul did not favour the plans of Louis XV.; the self-respecting diplomat then began to disparage the man whom so lately he had lauded as a prodigy, hence the next despatch is amusingly different in tone, and runs as follows:

* The Brother Pâris-Duvernoy were the great financiers, the bank monarchs, in the time of Louis XV.

"April 24th, 1760. I have this moment heard that the courier whom the Comte d'Affry received last Monday brought him an order to demand from the State the arrest and extradition of the famous St. Germain as a dangerous character, and one with whom his most Christian Majesty has reason to be dissatisfied. M. d'Affry, having communicated this order to the *Pensionnaire*, this Minister of State reported it to the Council of Deputy Commissioners for the province of Holland, an assembly of which the Comte de Bentinck is President. The latter gave the man warning, and made him start for England. The day before his departure, St. Germain was four hours with the English Minister. He boasted of being authorised to make peace."

Later on, in another despatch, this wary diplomatist returns once more to the attack. "The adventurer gave himself here the airs of a secret negotiator, selected by the Marshal de Belle-Isle, from whom he showed letters in which there were in fact some traces of confidence. He wished it to be understood that the principles of the Marshal, differing from those of M. de Choiseul, and more in accordance with the inclination of Mme. de Pompadour, were warmly in favour of peace; he darkened the picture, painting in the strongest colours the cabals, the difficulties and the dissensions that he declared reigned in France, and by these flatteries he thought to gain the confidence of the English party. On the other hand he had written to the Marshal de Belle-Isle, that M. d'Affry knew not how to appreciate or carry out the plans of the Comte de Bentinck-Rhoon, who was a man of the best intentions in the world, and desired only to make himself useful to France in order to promote the success of her negotiations with England. These letters were sent back to M. d'Affry, with a command to forbid St. Germain to meddle with any transactions, on pain of expiating his rashness for the rest of his days in a dungeon on his return to France." (*Op. cit.*, 897).

Truly ludicrous is the difference in the tone of these documents; M. de St. Germain was endeavouring to carry out the wishes of the King, and trying to help an exhausted country; these efforts for peace were frustrated by de Choiseul, who had

his own schemes to forward with Austria. Nothing more natural could have occurred than that the new helper should be attacked by the opposite party.

It is evident, from the paper cited, that M. de St. Germain was in the confidence of the Marshal de Belle-Isle—who also wanted peace—for the Saxon Ambassador uses the phrase "some traces of confidence," when speaking of the correspondence he had seen and the evidence of confidence he was forced to admit. From this distance of time we can see that the picture of France sketched by M. de St. Germain was by no means too dark; France impoverished, rushing wildly on to greater ruin, the end of which was to be a scene of blood and butchery. He who had the power of seeing the evil days that were drawing so steadily nigh, could he paint that picture too darkly, when endeavouring to stay the ruin of fair France?

But we must take up some other threads of this tangled skein. The King of Prussia was, at this period, in Freyberg, and his own agent, M. d'Edelsheim, had just arrived in London to confer with the English Ministers; the following account is given later by Frederick II. of the condition of affairs: "On his arrival in that city (London), another political phenomenon appeared there, a man whom no one has been able to understand. He was known under the name of the Comte de St. Germain. He had been employed by France, and was even so high in favour with Louis XV., that this Prince had thought of giving him the Palace of Chambard." (De l'hiver de 1759 à 1760, *Œuvres Posthumes de Frederic II., Roi de Prusse.* Berlin, 1788. iii. 73.)

The mission of M. d'Edelsheim is not clearly stated, but we find that not only did M. de St. Germain have to leave London, failing to bring about the peace so sorely desired, but that the Prussian agent fared even worse; the details are given by Herr Barthold (*op. cit.*, 93, 94): "The Prussian negotiator . . . . returning from London *viâ* Holland to fetch his luggage from Paris, was induced to remain a few days with the Bailly de Frouloy, and then, receiving a *Lettre de Cachet*, he was put into the Bastille. Choiseul assured the prisoner that it was only by these means that he could silence the suspicions of the Imperial

Minister, Stahremberg, but this '*scène indécente*' was simply a trap to get hold of the Baron's papers. Choiseul, however, found nothing and told him to decamp, advising him on his leaving Turin not to re-enter the kingdom. Frederick takes care not to find fault with his agent, who through over-zeal had drawn discredit on himself in Paris; on the other hand, one may conclude that it was he who, through an article in the London *Chronicle*, succeeded in frustrating St. Germain's project."

In this extraordinary maze of secret negotiations it is difficult to find the truth, for in the work just cited we hear that St. Germain was seen in the Bois de Boulogne in May, 1761. When the Marquis d'Urfé informed the Duc de Choiseul of his presence in Paris that Prime Minister replied: "Je n'en suis pas surpris, puis qu'il a passé la nuit dans mon cabinet." (*Op. cit.* 94.) This informant proceeds: "Casenova is therefore satisfied that de Choiseul had only pretended to be annoyed with M. de St. Germain, so as to make it easier for him to be sent to London as agent; Lord Halifax however saw through the plan."

This would indeed be one method of cutting the political entanglement of France!—an intrigue of a pronounced sort arranged by the King, apparently without the knowledge of his chief Minister, in order to arrive at a peace for which the whole country pined. In this difficult situation the Marshal de Belle-Isle selected the Comte de St. Germain as the messenger of peace. Alas! missions of peace rarely result in anything but discomfort and slander for the bearer of the message, and the history of the world recorded one more failure, a failure caused by the ambitions of the political leaders.

Leaving now the condition of affairs in France and passing on to England, we find some very interesting correspondence between General Yorke, the English representative at the Hague, and Lord Holdernesse in London. By especial permission from the Foreign Office we have been kindly permitted to make use of these extracts. The full correspondence is too lengthy to print in the limited space permissible in these pages. The first despatch is from General Yorke to the Earl of Holdernesse; it is dated March 14th, 1760, and gives the full account of a long interview between the Comte de St. Germain and himself. The

former claims, he says, to have been sent by France to negotiate concerning the Peace, but says that Mons. d'Affry is not in the secret. The answer to this document comes from "Whitehall, March 21st, 1760," and is from Lord Holdernesse to General Yorke; in this he directs the latter "to tell M. de St. Germain that by the King's orders he cannot discuss the subject with him unless he produces some authentic proof of his being employed with the consent and knowledge of the French King." In the next despatch, dated Whitehall, March 28th, 1760, "the King directs that the same answer should be returned to Mons. d'Affry as has already been given to M. de St. Germain. The King thinks it probable that M. de St. Germain was authorised to talk to General Yorke in the manner he did, and that his commission is unknown to the Duc de Choiseul."

The insight of George III. in this case is remarkable, unless in his private correspondence with Louis XV. some hint as to the real condition of things may have been given by one king to the other. In any case the fact remains that owing to M. de Choiseul the Treaty of Peace was not arranged; and, as we have seen, M. de St. Germain passed on from England to Russia. Turning now to some other witnesses, we find M. Thiébault in his memoirs saying: "While this singular man was at Berlin, I ventured one day to speak of him to the French envoy, the Marquis de Pons Saint-Maurice; I privately expressed to him my great surprise that this man should have held private and intimate relations with persons of high rank, such as the Cardinal de Bernis, from whom he had, it was said, confidential letters, written at the time when the Cardinal held the portfolio for Foreign Affairs, etc.; on this last point the envoy made me no reply." (*Mes Souvenirs de vingt ans de séjour à Berlin*, par D. Thiébault. 3rd ed. Paris, 1813, iv. 84.) This passage implies other diplomatic missions, of which no details are to be found.

Another writer, who has also been quoted, makes an important statement to the effect that when M. de St. Germain was in Leipzig the Graf Marcolini offered him a high public position at Dresden. Our philosopher was at Leipzig in 1776, under the name of Chevalier Weldon, and did not at all conceal the fact that he was a Prince Ragotzy. This informant says: "The Lord

High Chamberlain, Graf Marcolini, came from Dresden to Leipzig and made to the Comte—in the name of the Court—certain promises; M. de St. Germain refused them, but he came in 1777 to Dresden, where he had much intercourse with the Russian Ambassador, von Alvensleben." (*Abenteuerliche Gesellen*, G. Hezekiel, Berlin, 1862, i. 46.) This statement can be corroborated by the writer of the life of Graf Marcolini, which has been carefully compiled from the secret archives of the Saxon Court (with especial permission) by the Freiherr Ô'Byrn.

The Graf Marcolini was a man renowned for his integrity and upright character; his biographer says: "Considering the strong opposition shown by the Graf Marcolini to the swindling in the Schröpfer affair, the sympathy he extended to the Comte de St. Germain on his arrival in Saxony is all the more wonderful. . . . Graf Marcolini repaired to Leipzig with the intention of interviewing St. Germain on hearing of his arrival under the name of Welldoun, October, 1776 . . . the meeting resulted in the Graf offering St. Germain an important post in Dresden if he would render a great service to the State; the 'Wonder Man' however refused these offers." (*Camillo, Graf Marcolini, Eine Biographische Skizze*, v.F.A.Ô'Byrn, Dresden, 1877.)

Nowhere are to be found the details of any of these diplomatic missions; we can only gather the fragments and, piecing them together, the fact stands clearly proved, that from Court to Court, among kings, princes, and ambassadors, the Comte de St. Germain was received and known, was trusted as friend, and by none feared as enemy.

ISABEL COOPER-OAKLEY.

TO BE CONTINUED)

THEOSOPHY AND THE NEW ASTRONOMY

(CONCLUDED FROM p. 534)

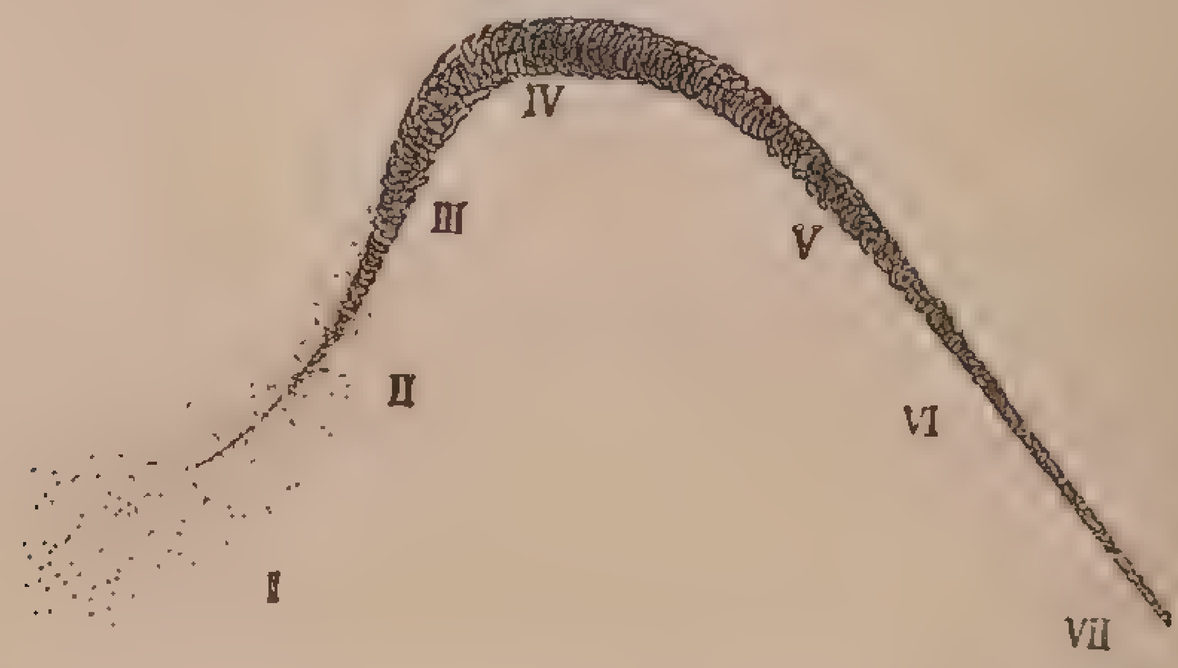
WE are able to state another great fact, namely, that the nebulæ are really stars in process of formation, and that all stars have once been nebulæ. All the nebulæ which we now see in the heavens are at the present time undergoing a process of condensation into stars. Both stars and nebulæ are swarms of meteoritic stones, the only difference being, according to the classifications of the spectroscope, that in stars the swarm is more condensed than in nebulæ. According to the latest classifications, there are at least twenty-eight different forms of nebulæ There are extensive diffused nebulæ, nebulæ which are brighter in more than one place, narrow long nebulæ, irregular nebulæ. round nebulæ, nebulæ that are gradually a little brighter in the middle, nebulæ that are gradually much brighter in the middle, nebulæ that are suddenly much brighter in the middle, round nebulæ increasing gradually in brightness up to a nucleus in the middle, round nebulæ that show a progression of condensation, nebulæ that have a cometic appearance, nebulæ that draw progressively towards the period of final condensation, planetary nebulæ and spiral nebulæ. It is most wonderful to observe some of the fantastic shapes which some of these nebulæ assume. Some of them give evidence of the fact that in reality they are the intersecting points of vast streams of stones travelling through space like a river. Sometimes these streams meet each other as they are moving in opposite directions, sometimes they intersect at right angles, sometimes they whirl round each other, and form a vortex, or whirlpool, like two intersecting currents of water. We are all familiar with the group of stars called the Pleiades, or, as they are commonly called, the Seven Sisters, in the constellation Taurus. In reality this group is a vast nebula,

and the seven stars which we see in it are the points of intersection of the meteoritic swarms of which it is composed. This Pleiades group of stars has been the object of very careful study, and it has been ascertained that all the stars in this cluster have a common movement through space, and they therefore form a single system. As a matter of fact, there are 1,400 stars altogether in the group of the Pleiades, and powerful telescopes show wisps of nebulous matter winding about among the principal stars in the cluster, and appearing in streaks and streamers throughout the whole group. The principal stars appear to have a strong physical relationship; their spectra are ascertained to be identical, and they are moving through space in the same direction and at the same rate.

Careful observations show that internal changes are going on in many of the principal nebulæ. Norman Lockyer in his great work, *The Meteoritic Hypothesis*, says: "It must be premised at the outset that the conditions under which these swarms—all in motion—exist in free space, must be very diverse; they may be condensing by virtue of the collisions of their particles and the action of gravity, undisturbed so to speak; they may be condensing while gigantic intakes of foreign swarms go on; possibly, though not necessarily, in many planes, the intakes, like comets in our own system, being deflected or annexed. Again, streams or sheets of nebulous material, invisible if undisturbed, may encounter others, and in this way luminous patches of undefined shape may be produced by motions, crossings and interpenetrations, the brighter portions being due to a greater number of collisions per unit volume." He shows that as the condensation goes on, the rotational motion will be accelerated. In the nebula of Andromeda we notice gaps due to indraught action, which we can see from the photographs is now going on. We have a concentration towards the centre, the dark gaps representing either the absence of matter or the presence of meteor dust in a region where it is all going the same way.

The main difference then between a nebula and a star is simply the difference in the length of time during which the condensation has been going on. When a star or sun starts its physical existence, it starts as a widely diffused aggregation of meteoritic stones,

or perhaps dust, the particles of which travel with considerable velocity among one another. It has very little heat energy, and consequently gives out little or no light. The classification of Lockyer places all the aggregations or masses of matter in the universe in seven groups, based according to their temperature and spectroscopic indications in their different stages of evolution. The following is a rough sketch of his temperature curve, showing the process from diffused aggregation and no heat to increasing condensation and highest temperature, and from highest temperature down to complete consolidation, back to no heat, based on spectroscopic analysis:



TEMPERATURE CURVE SHOWING THE VARIOUS GROUPS OF HEAVENLY BODIES THE TEMPERATURES OF WHICH ARE EITHER INCREASING, AT A MAXIMUM, OR DECREASING.

He says: "We have on the left arm of the curve those bodies in which we get a rise of temperature due to collisions and condensation. Along the top of the curve we have the gradual formation of a globe of gas. Toward the top of the curve we get hydrogen enormously developed; we deal with a greater and greater quantity of hydrogen as the temperature gets higher. The gas begins to cool, and gradually condenses, until at the lower right hand arm of the curve, as a result of the total action, we get the formation of a body like the earth."

Each star or sun then has seven periods of life:

1. It commences as a widely diffused swarm or aggregation of stones distributed in space. The spectrum shows radiation lines and flutings to be predominant.

2. The swarm tends to form a centre of gravity towards which the particles begin to gravitate, and in gravitating collide. The spectrum shows mixed radiation lines and absorption predominant,

3. The swarm has formed a more definite centre or nucleus. Collisions are more frequent. The spectrum is line absorption predominant, with increasing temperature.

4. The swarm continues its condensation. It occupies less space. It is approaching the period of greatest heat. Many of its meteorites are driven into vapour by their collisions. The amount of heat generated is greater than the amount radiated, hence it is getting hotter. The spectrum of this stage shows the simplest line absorption to be predominant.

5. The swarm has attained its period of greatest heat. Many of its meteorites are driven into gas. It is now a first class star. It has formed a gaseous atmosphere, and its radiation is beginning to be slightly in excess of its heat generation. The spectrum shows line absorption predominant, with decreasing temperature.

6. The swarm is beginning to consolidate. The paths of the meteorites are more confined, hence the heat derived from their motion is less than that radiated into space. It forms a star of the second class, having a yellowish red colour. The spectrum shows carbon absorption to be predominant.

7. The swarm has nearly completed its consolidation. There are no motions of its particles, consequently no light nor heat. There is extinction of luminosity.

Lockyer says: "The chemical elements are themselves forms of hydrogen. As the temperature runs down, the hydrogen gradually disappears. It must go to form something else. We get association due to reduced temperature in the same way that we get dissociation due to increased temperature. With decreasing hydrogen we get gradually association and an increasing quantity of the metallic elements (Group V.) and subsequently of carbon, which becomes absorbing instead of radiating. We get dark band spectra instead of light, as on the other side of the curve. The light of the stars is gradually blotted out by an enormous quantity of carbon compounds in some form or other, till at last it gets blood red and is lost to human ken. The solar atmosphere consists chiefly of iron, calcium and similar metals, but hydrogen is disappearing; there is a small trace of carbon. The sun's atmosphere at present is almost identical with a

mixture of meteorites driven into vapour by strong electric currents." A great many stars are not stars like the sun, but simply collections of meteorites, the particles of which may be thirty, forty or fifty miles apart.

These then, according to the meteoritic hypothesis, are the seven periods of life of those luminous orbs which constitute the masses of matter of the material universe.

In the case of double and multiple stars, Lockyer concludes that these have condensed from double and multiple nebulæ. In the case of variable stars, Lockyer says that most of the variable stars which have been observed belong to those classes of bodies which are uncondensed meteor swarms or condensed stars, the light of which is nearly extinct, and round which a swarm or swarms is circulating. In the case, for instance, of the star Algol, which is one of the most notable variable stars, it is now definitely ascertained that this variability is caused by the revolution of a large dark body round Algol, which intercepts the light from Algol. The period of this revolution is sixty-nine years.

The following then are a few of Lockyer's general conclusions :

1. All self-luminous bodies in the celestial spaces are composed of swarms of meteorites, or of masses of meteoritic vapour produced by heat. The heat is brought about by the condensation of meteor swarms due to gravity, the vapour being finally condensed into a solid globe.

2. The existing distinction between stars, comets and nebulæ rests on no physical basis.

3. In a single swarm of sufficient magnitude the ordinary process of evolution will in time produce successively the luminous phenomena, the sequence and characteristics of which are defined by the Groups I. to VII.

4. New stars, whether seen in connection with nebulæ or not, are produced by the clash of meteor swarms.

5. The colours of stars follow in orderly sequence through the different groups, and depend upon the temperature and the physical condition of the swarm or condensed mass with absorbing atmosphere. The order is as follows :

Group I. Blue, greenish blue, white or pale gray.

Group II. Yellowish red.
Group III. Yellow to white.
Group IV. Bluish white.
Group V. White to yellow.
Group VI. Reddish yellow to blood red.
Group VII. Dark, or nearly dark bodies.

There are suns that are just beginning their life of almost infinite years, suns in the middle of their course, and suns which are growing old and casting feeble beams. Here, then, we see in operation on a scale infinitely vast, the laws of growth, maturity and decay. We find that the entire inorganic universe is subject to laws of evolution as well as the organic.

Having ascertained that comets, nebulæ and suns are all swarms of meteoritic stones in various stages of condensation, let us proceed to unify a step further, and ask, what information can we obtain respecting the planets? The name of J. Norman Lockyer, among a host of other great observers in this work, stands pre-eminent. His voluminous researches on this whole subject are rapidly revolutionising our ideas concerning the material universe, and furnish inductive proof of the strongest kind to eastern cosmology. Lockyer's works on spectrum analysis, the meteoritic hypothesis, solar physics, and on the evolution of the heavens and the earth, are the inaugurators of a new cosmology based on the scientific method. To him more than to any other man now living is due the vast development in the science of spectrum analysis, especially in its application to astronomical investigations. Lockyer's work unifies the material universe, and shows that the different groups and species to which the masses of matter in the material universe belong, are due, just as in the organic world, to different stages in the evolutionary process.

It remains for us now to ask the question, what are the planets? There are in all, so far as known, eight planets following definite orbits, and arranged at various distances from the sun. They are called Mercury, Venus, the Earth, Mars, Jupiter, Saturn, Uranus and Neptune. They all have their own periodic times of revolution. Now what are these bodies called planets? Let us see first what information science gives us of our own

earth. Let us take our earth as a sample planet. Now, it is acknowledged by the greatest physicists, that, according to the laws of physics, the interior of the earth must be in a state of the most intense heat. It is known that the melting point of any substance, or the point at which it passes from the solid to the liquid state, depends on two things, first, upon the kind of substance, and, second, upon the pressure to which it is subjected. All substances which contract in bulk when melting have their melting points lowered by increase of pressure; and all substances which expand in the act of melting, have their melting points raised by increase of pressure. Ice is a substance which contracts in the act of melting. One pound of water occupies less space than one pound of ice. Therefore, by applying pressure to ice, its melting point is lowered. At atmospheric pressure, ice melts at thirty-two degrees. With a pressure of one ton per square inch ice melts at two degrees under its ordinary melting point. Nearly all the metals and earths are substances whose melting points rise with increase of pressure. The melting point of wax is raised twenty degrees by 500 atmospheres pressure, and by applying 100 atmospheres pressure to solid paraffin, its melting point is raised seven degrees. This law, in conjunction with the law that pressure increases the temperature of a substance, doubtless explains the enormous heat which exists in the interior of the earth. It is a well-known fact that the further we go down into the earth, the higher the temperature becomes. It is found on an average that for every sixty feet of descent into the earth the thermometer rises one degree in temperature. At this rate then the temperature two or three hundred miles below the surface of the earth must be at a white heat. Now, the amount of heat which each square foot of the earth's surface radiates into space each year is 126 heat units. This, rendered into its mechanical equivalent, is equal to three and a half horse-power. The immense heat, then, which exists in the interior of the earth, is produced, not by combustion of any kind, but by the immense pressure to which the materials of the earth are subjected from the superincumbent strata. Everything is made white-hot, and would immediately melt, were it not for the law that that same pressure also elevates the melting

point of these substances far above their ordinary melting points. The rigidity or density of the earth is about the same as a ball of steel of the same size. It is calculated that every mile of descent adds a pressure of 800 atmospheres, or five and a half tons per square inch. We can therefore imagine how much heat must exist in the earth's interior. This pressure brings the earth's interior to an incandescent state, yet it keeps the materials absolutely rigid and solid.

It is to mathematical physics that we must look for information respecting the physical condition of our earth in the far distant past. Lord Kelvin first showed in 1844 how to deduce in certain cases, from a consideration of the laws of heat conduction, the temperature of a body in past time from its observed condition in the present. Professors Tait and Thomson (Kelvin) tell us that, knowing the earth's present temperature, and the rate at which the earth is at present losing heat, we can calculate backwards how its heat was arranged a hundred thousand or a million years ago just as certainly—says Professor Tait—"as we can predict from our mathematical calculations what will be its distribution at any future time, if physical laws remain as they are. Going back millions of years into the past, it is found that the earth must have been hotter and hotter; and going back to a time in the infinitely distant past, it is found that there is a limit of time beyond which the equations become uninterpretable." "So far," says Professor Tait, "as our equations represent what would be the course of nature provided the existing physical laws remained true, there must have been at this definite epoch of past time, the introduction of a new state of affairs, something which arose from a previous state by means of a process not contemplated in our investigation." His conclusions are that the equations lead to a state of things which could only be produced by a falling together of the parts of which the earth is composed, or by the condensation of an aggregation of particles impinging upon each other with high velocities. According to the mathematical researches of these eminent scientists, then, what now constitutes the solid earth originally consisted of a vast swarm of meteoric particles moving among one another with high velocities, the condensation taking

place owing to the passing of the energy of motion of the particles into heat due to the collisions of the particles.

The researches of Lockyer on this subject leave little room for doubt that such has been the origin of the earth, and also of the other planets in the solar system. His conclusions are mainly established by the work of the spectroscope. The planets also existed as swarms or aggregations of stones which have condensed from their vapours, produced by the collision of their particles. In all probability they were drawn into the solar system by the sun as comets, thus becoming permanent members of the system. It has been conclusively demonstrated that the rings of Saturn consist of swarms of stones still circulating around the main body. There are several of our planets still in a more or less molten condition, and still so hot, that the forms of life, as we know them here on earth, cannot exist there at present. In the great economy of nature, they are in all probability undergoing a process of evolution, whereby in future ages they will become the habitations of animal life. The advent of man upon our earth dates far back in the cycles of geological history. The earth, by the ceaseless operation of all the natural forces, both from within and from without, was for millions of years prior to the appearance of physical man undergoing a succession of physical changes, so that it could become the abode of the higher types of the animal kingdom, as we know them.

We have discussed this subject from a spectroscopic basis. Let us now for a few minutes approach it from another standpoint. What I wish to do is to show that modern science cannot help arriving at the same goal as the esoteric philosophy. It may use a different method, but as there is only one truth, it is bound to arrive at that truth. There is more than one method of travelling to a certain point. You may get there by railroad, and I may go by a balloon, and you should not condemn my method of travelling because I get there before you.

Now Professor George H. Darwin has shown that it is highly probable, from a mathematical point of view, that the meteoritic hypothesis is the true one, and that the nebulæ may consist of swarms of meteorites colliding with each other. This is carrying

what is called the kinetic theory of gases into cosmical physics. We know that a gas consists of billions of atoms or molecules colliding with one another, the number of collisions per second depending on what is called the temperature and the pressure of the particular gas. For instance, a particle of ordinary atmospheric air vibrates or collides with its neighbouring particles something like ten million times per second, and travels about 1570 feet per second. A free molecule of hydrogen has a velocity of upwards of a mile in a second, and its direction of motion is changed millions of times in a second. Now, the same law may hold good in the infinitely great as in the infinitely little. One fact against the nebular theory is that there is no perceptible trace in the solar system of the nebulous gas from which the whole is supposed to have been evolved. On the other hand, there is evidence of abundance of solid bodies flying through space in the form of meteorites.

Professor Darwin says: "The luminous gas which undoubtedly forms the visible portion of the nebulæ, is simply gas volatilised from the solid state, and rendered incandescent by the violent impact of meteoritic stones. These gases cool quickly, cease to be luminous, and condense again into the solid state, but the collisions being incessant, the whole nebula shines with a steady light. The immediate antecedent of the sun and planets was not a continuous gas, but a swarm of loose stones. Celestial bodies are drawn on so large a scale that meteorites may be treated as molecules, and their collisions are so frequent that the whole may be treated as a gas. If two stones meet, the chance of their fracture is greater if they are great than if they are small, and the breakage may go on until a certain size, dependent on the average velocity of the meteorite, is reached, after which it may become unimportant. When the gases generated in collision cool, they will condense into a metallic rain and this may fuse with the meteorites." Darwin subjects the meteoritic theory to a most rigid mathematical analysis, choosing as a particular test case the development of the solar system and the sun from a swarm of stones, and he finds that it answers the present condition of affairs better than any other theory. He says: "It follows, therefore, that if the meteorites

possess virtual elasticity, and if breakages are counterbalanced by fusions, then a swarm of meteorites provides a gas-like medium of a fine enough structure to satisfy the demands of the meteoritic hypothesis. At various centres of condensation, which we now call suns, planets, satellites, the swarm of meteorites became denser and denser. The collisions were too frequent to let the gases cool and condense again, and thus by degrees the meteorites were entirely volatilised. Thus round these centres we should have at length a mass of glowing gas, and towards the middle fluids and solids. The collisions among free meteorites became rarer, because they were scattered more sparsely; and less violent, because at each successive collision, some relative motion was lost. Finally, the collisions were nearly annulled. The residue of the meteoritic swarm then consisted of sparse flights of meteorites moving in streams. The zodiacal light is probably due to the reflection of sunlight from millions of meteorites which have not yet been swallowed up by the sun."

Referring to the numerous meteoritic rings existing in the solar system, Professor Darwin says: "But these are the dregs and sawdust of the solar system, and merely serve to give us a memento of the myriads which existed in early days before the sun and the planets and their satellites were born."

What could be a more beautiful and true presentation of this whole theory than the presentation given us from the archaic teaching contained in *The Secret Doctrine*, which I have already quoted. It says: "The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate. Being scattered in Space, without order or system, the World Germs came into frequent collision, until their final aggregation, after which they became Wanderers [comets]. Then the battles and struggles begin. The older [bodies] attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds."

Fohat here represents the eternal energy, the root of all pulsation and motion; this energy forms centres or vortices, which collect the primordial dust of the universe in the form of balls. It is now well known to modern science that space is full

of an impalpable dust; this it is which aggregates into meteoritic particles, and this same energy causes these balls or meteorites to move in converging lines, and finally to approach each other and aggregate. This is exactly in accordance with the scientific theory. The meteorites are first scattered in space without order or system; they come into frequent collision, until their final aggregation, after which they become wanderers (comets). In the most scattered nebulæ there is no apparent order. Everything is diffused and vast; then as they begin to gravitate to the centre, their collisions become more frequent, a rotatory motion is set up, until their final aggregation in the form of globular swarms, after which they become comets. As Mme. Blavatsky says: "When carefully analysed and reflected upon, this will be found as scientific as science can make it, even at our late period." How truly prophetic!

What could more grandly describe the great "struggle for existence," the "survival of the fittest" principle going on among cosmical systems in the abysmal depths of space, than the following from the secret teachings: "Born in the unfathomable depths of Space, out of the homogeneous Element called the World Soul, every nucleus of cosmic matter suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round, between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, and, like a ship drawn into a channel dotted with reefs and sunken rocks, trying to avoid other bodies that draw and repel it in turn. Many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns. Those which move slower, and are propelled into an elliptic course, are doomed to annihilation sooner or later. Others moving in parabolic curves, generally escape destruction, owing to their velocity."

This is exactly according to modern science. We know that in all probability many of these meteoritic swarms do "fall into the insatiable stomachs of various suns," and this is probably the method whereby the vitality of the suns is maintained.

Anyone who has followed the process of nebula condensation which I have attempted to describe in a previous part of this paper, will recognise the wonderful agreement between the two philosophies.

We thus see, as Madame Blavatsky remarks, that "all such knowledge, if justice be only done, is an echo of the archaic doctrine, an attempt to explain which is now being made. How men of the last few centuries have come to the same ideas and conclusions that were taught as axiomatic truths in the secrecy of the Adyta, dozens of millenniums ago, is a question that is treated separately. Some were led to it by the natural progress in Physical Science, and by independent observation; others—such as Copernicus, Swedenborg, and a few more—their great learning notwithstanding, owed their knowledge far more to intuitive than to acquired ideas, developed in the usual way by a course of study."

So far as the formation of laya centres is concerned, science has very little to say. A laya centre, according to the eastern teaching, is that point in the universe where a new world takes its origin, and to which the energy and life of a previous world are transferred after the latter has completed its evolutionary process. It would seem that these laya centres are formed in the nebula, and the whole subsequent evolutionary course of the nebula, through vast and inconceivable cycles of time, down to its form as an extinct and vanished world, is the potential becoming active through the guiding forces of superior Intelligences. Blind, mechanical forces are incapable of bringing about evolution; according to Theosophy, worlds and cosmical systems are pursuing their evolutionary career under the direction of great Intelligences. Nor is science able to state anything in regard to pralaya, that time when the whole visible universe will vanish into nothingness with the indrawing of the Great Breath.

"We have often witnessed the formation of a cloud in a serene sky. A hazy point barely perceptible—a little wreath of mist increases in volume and becomes darker and denser, until it obscures a large portion of the heavens. It throws itself into fantastic shapes, it gathers a glory from the sun, is borne onward

by the wind, and, as it gradually came, so, perhaps, it gradually disappears, melting away in the untroubled air. But the universe is nothing more than such a cloud—a cloud of suns and worlds. Supremely grand though it may seem to us, to the infinite and eternal intellect it is no more than a fleeting mist. If there be a succession of worlds in infinite space, there is also a succession of worlds in infinite time. As one cloud after another replaces clouds in the skies, so this starry system, the universe, is a successor of countless others that have preceded it—the predecessor of countless others that will follow."

JOHN MACKENZIE.

WAITUKURAN.—Twenty minutes for luncheon. With me sat my wife and daughter, and my manager, Mr. Carlyle Smythe. I sat at the head of the table, and could see the right-hand wall; the others had their backs to it. On that wall, at a good distance away, were a couple of framed pictures. I could not see them clearly, but from the groupings of the figures I fancied that they represented the killing of Napoleon III.'s son by the Zulus in South Africa. I broke into the conversation, which was about poetry and cabbage and art, and said to my wife—

"Do you remember when the news came to Paris—"

"Of the killing of the Prince?"

[Those were the very words I had in my mind.]

"Yes, but what Prince?"

"Napoleon, Lulu."

"What made you think of that?"

"I don't know."

There was no collusion. She had not seen the pictures, and they had not been mentioned. She ought to have thought of some *recent* news that came to Paris, for we were but seven months from there, and had been living there a couple of years when we started on this trip; but instead of that, she thought of an incident of our brief sojourn in Paris of sixteen years before.

Here was a clear case of mental telegraphy, of mind-transference; of my mind telegraphing a thought into hers. How do I know? Because I telegraphed an *error*. For it turned out that the picture did not represent the killing of Lulu at all, nor anything connected with Lulu. She had to get the error from my head—it existed nowhere else.—*More Tramps Abroad*, MARK TWAIN; pp. 217-218. Part of diary.

PROBLEMS OF ETHICS

In this and some subsequent papers I propose to discuss some of the Problems of Life and Mind that exercise the brains and wring the hearts of thoughtful people. Needless to say that these problems will be studied with the aid of the light thrown upon them by Theosophy, that divine wisdom which enlightens us just so far as we are able to receive it. There is no idea in my mind so ambitious as that of solving these problems: I only seek to offer to my fellow-students some thoughts that have been helpful to myself and may also be serviceable to others.

Theosophy, from its very nature, cannot form a new religion, a new church, or even a sect separate and apart. It is a unifier, not a divider; an explainer, not an antagonist. Whenever a Theosophist is aggressive, combative, denunciatory, he is failing in his high mission, for the "wisdom that cometh from above is first pure, then peaceable." He is bound to be tolerant even with the intolerant, knowing that no evil can be destroyed save by its opposite good. Hence in seeking solutions for life's problems he does not vehemently assail the solutions already suggested, but seeks to distil from each any trace of truth it may contain. In all the schools of thought around us, ethical, sociological, scientific and religious, some aspect of the truth is being set forth, and the fact that its exponents regard it as the whole truth does not lessen the intrinsic value of the particular fragment they present. Any view which has been held by large numbers of people, for long periods, over wide areas, recurring time after time, showing a perennial life, has in it some truth which preserves it; it is the duty of the Theosophist to seek for this truth and to bring it to light, freeing it from the errors which have enveloped it. Whenever human hearts and lives attach themselves to any view, they are not attracted by the

errors which compose its form but to the truth which is its life. The failure to appreciate this distinction between the life and the form which temporarily envelopes it has given rise to the bitterness of controversy, to the extremes of intolerance that we find in the history of thought. The divine wisdom which includes all truth cannot be hostile to any fragment of itself, whatever may be the transitory form in which it is set. The student of the divine wisdom, then, must recognise and revere it under every veiling form, as Isis recognised and reverently gathered up the torn fragments of the body of Osiris the beloved. Thus may the errors which belong to Time fall away, while the eternal truth endures, manifesting itself with ever-increasing fullness.

In our study, then, of the problems which surround us, we must search diligently in each school of thought for the truths which it is seeking to express, for the facts in nature which underlie its teachings. If this search be conducted successfully, the various schools will to a great extent be unified, Theosophy synthesising their different fragments. Quarrels arise because each school regards its partial truth as the whole, denying the truths of its neighbours while affirming its own. Peace will brood over the world when all schools concern themselves with the duty of outlining as perfectly as possible the aspects of truth which they perceive, and refrain from censuring as falsehoods those aspects which are invisible from the standpoints they severally occupy. "Men are usually right in that which they affirm, wrong in that which they deny," once quoth a philosopher, and his remark might be printed in golden letters over the mantelpiece of every student.

The problems of Ethics are concerned with the relations which exist between man and man, between nation and nation, and between man and the non-human world. Ethics has been called the Science of Conduct, therefore the Science of Relations, and its aim is to regularise and render harmonious the relations between an individual and his fellows, human and non-human. A man is not an isolated unit but a part of an organic whole;

Ethics considers him as such a part, and lays down the laws by which that whole may accomplish its orderly evolution.

Every system of Ethics, if incomplete, may be brought in a final analysis under one or other of three heads—authority, intuition, utility. Any one of these three offers itself as a separate foundation on which a system of Ethics may be erected, and only a complete system recognises the value of each of the three, and sets each in its place as a corner-stone in the pyramid of conduct.

Those who base Ethics on authority appeal to some revelation given by a divine Being, or to some teachings of highly developed men, sages of the past, whose knowledge was greater than that of their contemporaries or of subsequent generations, and who spoke with the authority derived from that knowledge. These teachers—prophets, rishis, magi, call them by what name we may—were men who knew the worlds beyond the physical, and laid down definite precepts out of their wide experience; these precepts were submissively accepted by the nations among whom they lived, they themselves being regarded either as directly inspired by God, or as sharing the divine nature. All the Scriptures of the world, the Bibles of our race, serve, each to the believers in it, as the foundation of morality, each laying down a certain code of ethics; this code is regarded as of direct and binding authority, not depending on reason but on the possession by the teacher of higher knowledge, whether that knowledge were due to his inspiration by some divine Being or to his own evolution into Deity.

The second great ethical school declines to submit itself to any external authority, and founds itself on the existence in man of an interior faculty akin to Deity—intuition. Intuition is variously defined; some identify it with conscience and declare that conscience is the voice of God speaking in the human soul; others, shrinking from so extreme a position, and admitting that conscience is liable to error, and varies with the evolution of the individual, regard intuition as a faculty belonging to the spiritual nature, thus as being inherently superior to the physical, emotional and intellectual natures, and therefore the proper guide of conduct.

The third school of Ethics bases morality on utility, appealing to reason as the authority which judges the facts and tendencies of life, traces the results of actions, and deduces from them a moral code, seeking to found its precepts on the generalised experience of the race. This school has many divisions, but they all found themselves ultimately on experience, and regard conscience as the product of evolution, as the moral instinct.*

However various may be the ethical opinions found among men, they may all, in the final analysis, be reduced to these three: the authority appealed to is (*a*) divine, of the nature of a revelation; (*b*) spiritual-human, depending on intuition; (*c*) rational-human, based on the recording of experience and the logical deduction of rules of conduct therefrom.

In studying these three great ethical systems it is necessary to consider the attacks made on each of them by their opponents, as well as the principles relied on by those who accept them. We shall seek in each for an aspect of Truth, which will contribute to the elucidation of ethical problems, seeing in each a value which may not rightly be overlooked or discredited. Each affords a partial guide for conduct, and treating them theosophically we can unify them, antagonistic as they have been held to be, and as their supporters believe them to be.

(*a*) What is revelation? It is a teaching generally given in the early days of a race, in order to mark out a path for a humanity not yet sufficiently evolved and trained to rely safely for guidance on either its intuition or its reason. The object of this authoritative declaration is the rendering of progress more rapid than it would be were the race left to make experiments unaided in matters of right and wrong. Many blunders would be made, many blind alleys entered, in the vague gropings of primitive man, driven by the imperious instincts of his animal nature, without experience to guide or reason to restrain. We may put aside all the aspects of revelation which deal with the inner constitution of man, with the relation of Deity to the universe, and with other weighty matters—aspects found in the

* Instinct has been defined as accumulated racial experience, and this is a true definition, whether we consider it, with the materialists, as transmitted by the modification of the organism, or with the Theosophists, as stored in the group-soul, the over-soul of a group.

great Scriptures of the world; we will confine ourselves to those parts of revelation which deal with morals, for it is against these that attacks are levelled by those who assail revelation as a foundation for an ethical system, and who refuse to the world's Scriptures any place in building up a sane morality. Every student is struck, when he considers any of the earlier codes of morality—nay, it is not necessary to be a student to be startled by it—by the presence of precepts which to him are immoral, not moral. Yet, if he accept occult teaching, he believes that the Scriptures containing these precepts were given by men who possessed very lofty and wide knowledge, men of the noblest morality, of very high spiritual development. Further, he comes across such precepts in books that contain hints as to God and man fragrant with pure and sublime spirituality, so that they give a painful jar to the mind intent on higher things. True, some of them might, nay would, be ejected by the analytic hand of critical scholarship, and would stand confessed as interpolations of later date. But however far historical criticism may go, that criticism, guided by occult knowledge and not merely by scholarship, must confess the salient fact that these ancient Scriptures contain teachings from men who were giants spiritually and morally, above the men of the present as they were far above the men of the past. Fragments at least of their teachings have come down to us in these Scriptures, no matter how much of alien matter may have crept into them in the efflux of time and by the ignorance of successive generations. And among these teachings are some of the precepts which jar on us as unsuitable to their noble surroundings and as unworthy of the great instructors from whose lips they fell.

To solve this problem aright we must grasp the necessary corollaries of evolution, and place clearly before the mind some of the conditions inevitably bound up with the growth of a race from moral nescience to moral perfection. In far-off antiquity we see an infant humanity strong in its passions, but weak in its reasoning powers, plunging wildly at the entrance to the path of morality. It begins in blind ignorance of all distinctions between right and wrong. The first training could be but in broad principles, and withal these very principles must not press too

harshly on the hitherto uncurbed animal nature. Many an action that would be a step backwards for us now was a step forwards for it then. On the infinite ladder of progress each rung is trodden in its turn, and we call the rungs below us "evil" and the rungs above us "good." Evil and good are relative: they appertain to progress, to growth. Our good of yesterday is our evil of to-day, and our good of to-day will be our evil of to-morrow. In the world there is a steady purpose that may be seen in the light of the history of human evolution. Souls in their infancy, ignorant of right and wrong as we now recognise them, gradually learn by experience, and looking backwards over the growth of humanity, we see that saints and sages have trodden the path up which these souls in their turn are climbing. We perceive that men are living in the world and are treading this long ascent in order that the soul may evolve. This soul is to be a self-conscious and self-moving intelligence; it is to develope a will that is free, which shall learn to choose the highest. This will is never to be coerced into choosing the best, but is to be left free to take what it will, under the sole condition that having taken it shall keep, having chosen it shall abide by its choice. As we watch the evolution of this growing intelligence we find that it is learning to choose between that which makes for progress, and that which makes for retardation. We perceive that the very things which at one stage helped it on its way upwards at a later stage pull it backwards, and, persisted in, would hold it in a lower state of being. When a soul is at a very low stage of evolution there is many an action that is right for it because it carries it a step onwards that becomes wrong for it after that step has been taken. Lifting forces are right, down-dragging forces are wrong. This study leads us to the conclusion that what is "right" at any period of the world's history is that which aids in lifting the soul into a higher condition than that in which it is at the time, and thus works in harmony with the divine will for the growth of the soul, helping it to become nobler, purer, wiser, more rational. That which is "wrong," on the other hand, is anything which goes against the current of evolution, anything which keeps the soul stationary or drives it backward against the upward tendency of the whole.

"Evil" is the setting of the will of a part against the will of the whole, the separating oneself from the purpose of the world and going against it instead of helping it on. The kosmos is evolving from the inorganic to the organic, from nescience to omniscience, and any part of it which dislocates itself from its connections, which puts itself into antagonism to that movement, which for its separate purposes strives to delay the coming of that

> Far off divine event
> To which the whole creation moves,

commits sin, embraces evil, weds itself to death.

Let us take a few cases in which commands were given which jar on modern thought. We may imagine a race given to cannibalism, commanded to take the flesh of animals as food; assuredly a step forward would be taken by the substitution of animal for human flesh. As soon as the nation had entirely outgrown the eating of men and slaughtered animals only for food, the teacher would try to gradually lead it away from that barbarous custom by allowing the use of flesh only in connection with religious services, permitting to be used as food only the flesh of animals offered as sacrifices, and encompassing these sacrifices with burdensome conditions so as to restrict their number. To put together the slaughter of animals in sacrifice respectively to certain deities and to man's palate may strike many as a strange and incongruous juxtaposition. Yet some, not all, of the commands with respect to animal sacrifices were given for this very purpose. Among people who slaughtered all kinds of living things for food, it was an advance to restrain their killing to certain times and seasons, to surround it with rigidly enforced ceremonies. If, as in some cases, a man was not allowed to kill an animal without a year of preparation during which no flesh might be taken, if he might only eat flesh which had been offered in sacrifice, it is easy to see that such a man was being weaned from flesh-eating, and was learning to break off an evil habit. During his year of preparation the habit of living on flesh would be conquered, and the very restrictions surrounding the final ceremony would tend to make him reverence sentient life and regard its sacrifice as a solemn act,

not lightly to be performed. Although to the modern mind the sacrifice of animals as a religious act appears to be brutal and degrading, one cannot but ask oneself whether it marks a lower stage of national morality to slay animals only for sacrifice than to slay them wholesale for the gratification of the palate; whether the rare holocausts in Solomon's temple, for instance, were more degrading to the public conscience than the daily slaughterings in Chicago. The restrictions which in some civilisations of the past surrounded the slaying of the brute would press heavily on our modern western civilisations, and those ancient nations were at least learning that recklessness of animal life was a sin. People who disfigure their streets with the bleeding carcases of animals hung up to attract buyers should not look down too contemptuously on the ancient temple.

So with other points of conduct, which, rightly condemned to-day, were yet in the past sanctioned, even commanded by ethical teachers. Polygamy, for instance, introduced relations between the sexes far better than the promiscuity which preceded it. Among people at the lowest stage of sexual relations polygamy was a step upwards and therefore was right, not wrong. When the soul evolves, polygamy gives place to monogamy. As a rising from promiscuity polygamy was an advance; as a sinking from monogamy polygamy would be a degradation.

Such cases show us in what sense morality is, and must be, relative for evolving souls, and we see that any teacher who understands human nature, and who is more anxious to help his younger brothers than to express his own full thought, may rightly, in training a people, give ethical precepts that would now be degrading in practice. Looking at ancient ethical codes in this way, we can solve many of the difficulties that press on believers in their own Scriptures; the recognition of the principle of relativity in morals makes the way clear, and we understand that ethics is an advancing science, evolving with the evolution of the soul. We see that we must not swathe the limbs of the present with many of the bands useful in the past; that while the sublime spiritual truths contained in them give the world's Scriptures an eternal value, many of their precepts belong to a stage now outgrown. We must not dwarf the con-

science and drug the moral sense by defending as perfect, because within the limits of a "revelation," precepts which were good for their own age but would be mischievous in ours. We make the Bibles of our race clogs instead of wings if we treat past commands as now binding, or if we explain them in a non-natural sense because they shock the more highly developed moral instinct which is the very result of that moral training through which our souls have passed. Enough if such precepts were ahead of the moral practice of their time, if they struck notes higher than the people could themselves utter, if they put before them an ideal not so lofty as to be impossible to strive after, though sufficiently lofty to exercise over them an elevating power. Unless we can thus throw ourselves backward in thought into those times of ignorance, we shall fail to grasp the meaning and the wisdom of the teachers, and may cast aside other teachings of inestimable value because they are mingled with instructions suitable for their own age, though not for ours. For let it never be forgotten that the very books which contain passages that now jar on us contain also ethical precepts of a character so sublime that while we are now able to recognise their exalted beauty we stumble feebly along the lower stages of the road of which they are the goal. The use of a revelation is to set before a race knowledge it is as yet unable to compass for itself, knowledge of dangers from which it warns, of possibilities which it holds out as encouragement. A revelation is the knowledge of the elder brothers placed at the service of the younger, one of the most effective means of lifting the world, of hastening the evolution of the soul.

ANNIE BESANT.

(TO BE CONCLUDED)

TOGETHER IN THE DEATH HOUR

A True Tale

The little anecdote given below will be of interest to Theosophists, as adding another crumb of testimony to the possibility of over-riding the barriers of time and space. The tale came to me as follows:

Some years ago it was my privilege to meet a lady who had during a long life gained a great and varied experience, and who had always been possessed of a very vigorous and practical mind. She had during many years embraced the religious life, passing her time in hard work and active philanthropy, as well as in religious exercises. She was a strong, broad-minded woman, and was well-known to a wide circle, embracing all classes of society, from the highest to the lowest. Though I was by no means worthy of being admitted to the friendship of one much older, more experienced, and better than myself, she yet treated me with great kindness; for which I here place my gratitude on record. She knew that I could not wholly embrace all the tenets of her form of faith, and her liberality of mind is sufficiently indicated by the fact that beneath the convent roof-tree she has handed me, without a protest, letters bearing upon their envelopes the seal of the T.S.

Very many years before the day when she and I sat together in the convent guest-room, she had been placed as superintendent at the head of a large boys' school. While there she received a letter from a distant country, telling her that a child was on his way to England to be placed in her care, partly because the parents feared that the lack of boyish companions would be bad for him. He had a twin sister, to whom he was greatly attached. He had also formed a sort of friendship with a man, in whose society he spent some time. This man was a servant, but, although this was before the date of

Board Schools in England, he was possibly not wholly uneducated; the home of the parents of the boy was near a penal settlement, and this man was a convict who, as was the custom, was permitted to take service as a reward for good conduct. There seems to have been no reason for supposing that this man was exceedingly bad; nevertheless his standard of probity was very probably not specially high, so that he was not an altogether desirable associate for a child. When the Sister received this letter, it was evening. (I may mention that at this period she had not taken the veil.) She read it, and put it aside.

Later, she was in her little sitting-room, it being then eleven o'clock at night. Looking up from her book, she saw a child standing in the doorway. For the moment she did not notice that the boy was dressed, though it was night, and as the school was a very large one she did not immediately recognise the fact that the child's face was unknown to her.

She said, rather severely, "What are you doing out of your dormitory at this hour? Are you ill?"

The child vanished. The Sister was strong-minded; she took a light and went the round of the dormitories. Every boy was undressed, in bed, and asleep.

In due course of time, the child from abroad arrived, and directly the Sister saw him she recognised her nocturnal visitor. Like a sensible woman, she said nothing, either to the little boy or to his friends. The child turned out to be a somewhat exceptional one. He was loveable, docile, affectionate, ultra-sensitive, and very devotional. English boys are not a very religious race, taking them as a whole, but the Sister assured me that in a wide experience of both boys and girls she had rarely met one with so genuine a tendency towards religion as appeared in this little lad. None the less, he would occasionally be guilty of actions which were apparently quite motiveless, and which were greatly at variance with his naturally excellent disposition. If one could have conceived that the thoughts of the servant for whom he had an affection did, unconsciously to both parties, play upon and affect the actions of the little boy, one might possibly prefer that theory to the belief in the existence of a pronounced streak of ill in one so gentle and religious. There was no question of

punishing the child for his faults when they arose; the wise and kindly woman who told me the story said that the only course to be adopted, in simple humanity, was to comfort him; for the agony of the child, when he believed himself to have done wrong, was terrible to witness.

The Sister often wondered what would be the poor little fellow's fate in after life. But there was a gentler destiny in store for the child than a long struggle with ultra-sensitive nerves and an over-impressionable disposition. He caught scarlet fever, and died after a short illness.

Before his death, he talked with his sister, whose body was on the other side of the world. To quote my friend's words as nearly as I can remember them: "He was not delirious; it was an hour or so before the end. He talked as a child might talk to one he had not seen for some time; paused for her replies, and answered them in his turn. If the thing were not incredible, I should have believed that the other child was in the room."

The boy died, and the Sister wrote to break the news to his friends. At about the same time that her letter reached the mother, she herself received one, begging her to break very gently to the boy the news of his sister's death. She had died of measles at about the same time as her brother died of fever, the two illnesses being contemporaneous. The point of the story lies in the fact that the letter received by my friend stated that before the girl's death she had talked to her brother, not in delirium, but in an apparently rational sequence of question and answer—"as though he were in the room."

Such is the story as it was told to me, vouched for by a woman of practical mind and undoubted probity.

IVY HOOPER.

IN THE TWILIGHT

The talk turned on suicide when a small circle of friends gathered for their twilight chat. They were wont thus to gather once a month, when the sinking sun invited all to share the quietness that falls on nature, when she has drawn the cloud-curtains across the door through which her lord has disappeared—the hush of the gloaming that men lose in the hurrying town, where nature's fairy bells are not heard as they ring for matins and vespers day by day. Our little circle would discuss any point of interest that had arisen within the ken of any of its members, in the worlds physical, astral and mental; and the number of suicides that had been recorded in the daily papers had turned the conversation to that gruesome topic on the present occasion.*

"If one could only make these folk understand that they *can't* kill themselves," remarked the Shepherd meditatively; "that they can only get rid of their bodies and are decidedly at a disadvantage by the riddance, maybe they would not be so ready to make holes in their bodies or in the water."

"There lies the difficulty," quoth the Scholar. "The grim tales our seers tell us of the results of suicide in the astral world are not widely known among the public, and even when known are not believed."

"They picture a very real hell, it seems to me," commented the Marchesa. "One of our seers told me a story the other day that was as ghastly in its horror as anything that Dante depicted in his *Inferno*."

"Tell it again, O astral Vagrant," commanded the youngest of our party, whose appetite for stories was insatiable. "Tell it again, and tell it now."

"Well, it *was* rather a ghastly story," began the Vagrant meekly

* The stories given in these monthly records will be authentic, unless the contrary be definitely stated in any particular case; that is, they will be real experiences.—A. B.

and apologetically, "creepy, decidedly. There were two friends, some hundreds of years ago, half merchants, half soldiers of fortune, who for some years had travelled together through fair luck and foul. The elder, Hassan, had saved Ibrahim, the younger, from death by starvation and thirst in the desert, having found him lying senseless beside his dead camel, which he had stabbed to obtain a last drink. Hassan, passing alone over the sands to rejoin his caravan, came across man and beast, both apparently dead. The man's heart, however, was still faintly beating, and he revived sufficiently to be lifted on to Hassan's camel and carried to safety. Ibrahim, wild, reckless, passionate, became madly devoted to the man who had saved him, and they lived for some years as brothers. It chanced that they fell in with a band of Arabs and dwelt with them awhile, and here, as ill fate would have it, the fair face of the chief's daughter attracted the eyes of both, and the two men fell desperately in love with the same maid. Hassan's steadier and kindlier character won trust and love where Ibrahim's fiery passion terrified, and as the truth dawned upon him the tiger in the savage nature of the young man awoke. Wildly jealous, sullenly resolved to have his will at all costs, Ibrahim slew Hassan treacherously while both were engaged in a skirmish with an enemy: he then rode to the encampment, rifled the tent of the chief, and, seizing the girl, flung her across his swift camel and fled. For a brief space they lived together, a stormy time of feverish passion and jealous suspicion on his side, of sullen submission and scheming watchfulness on hers. One day, returning from a short excursion, he found the cage empty, the bird flown, and his house despoiled of its treasures. Furious with baffled love and hatred, he hunted madly for her for some days, and, finally, in a tempest of jealousy and despair, he flung himself on the sand, cut his throat, and, gurgling out a curse, expired. A shock as of electric force, a searing flash of lurid fire, a concentrated agony of rending tissues, of tearing part from part, and the quivering etheric form was violently wrenched from its dense counterpart, and the blinded bewildered man found himself yet living while his corpse lay prone upon the sand. A confused whirl of sensations, of struggling agony as of a strong swimmer when the waves close over him, and Ibrahim was in the astral world, in drear and heavy darkness, foul to every sense, despairful, horror-weighted. Jealousy, rage, the fury of baffled passion and of love betrayed, still tore his heart-strings, and their force, no longer spent in moving the heavy mass of the physical body, inflicted an

agony keener than he had ever dreamed as possible on earth. The subtle form responded to every thrill of feeling, and every pain was multiplied a hundredfold, as the keen senses answered to each wave of anguish, the bulwark of the body no longer breaking the force of every billow that dashed against the soul. Ah! even in this hell a blacker hell! What is this shapeless horror that drifts slowly near as though borne on some invisible current, eyeless, senseless, with ghastly suggestions of gaping wounds, clotted with fœtid blood? The air grows heavier yet and fouler as it drifts onwards, and is it the wind which as it passes moans out "Hassan . . . Hassan . . . Hassan"? With a scream strangled into a choking sob, Ibrahim leaps forward, rushes headlong, anywhere to escape this floating terror, this loathsome corpse of a friend betrayed. Surely he has escaped—he had fled with speed of hunted antelope; as he stops gasping, something surges against his shoulder; he glances fearfully round—it is there! And now begins a chase, if that may be called a chase where the hunter is unconscious and hangs blindly on the hunted, ever seeming to be drifting slowly, without purpose, yet ever close behind, run the other swiftly as he may. Down, down into depths fathomless of murky vapours—a pause, and the dull touch of the swaying shapelessness with the overpowering horror that hangs round it as a cloud. Away, away, into the foulest dens of vice, where earth-bound souls gloat over vilest orgies, and the crowding throngs will surely give protection against this dread intruder; but no! it drifts straight on as though no crowd were there, and, as though aimlessly, sways up against his shoulder. If it would speak, curse, see, strike a deliberate forceful blow, a man might deal with it; but this blind silent drifting shapeless mass, with its dull persistence of gray presence, is maddening, intolerable, yet may not be escaped. Oh! to be back in the glowing desert, with the limitless sky above, starving, robbed, betrayed, forsaken, but in a world of men, away from swaying senseless horrors in airless murky viscous depths"—

The quiet tones of the Pandit broke into the silence into which the Vagrant's voice had faded: "That seems to make the pictures of Nâraka more real. They are not old wives' fables, after all, if the astral world contains such results of crime committed here."

"But Ibrahim will not always be hunted like this," said our Youngest, pitifully, as ripples of loveliest rose-colour played through his aura.

"Surely not," answered the Vagrant, smiling at the boy. "Eternal hell is but a frightful dream of ignorance, following on the loss of the glorious doctrine of reincarnation, which shows us that all suffering but teaches a necessary lesson. Nor need every suicide learn his lesson under such sad conditions as surrounded poor Ibrahim. Tell us about that suicide, Shepherd, whom you and our Youngest helped the other night."

"Oh! that's nothing of a story," quoth the Shepherd, lazily. "It is a mere description. But such as it is you are welcome to it. There was a man who had got into a number of troubles, over which he had worried himself to an inadmissible extent, worried himself to the verge of brain-fever, in fact. He was a very good young fellow in his healthy, normal state, but had reduced himself to a pitiable wreck of shattered nerves. In this condition he walked over a field where, some sixty years ago, a *roué* had committed suicide, and this elementary, attracted by his morbid gloom, attached himself to him, and began to instil thoughts of suicide into his mind. This *roué* had squandered a fortune in gambling and wild living, and, blaming the world for his own faults, had died by his own hand, swearing to revenge on others his fancied wrongs. This he had done inconsequently by impelling into suicide people whose frame of mind laid them open to his influence, and our poor friend became his prey. After struggling through a few days filled with his diabolical promptings, the over-strained nerves gave way, and he committed suicide, shooting himself in this very same field. Needless to say that he found himself on the other side on the lowest subplane of kâmaloka, amid the dreary conditions with which we are familiar. There he remained, very gloomy and miserable, weighed down with remorse, and subjected to the gibes and taunts of his successful tempter, until at last he began to believe that hell was a reality, and that he would never be able to escape from his unhappy state. He had been thus for some eight years when our Youngest found him," went on the Shepherd, drawing the boy closer to him, "and, being young in such scenes, broke into such a passion of pity and sympathy that he flung himself back into his physical body, and awoke sobbing bitterly. I had, after comforting him, to point out that sympathy of that kind was a little ineffective, and then we went back together and found our unhappy friend. We explained matters to him, cheered him, encouraged him, making him understand that he was only held captive by his own conviction that he could not rise, and in a few

days' time we had the happiness of seeing him free from this lowest region. He has been progressing since, and before long, probably within a year or so, he will pass on into Devachan. Nothing of a story, as I told you."

"A very good story," corrected the Doctor, "and quite necessary to take the flavour of the Vagrant's horrors out of our psychic mouths."

"To start another subject," said the Archivarius; "here is a very interesting account from Sweden of an apparition at the time of death, seen by sixteen persons. It is sent by one of our members."

"Keep it for next time," suggested the Scholar, "for it groweth late, and we are wanted elsewhere."

THEOSOPHICAL ACTIVITIES

THE anticipation of last month as to the success of the tour of the President-Founder and Miss Edger is being fully realised. Miss Edger had lectured at Calcutta, Midnapur,

India

Mozufferpur, Bankipur, Benares, Allahabad, Carnpur, and Barabanki, according to our latest news, and the tour is to include Rawal-Pindi. Miss Edger is winning hearts everywhere, and we may prophesy for her a rich harvest in the future.

THE North of England Federation held a successful quarterly meeting at Harrogate on February 12th. The General Secretary presided, and afterwards gave an address on "The Thera-

Europe

peuts," his researches throwing another valuable side-light on the condition of society when Christianity was started. Mrs. Corbett read a paper on "Competition as a Stimulus to Progress," at the evening meeting, and Mr. Hodgson-Smith afterwards opened a debate on "Does Interest in Theosophy tend to diminish our Interest in Family, Social and Political Life?" Mr. Mead also lectured at Middlesbrough, Bradford, Hornsea, Sheffield, Manchester, and Birmingham, and did good work.

On February 19th, Mrs. Besant started with Miss Cooper for the North, and next day lectured twice in Glasgow, drawing large audiences. Edinburgh was then visited, and some interesting meetings held, after which they passed on to Nottingham, where Mrs. Besant held a drawing-room meeting and lecture, Miss Cooper remaining for the next day to hold another drawing-room meeting.

The Blavatsky Lodge has had its full share of most instructive lectures, the platform being occupied during the month by Mrs. Besant, Mr. Chatterji and Mr. Keightley.

On March 14th Mrs. Besant leaves England for a short visit to India, returning in time for our European Convention early in July. On her way to Brindisi, Mrs. Besant will lecture in Rome on the 18th, and we are glad that the young Rome Lodge, with its earnest workers, should have the advantage of her presence and public lectures.

America

THE Countess Wachtmeister has been lecturing in Philadelphia, and goes to Washington this month. Her friends everywhere will be glad to hear that, thanks to Dr. Norman, who follows the methods of Indian medicine, she is recovering the full use of her eyes, and can read and write without spectacles, after using them for twenty years.

Australia

THIS being now the hottest season of the year, when even those born and brought up in these colonies prefer to spend their leisure evenings in the open air, our activities are rather less than usual. Most of the Branches, however, have continued their ordinary work, such as classes and weekly public lectures, even though the audiences have been smaller than usual. During the month of December, Mr. J. Scott, M.A. General Secretary of the Section, spent his vacation in Hobart, and delivered a series of four public lectures, besides attending meetings for enquirers and social receptions.

Our Fourth Annual Convention is to take place on Good Friday, April 8th, when it is hoped some new ground may be broken, and some suggestions as to the better carrying out of the work we have to do may be put forward. A new departure has been made in the calling for papers to be sent in for consideration by the Executive Committee, the best and most original of which will be read at the Convention.

H. A. W.

New Zealand

THE Second Annual Convention of the New Zealand Section met in Auckland on January 3rd and 4th. Mr. S. Stuart, President of the Auckland Branch, was elected chairman, and there were delegates present from Christchurch, Auckland, Waitemata and Woodville Branches, while Dunedin, Wellington, and Pahiatua were represented by proxy. Wanganui did not send a delegate, but unofficial members were present from there and from Dunedin, so the Convention was fairly representative. The General Secretary reported an increase of thirty-eight in the membership during the year, a very fair addition to the total number in New Zealand. His report dealt with the visit of Colonel Olcott and the increase of interest that attended it, and the departure of Miss Edger for India—both making it an eventful year for the Section. The practical work done was satisfactory, and several schemes recommended by the last Convention had been put into operation. The questions of correspondence among members, the establishment of a lending library, of various systems of propaganda, and of increasing the income of the Section, were considered, and resolutions were passed dealing with each. The Convention also discussed the alteration of Rules dealing with the voting power of Branches, and with the admittance of new members, and after a lengthy debate, proposals were finally carried giving Branches the same voting power when their votes were taken by correspondence as at a Convention, and, with regard to the admission of new members, giving Presidents of Branches the power to admit members, thus bringing the New Zealand Section into line with other Sections of the Society and also with the general constitution. All the proposals were carried unanimously. The chairman, in his address, spoke on the desirability of each Branch having a direct representative at future Conventions, as a help in extending the spirit of unity and harmony that such meetings foster. Two public meetings were held in connection with the Convention, and addresses were given by the General Secretary, and various delegates, on leading Theosophical subjects. Several "At Homes," and other social meetings, and two picnics were given in honour of the visiting delegates during the Convention week, and added greatly to the pleasure of the proceedings. Altogether, the Convention was most harmonious and has undoubtedly strengthened the feelings of unity and brotherhood among the members, thus adding to the effectiveness of the Society generally throughout New Zealand.

C. W. S.

REVIEWS AND NOTICES

The Cabala and the Arts

The Canon: An exposition of the Pagan Mystery perpetuated in the Cabala as the Rule of all the Arts. (London: Elkin Mathews. 1897.)

It is a misfortune that the author of this book has not put his name to it, for he deserves personal congratulation on his perseverance, his erudition, and his ingenuity; but we fear that his readers will consider that, like many other authors of works on symbols and numbers, he has often allowed his imagination to run away with him, and that his use of numbers tends to show that in mystic researches after a Canon of Proportion, as well as in political statistics, numbers can be made to prove anything.

This is not a book for the general public; it is too abstruse and too mathematical, and even the Theosophist may find it difficult to study. In order to master the subject from our author's point of view, one needs a basis of Astronomy, and a good memory for cosmic distances; then a smattering of Greek and Hebrew; an intimate acquaintance with the general principles of Greek and Roman architecture, as summarised by Vitruvius; a familiarity with many biblical details usually neglected as unimportant; and lastly, a fair grasp of the philosophy of the Kabalah. In addition, for the clear understanding of chapter ix., an intimate acquaintance with the ritual and symbolism of the Masonic speculative Fraternity will be required.

Our author carries his canon, or law of proportion, through art and science, fact and fiction, through the human form and the kosmos, with equal ease and with infinite variety.

The reviewer shrinks from the attempt to write a logical account of this work, and supplies only some general observations and quotations: he makes no pretence to offer a criticism of the astronomical numerical data, which are very numerous; some are numbers given

by mediæval authorities, quoted by name; the planetary distances, length of radii, etc., of modern computation are used by our author, without any statement as to whose calculations are relied upon. This is an important omission, because the whole existence of our author's theories of a canon law, derived from cosmic distances, and reproduced in man primarily, and secondarily in human work and literature, depends upon his manipulation of fractional parts of planetary numbers.

The Introduction is the most readable chapter in the book, and should interest every Theosophist and Hermetic student; the succeeding chapters are largely composed of number conjuring, and remind one of previous efforts to combine numbers with mystic science, of such works as Ralston Skinner's *Source of Measures*, and Piazzi Smythe on the Great Pyramid.

The text by which our author is inspired might well be the dogma of Hermes: "That which is below is like that which is above"; and his contention seems to be, that as the kosmos consists of a series of worlds of various sizes, set at fixed distances, all designed by, and existing at, the will of a supreme being, whose vesture they form, and as this kosmos may be named Macrocosm—so man, made in the image of the Macrocosm, shows a similarity in proportions, but is fractional in size, and is properly considered the Microcosm. By parity of reasoning, the works of man, his theology, his temples, his language, must also be a reflection from the supernal, and after their limited possibilities must illustrate the guiding principles of the same great canon of proportion. The demonstration of this theory he finds in the works of Moses, Ezekiel, Plato, Pythagoras, in the Kabalah, in the writings of the earliest teachers of architecture, and in masonic rituals. Further, he points out, by the proportions of existing temples and cities, that the canon was not only a theory, but has at all periods of history been actually made use of in buildings, pictures, and sculpture.

The author contends that although there is no common knowledge among educated persons that any such universal canon exists, yet the essential points of this canon have been the cardinal secret of all true priesthoods. He confesses that the clergy of the Christian Church have in some way lost these secrets; but alleges that the heads of the Church are well aware that their vessel is empty, and that their constant hostility to Freemasonry is due to their suspicion that speculative Freemasonry, lineal descendant of the operative masonry

of the church builders, may yet retain this canon, the key of all the creeds.

Writing of our present day Christian status, this passage occurs: "Theology has dropped her secrets, her symbols have become meaningless ornaments, and her parables are no longer understood. The artist in the service of the Church no longer represents her mysteries in metaphorical shapes, and the priests have as little skill in the old art of myth-making, as they have of interpreting the Scriptures." And again: "The deplorable fact which we now have to regret is that the priests who ought to be able to tell us the meaning of the Scriptures, which they undertake to expound, know nothing whatever of their real significance. It is probable that there is not a single Christian priest who knows what the Canon of the Church is, or why a certain office or literary arrangement is canonical, or what makes it so. He would deny that the Old Testament and the Gospel are allegorical books, but has no explanation to offer for the absurdities which occur in these works, if taken literally. In fact the modern priest is the very last person from whom we are likely to get any information."

The demonstrations of the canon are based upon the diameters of the earth, the sun, and the planets as known to the ancients; next upon the relative distances of the heavenly bodies, generally expressed in terms of the earth's distance from the sun, the earth's diameter, the diameter of the sun, or by the Tone, a unit referred to by Pliny as the distance between the earth and the moon.

A special point is made of the mathematical qualities of the figure called Vesica Piscis, which is formed by the intersection of two circles, when the centre of one is on the circumference of the other, the two circles being equal in size. The long and short diameters of such a figure are in the proportion of 26 to 15. A rhombus can be inscribed in this figure, and will have the same diameters. To this figure of the Vesica Piscis, which is common in mediæval art as a frame for figures of the Virgin, our author adds a reference to the so-called Tree of Life of the Kabalah, which is a diagram of the kabalistic Emanations of Divinity; this diagram forms an irregular hexagon and is comparable to a double cube, often referred to by Hermetists in their Rituals, and also by Rosicrucians and Freemasons. This Tree of Life of the Kabalah shows Ten Emanations and Twenty-two Paths of Influence. Now, 26 is the number of the word IHVH which we know as Jehovah or Yahveh; Yod being 10, Heh 5, Vau

6, and Heh final 5, total 26. The number 15 is IH or Jah, and both names were of immense importance in Hebrew theology. On this matter our author writes: "The names of the Three Great Persons of the Hebrew Cabala, Macroprosopus, 1101; Microprosopus, 1110; and Malchuth (the Bride, the Kingdom, the World), 496, yield the number 2707, which is the perimeter of a rhombus whose sides are 676, the square of 26, the length of the Vesica, and the equivalent of the unspeakable name of God, IHVH."

Curious notes on numbers abound, such as that 888, the number of the name IESOVS, is the length of a rhombus having a perimeter of 2048, the diameter of the orbit of Saturn; the number of the Hebrew name Messiah is 358, which is the width of a Vesica 620 long, and 620 is the value of Kether, the first of the Divine Emanations of the Kabalah; 666 is the length of a Vesica whose width is 384, or the Sun's radius measured by the Tone. Here we touch on the great mystery of the Beast, 666, the number of a Man, Anti-Christ, the Pope, Napoleon or the Devil, according to personal taste; but in another place we read that if 666 be the diameter of a circle, its circumference is 2093, which is the diagonal of a square whose sides are 1480, the numerical equivalent of Christos, the name of God.

"The astronomical science of the Hebrews seems to be mystically concealed under the figures of Noah's Ark, the Tabernacle, the Temple of Solomon, and the Holy Oblation of Ezekiel; while the Christians added to those the mystical city of the New Jerusalem, described in the two last chapters of the Revelation. Each of these mystical structures appears to exhibit a particular aspect of the heavens, and constitutes a scientific record of certain known facts of astronomy, which formed the true basis of the ancient theology."

The Holy Oblation mentioned in Ezekiel, chapter xlviii., is largely dealt with in this book. This Holy Oblation is a square figure, measuring 25,000 reeds on every side, considered as surrounding the city of the mystical Jerusalem. "The suburbs of the city are enclosed by a square whose sides are 5000 reeds, and the city in the middle measures 4,500 reeds on every side. Beyond the suburbs on the north and south a space of 25,000 by 10,000 reeds was allotted to the priests and Levites. Now, if the sides of the three squares be divided by 12—the number of the tribes—$\frac{25000}{12}$ is $2,083\frac{1}{3}$; $\frac{5000}{12}$ is $416\frac{2}{3}$; $\frac{4500}{12}$ is 375; it will be found that the city exactly contains the sun's orbit, together with the orbit of Venus, shown in the four

quarters according to the Egyptian system, and probably represents the wheels of the four living creatures seen in the first vision of Ezekiel. The orbit of Saturn, being about 2046 diameters of the sun, is contained within the outer square, whose sides are 2,083⅓. The square surrounding the suburbs of the city has no direct affinity with the orbits of the planets, but a circle whose area is equal to this square has a circumference of 1,480. For various reasons it would seem that the measure 2,083⅓ is a mean between the numbers 2,093 and 2,073. Let it therefore be taken for granted that the Holy Oblation is a square enclosed by two lines, which are represented by the mean dimension 2,083⅓. The outer line which measures 2,093 is the side of a square having an area double that, which has a side of 1,480. That is to say, a circle inscribed within the square 2,093 exactly contains a square whose sides are 1,480; and this circle will be assumed to be the sphere of the zodiac or firmament. The side of the inner square, again measuring 2,073, is $\frac{1}{12}$ of the earth's circumference measured in miles. The numerical value of the name Christos is 1,480, and the mystery of this number appears to be that it supplies the measure of God's body extending crosswise throughout the whole universe. The wisdom of the number 666 conveys the same theological secret, for 666 is the diameter of a circle having a circumference of 2,093."

The chapter on Noah's Ark is of interest, and contains curious ideas derived from Philo and Montanus; the mystery of the Ark is compared to the ship Argo, and Deucalion is contrasted with Noah. It is contended that the proportions of the Ark refer to those of a man's form; an old work of 1593 contains a drawing of Adam, or, as some say, Christ in the Ark. Another interesting note is the comparison of the Ark, measuring 300 by 50, with a diagram of the equator, crossed twice by the ecliptic marking the sun's course (see page 75).

The Music of the Spheres is treated in a chapter in which Robert Fludd, Kepler, and Cornelius Agrippa are laid under contribution to illustrate the theories of Pythagoras, as quoted by Pliny.

The chapter on Geography is the wildest; in this our author seeks for cosmic numerical analogies in the size and shape of Palestine, of Greece, of the city of Rome, and of Jerusalem. Even England, it appears, shows by the positions of Lichfield, York, and Stonehenge, that its notable places have been founded in accordance with planetary relations, and the name London has the value of 924, the square root of the Sun's diameter in miles.

In concluding his work, the anonymous author introduces the twenty-two Keys of the Tarot Trumps, quoting from Papus, whose attribution of these several cards to the Hebrew letters is not correct, however; at least, it is incorrect according to old Rosicrucian MSS. still extant, and is affirmed to be incorrect by some who claim an intuitive clairvoyance of such symbols.

The saying of Plato is finally quoted: "Let none ignorant of Geometry enter here," and the question is raised whether the invention of written letters by the Thoth of Egypt was of entire advantage to knowledge: "For learning many things through their means—*without instruction*—men will appear to know a great deal, although they are for the most part ignorant, and will become troublesome associates, through thinking themselves wise, instead of being so."

There is no other modern book which has so many examples of the Gematria of Hebrew words after the kabalistic manner, and of Notaricon and Gematria applied to Greek words after a pseudo-kabalistic manner; as a store of curious ancient ideas and numerical conceits, this volume may be suitably added to the library of a student of the occult sciences.

SAPERE AUDE.

CONCERNING THE HIGHER CRITICISM

A Primer of the Bible. By W. H. Bennett, M.A. (London: Methuen & Co.; 1897).

WE have been long looking for a book which would give the results of the Higher Criticism in the two fields of Biblical research, both Old and New Testament, in such a form that the general reader who has not been trained in elaborate technicalities may grasp their extent and tendency. Professor Bennett's work, which has just appeared, though far from satisfactory to one prepared to face all the facts, advances at any rate half way towards them, and the ignorant religionists who form the vast majority of Christendom, if they can be induced to read it, will no doubt regard it as a most dangerous production. With this majority we have at present no hope of dealing, all that we can expect to achieve is that no member of the Theosophical Society should share in this deplorable ignorance of the majority in the elements of the history of the documents of the great faith of Christendom. Those of our members who are unacquainted with the subject, should at once procure the summary of the Professor of Biblical

Literature and Languages at Hackney College and of Old Testament Exegesis at New College. For it cannot be too often insisted upon that the Theosophical student begins far beyond where the Higher Criticism leaves off. The Higher Criticism, with great labour and industry, is slowly approaching towards a knowledge of the external facts, and has already reached half-way, the Theosophical student deals with the facts themselves from within.

Professor Bennett no doubt tries to be impartial and endeavours merely to strike an average of opinion in the results already achieved, and indeed with regard to the Old Testament he seems to have succeeded as well as may be reasonably expected in so theologically conservative a country as England; but in the domain of the New Testament his average is out of all balance, and his judgment sinks the scale of reaction until the beam is kicked. Our scholars are gradually getting a little backbone when facing O. T. problems, but their courage oozes from them when confronted with N. T. documents.

Nevertheless these are considerations which as yet do not appear on the narrow horizon of one who is entirely ignorant of the Higher Criticism. The book we were seeking for was one suitable to clear away the dense fog which obscures the whole country in the mind of the ignorant; when the fog is dispersed, we may then discuss the further problems as to whether we are in this place or that dealing with mountain chains, or hills, or mere mounds. It is the bounden duty of every Theosophical student in the West, interested in our second object, to have some idea of the subject. Professor Bennett's book is the best to hand for the beginner, and the price is, if we are rightly informed, exceedingly moderate, being but half-a-crown for some 228 pages of close summary.

G. R. S. M.

A Digest of Later Platonism

The Philosophy of Plotinos. (Philadelphia: Dunlap Printing Company, 1306, Filbert Street; 1897.)

Anonymous works, as a rule, are little worthy of notice, and we must confess that our hope was not high when we first took up the sixty-four page pamphlet which is the subject of these few paragraphs. A careful perusal of its contents, however, has completely dissipated any prejudice on this point, and it may be stated, on the basis of a fairly

wide knowledge of the literature of the subject, that the summary of our anonymous author is the clearest and most intelligent which has as yet appeared. The study of Plotinus is exceedingly difficult owing to the obscurity of his language, and that, too, in spite of the careful editing of his MSS. by his devoted friend and disciple Porphyry. Plotinus was an Egyptian and his Greek is never pure at its best, added to which his style is of the most aphoristic. Consequently all of the existing translations leave much to be desired; Ficinus' (Latin) is scholastic and diffuse, Bouillet's (French) is brilliant and paraphrastic, Müller's (German) is painstaking and heavy, and all are of little help in the majority of difficult passages. Taylor's English translation of some of the books labours under the same disabilities, and in addition is written in a most crabbed and inelegant style, which makes his version quite un-English in many places, especially owing to the introduction of innumerable anglicised Greek technical terms.

The writer of our pamphlet bases himself upon the original text, and his happy phrasing of Platonic terms and his deep sympathy with Platonic thought proclaim the presence of a capable translator of Plotinus among us, and encourage us to hope that some day he may be induced to expand his labours outside the narrow confines of a digest, into the wider field of a complete English translation of the magnificent monument of thought which the Corypheus of Later Platonism has left us in his Enneads.

To make so lucid and capable a compendium of the works of so great a giant of philosophy as Plotinus, the author must have spent much time in analysing the text and satisfying himself as to the meaning of many obscure passages; to test his absolute accuracy would require the verification of every reference among the hundreds given in the tables at the end of the pamphlet, and we have only had time to verify one or two of the more striking. These are as accurate as anything in a digest can rightly be expected to be. In addition to detailed chapters on the seven realms of the Plotinian philosophy, on reincarnation, ethics and æsthetics, we have introductory chapters on Platonism, Aristotelianism, Stoicism and Emanationism, and also chapters on the relationship of Plotinus to Christianity and Paganism.

Those who desire to enter into the Plotinian precincts of the temple of Greek philosophy by the most expeditious path cannot do better than take this little pamphlet for their guide; it is of course

not perfect, but it is undeniably the best which has yet appeared. One fault we must find; the print and paper and mean form are totally unworthy of such excellent contents. But this is characteristic of the general topsy-turvydom of the times. The price is not stated, but it must be inconsiderable. We have recommended the T.P.S. to procure a supply of this pamphlet, for to our Platonic friends and colleagues we say not only "you should," but "you must" read it.

G. R. S. M.

Magazines and Pamphlets

Colonel Olcott occupies the whole of the chapter of his historical sketch in *The Theosophist* for February with a full account of his work in connection with the attack made by a mob upon a Buddhist procession in Colombo. Colonel Olcott came to England to lay the matter before the authorities, and succeeded in getting certain much-coveted privileges for the Buddhists. Mr. Mackenzie contributes a paper on the immortality of the soul, and argues his case from the evidence of psychic phenomena. His treatment of spiritualism is not very satisfactory, as, if we accept the facts, the theory of the sundering of the consciousness of the Ego will certainly not cover everything. The remarks about Christianity and the mourning for the dead are also a little unfair, as the editor points out in a footnote, referring to the lamentations of the Sinhalese. Mr. Stuart concludes his article on reincarnation, and advances some very curious and interesting speculations as to the relations between the lengths of lives, intervals between lives, and other periods. A long letter from a Siamese prince, now a Buddhist monk, on the work of the Theosophical Society, is published. *The Prashnottara* is largely occupied with a dispute on the subject of Karma, aroused by an answer in *The Vâhan* a few months ago. The points raised are interesting, but the settlement of the question does not appear to approach with very rapid strides. Tidal friction and the lengthening of the day are subjects one hardly expects to find in a Theosophical question column. The enquiry evokes a fairly accurate reply, but the statement that if, as has been surmised, the axial rotations of Venus and Mercury occupy the same periods as their years, they must be older than the earth, is not correct, from a scientific point of view at least. *The Light of Truth, or Siddhanta*

Deepika is a very creditable production, but its value would not be lessened by the removal of the strong anti-Buddhist prejudice shown so frequently in its pages. The Buddhist system is constantly contrasted with the Hindu philosophies, to its disadvantage. An excellent object-lesson on the proper use of punctuation is given in one of the articles: "To raise a building an architect is required to make a watch; a watchmaker is necessary to construct any engine, any concern or contrivance whatever, a designing mind is absolutely needed." *The Dawn* sends with its December number a lithographed portrait of Swâmi Bhâskarânanda, a sketch of whose life is appearing at rather long intervals. We have also to acknowledge the receipt from India of *The Ârya Bâla Bodhinî*, *The Journal of the Mahâ Bodhi Society*, *The Ârya Patrika*, and *Arjuna*, and from Ceylon *The Ethics of Buddha*, by H. Dharmapâla, and *Rays of Light*.

The Vâhan is quite up to its usual level of interest. For students, perhaps the most curious and useful answer in the "Enquirer" is one on the derivation of the word "devachan." This word has long been a puzzle, and no satisfactory explanation has hitherto been forthcoming. It has nothing to do with "deva," as is popularly supposed, but is a Tibetan literal translation of the Sanskrit "sukhâvatî," and should really be pronounced "debachan," with the "ch" soft. Theosophical philology and theosophical pronunciation have not as yet been models of perfection, and the advantage of using English, a language more or less understood among us, becomes every day more obvious. Among other interesting subjects dealt with, are the appearance of the higher bodies, mental images, astral driftings, Buddhism, and the states of the disembodied.

"L'Art et l'Homme" finishes in the February number of *Le Lotus Bleu*, and in its concluding portion gives some further analogies between various arts and the "principles" of man. We are afraid that there would be much disagreement among students as to the analogies drawn. Dr. Pascal writes on psychic sensitiveness with his usual clearness, and with the knowledge due to a wide medical experience. Mons. Courmes contributes a short preface to some extracts from a publication of the French Cremation Society.

The main part of *Theosophy in Australasia* for January is occupied by the report of a lecture on reincarnation, delivered by Miss Edger in Sydney. The theosophical view of life and death is explained in a simple and comprehensible manner. "I. H." contributes some brief notes on magic mirrors.

By a curious error in *Sophia* for February, Mr. Leadbeater is made responsible for the "Letters to a Catholic Priest," the translation of which from LUCIFER has just been concluded. Other translations are made from this Review, Mrs. Besant's articles on reincarnation being continued, and the "Incidents in the Life of Comte de St. Germain" begun. Señor Soria sums up part of his geometrical theory in a long list of Pythagorean units, arranged in succession of complexity.

Theosophia, from Holland, opens with a review of the condition of the Theosophical Society, based on the reports contained in the account of the general meeting at Adyar. The translations from the English are continued, and the recent visit of Mrs. Besant to Holland is chronicled.

Our new Norwegian magazine very sensibly devotes itself mainly to translating the best of our recent theosophical literature. The January issue begins with Mrs. Besant's "Ceasing of Sorrow," and continues with a selection from *The Ancient Wisdom*. Following this is a poem, a *Vâhan* answer on the personality of Jesus, and an original article. The *Teosofisk Tidskrift* for February contains full reports of two of Mrs. Besant's lectures in Sweden, and also a translation of "Occult Chemistry" from LUCIFER, besides some useful original matter.

The second number of the Italian *Teosofia* gives its readers a clear exposition, by Signor Aureli, of individuality and personality, and the distinctions made between them by theosophical writers. The translation of Dr. Marques' *Scientific Corroborations of Theosophy*, is continued, and the Countess Wachtmeister's interesting lecture on Spiritualism is begun.

The Literary Guide begins its March number with an article on "Rationalism and Sentiment," by J. McCabe, an admirably clear exposition of the strict Rationalist's attitude. Rationalism might certainly serve as an excellent antidote to unbalanced mysticism, but it leaves unexplored mental realms as wide and as fruitful as the "reason" in which it claims to dwell. It will be interesting in the future to note the effect of the recognition of psychic facts (which recognition must grow as time passes) upon the present views.

The Eagle and the Serpent is a new and daring publication, fated, we suspect, to a premature decease. It is founded to oppose altruism, and to substitute egoism in its place, as a remedy for all evils. We have most of us yet to learn that the world is suffering from a lack of egoism.

We have also to acknowledge the receipt of *The Review of Reviews*, both for England and Australasia; *Notes and Queries*, with some really useful, as well as much fantastic, information; *L'Hyperchimie; The Zoophilist*, the organ of the National Anti-Vivisection Society; *Light*, containing in one issue a full report of an address by Mrs. Besant, and an excellent portrait; *The Agnostic Journal; The Woman's Signal; Modern Astrology*, with a quotation from *The Vâhan*, and an astrological criticism of the quotation and its writer; *The Outlook*, the first number of a critical and gossipy journal of literature, arts, etc.; *Universal Brotherhood; The Internationalist; The Temple; Humanity; The Herald of the Golden Age;* and *Theosophia*, from Sweden.

Erratum.—On p. 50, line 15, George III. should be George II. The page was pulled before the mistake was noticed.

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THE

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ON THE WATCH-TOWER

A VERY straightforward book is the volume entitled *Was Israel ever in Egypt? or, a Lost Tradition* (London: Williams and Norgate; 1895). It states boldly, and in plain language, the results at which Kuenen and Wellhausen and the leading exponents of the Higher, Subjective or Material Criticism, or by whatever term we choose to name the scientific investigation of the contents of Biblical documents, have arrived. The author is G. H. Bateson Wright, D.D. (Queen's College, Oxford; Head Master, Queen's College, Hong Kong), who was so well spoken of by both English and German critics for his work, *The Book of Job; a new critically revised Translation* (London; 1883). The freedom with which Dr. Bateson Wright tackles the subject is calculated to take away the breath of the ordinary person who knows nothing of criticism. For instance, to impress upon the reader the hopelessly unhistorical nature of what we may call the name-punning novelistic patriarchal romances of the Hexateuch literature, he indulges in a parody which the extreme orthodox will no doubt regard as blasphemous, but which is an *exact parallel*, by no means exaggerated, for all who understand the elements of Hebrew. The parody of a D.D., *not* on the Word of God, but on one of the many sorry substitutes for God's Word, which

A D.D.'s Parody

ignorance has so long imposed upon the faithful, deserves to be put on record. Dr. Wright tells us that this form of illustration was suggested to him "by Archbishop Whately's parody on the Book of Joshua, in which he pretended to throw doubts on the historic truth of the career of Napoleon Buonaparte," and runs as follows (pp. 33, 34):

B.C. . . Now King Celtus took unto him to wife Belga, and she bare him three daughters—Hibernia, Caledonia, and Britannia; and the sons ot Hibernia were these: Ulster, Munster, Leinster and Connaught; and Leinster was father of Dublin.

A.D. 400. Now the sons of Teuton were these: Anglus, Saxo, Juta, Danus, and Horsa. And to Saxo were born four sons, Essex, Middlesex, Wessex and Sussex. And the son of Juta, Kent. Now Kent sat by the seashore, and ordered the waves back from his chair, but lo! they surrounded him altogether; then said he unto his servants, "Call me no more a god, for God only ruleth the winds and the waves." Therefore was the name of that place called Godwin, for there strove he with God, but could not prevail. And to Danus were born sons, Northumber, Durham and York. Now, York was a great man, and had three sons riding upon horses; to each of them gave he a province, therefore is the name of that province called Riding unto this day. And his servants conspired against him and smote off his head, and set it up on the walls of his city that he had built for himself withal; so he died; therefore they that speak in proverbs say, "Alas! poor Yorick."

A.D. 1066. And the high priest said unto him, "Thus hath the Lord said, Get thee up and take the land, for to thee have I given it; and he said, Good is the word of the Lord: I am willing to go up:" therefore was his name called Will-i-am. Now the chief city of that land was great exceedingly, and much business was wrought there, and many a loan done; therefore called they the name of that city London.

A.D. 1314. And Bruce fled from the face of his enemies, and a woman said unto him, "Turn in, my lord;" and she was baking cakes, and the woman said unto him, "See that these cakes burn not;" and it came to pass that as his heart was heavy because the enemies of God possessed the land, lo! the cakes did burn. Therefore was that place called Bannockburn, and there did God give him great deliverance.

* * *

Renan and Psychical Research

IN the charmingly written *Life of Ernest Renan* (London: Methuen; 1897), by Madame James Darmesteter (A. Mary F. Robinson), is a passage regarding the great French scholar's attitude to psychical research, which may not be without interest to our readers. Renan not only left the Church but also lost his faith

in revelation for reasons which are now comfortably accepted by all really educated minds in the Christian community. Finding that the second part of Isaiah could not possibly be due to the same hand as the first, that Daniel was clearly apocryphal, that the grammar and history of the Pentateuch could not possibly date from the time of Moses, he had to cast aside the infallibility of the "revealed text"; finding further that many a dogma of the Church reposed on no better foundation than erroneous translation of the Vulgate version, he had to reject also the infallibility of the Church. His philological training thus forced him to take up an exclusively rationalistic position, against which his Breton nature was ever chafing. Psychical research, one would think, would have been the very thing to restore such a mind to its proper balance; it might have opened up the way for such a nature to an understanding of that higher science of the soul which is the secret of all religion. But this raft of salvation was the very means he rejected with scorn, to judge by the following reminiscence of Mme. Darmesteter's (pp. 251, 252):

> It was at the house of the dear philosopher of the Rue Casette. The Renans were there, some others, the Lyttons, I believe, and ourselves. That morning M. Taine had received a bundle of the papers of the Psychical Research Society. The psychologist—much interested at that time in the problems of dual personality and so forth—let the conversation wander into the dubious sphere of the phantoms of the living. M. Renan appeared sunk in a dream of his own. From time to time he shook his mane like a slumbering lion. Suddenly he looked up and spoke, with a flash in his blue eyes—*θεὸς ὤν τις ἐλεγκτικός*. Briefly, indeed, and with a rare scorn in his irony, did the cross-examining god dispose of those vague approximations, those imprecise reminiscences of another's experience, which suffice to found a fact in the annals of unscientific observers. Truth, Science, were eloquently bid to the rescue, enjoined to engulf and swallow up the miracle-mongery, the wonder-worship, still so dear to the fashionable uneducated. And suddenly the prophet relented, cast up his hands in kindly deprecation—"O les gens du monde! la science des gens du monde!" In spite of all, he knew he had a weakness for these well-bred culprits.

Charmingly written, but absolutely upside down! The "lion," the "god," the "prophet"—nay, we might almost say, the "ass" in Renan "braying," while the real god and prophet showed themselves not exactly in the great philologist's last

words, but in the feeling which the said "ass" in him could only thus articulate. And yet Renan wrote a *Life of Jesus*—the life of a Master of the soul-science! Little wonder, then, that his romance, based on his rationalistic interpretation of the fourth Gospel, set in the framework of Josephus and of his own archæological researches in Palestine, should limn the portrait of an imaginary "charmant docteur" and not of the Christ. Renan was a great philologist, a lovable and good man, but of occult nature and her possibilities he knew nothing.

* * *

The Gobi Buried Cities

THE following quotation from the paper of the famous Swedish traveller, Dr. Sven Hedin, "Four Years' Travel in Central Asia," which was lately printed in the March number of the *Journal of the Geographical Society*, though of great interest as a date mark for the entrance of Buddhism into Tibet, puts an end to all speculation as to the discovery of the ruins of a prior civilisation in the Desert of Gobi. Near Kotan Dr. Hedin was shown some sand-covered ruins which he describes as follows:

> In the valleys between the dunes, we could see, as far as the eye could reach, ruins of houses built of poplar. As a rule, the timbers of which the frame work had been built were only standing about two feet high. They were very much worn by drift-sand, chalk-white, hard, but so brittle that they broke like glass when struck. The walls consisted of interwoven reeds covered with plaster on which we found some artistic mural paintings—praying women of the Arian type, Buddha sitting on the cup of the lotus, tasteful ornaments, etc. An excavation led to the discovery of a manuscript and some plaster casts. There is no doubt that this city is of Buddhist origin, and we may thus *à priori* with perfect certainty assert that it is older than the Arabic invasion led by Kuteybe-ibn-Muslim in the beginning of the eighth century.

* * *

Reichenbach Vindicated

IN the *Saturday Review* for March 26th there is an interesting note on Dr. Russell's further photographic researches, which he communicated to the Royal Society on March 24th in amplification of his treatise *Experiments on the Action of Metals and other Substances on a Photographic Plate*. Reichenbach is now entirely vindicated, as any reader may see by the following:

Each of these substances gives off its own particular vapour, presumably in the form of a gas, and this vapour can act upon the silver salts in the sensitive plate in precisely the same manner as light itself. The exact methods by which this has been proved are too technical to be described at length, but they essentially consist in subjecting the oils and metals experimented with to such a treatment that they are compelled to declare their emanations to be either optical rays or vapours, for there is no third possibility. They have been carried through tubes by a current of air, made to turn corners, to wriggle in and out between plates of mica, and at the end of all these peregrinations they still retained their former photograph capabilities. And by no possible chance could any self-respecting ray of the X or any other kind do that.

* * *

The Telectroscope

THE *Hamburger Nachrichten* of March 17th and 18th, and the *Hamburger Fremdenblatt* of March 20th, give details of the Telectroscope, an instrument for transmitting pictures of far-off events as they occur, as well as of printed books and MSS. Szczepanik, a Pole, is said to have the honour of perfecting the idea, which was described by Plessner, of Berlin, in 1892, and previously by the Frenchman Senlecq in 1877. The Telectroscope combined with the Cinemicrophonograph, a new adaptation of the phonograph by which we are to hear the moving people of the Telectroscope speak, is destined to be on view at the Paris Exhibition of 1900.

* * *

Music and Telegraphy

PROFESSOR MERCADIER'S discovery, mentioned in the *Hamburger Fremdenblatt* of March 5th, that one wire can be used for twelve dispatches by the use of a different musical note for each pair of senders and receivers, is interesting.

* * *

Humboldt's Dwarf Race

THE same issue informs us that a Boston scholar named Sullivan is said to have rediscovered Alexander v. Humboldt's dwarf race on the upper waters of the Rio Negro, between the Amazon and Orinoco. Their skin is reddish yellow and their hair shows a relationship to the Indians. The men are about four feet eight inches high, the women smaller. Their thick bodies,

thin arms and stork-like legs do not constitute them a handsome race.

* * *

PAUL WENDLAND, in the February issue of *Hermes*, points out that the account in St. Matthew and St. Mark of the mocking of Jesus after his condemnation, and not before it, as is related in St. John, is made clearer if we read Philo's description of just the same treatment of the Jewish King, Agrippa I., in Alexandria, during an outbreak of Jewish persecution, A.D. 38, and remember that it was the custom for the Roman soldiery, during the Saturnalia, to take a man upon whom the lot fell and clothe him in kingly robes, and indulge him in every desire, before offering him up as a victim by the sword.

The Mocking of Jesus

* * *

THE Heidelberg University Library obtained last year a number of papyrus leaves from the dragoman of Dr. Reinhard, the German Consul-General in Cairo. Dr. Karl Schmidt finds amongst them the *Acts of Thekla* and also the *Acts of Paul* in Coptic, of which we have hitherto known nothing except that the latter ranked high amongst early Christian writings. A slight examination has shown that the *Acts of Thekla*, and also the apocryphal exchange of letters between Paul and the Corinthians, which was discovered in 1644 in an Armenian MS. were only part of the *Acts of Paul* and the date of those must be placed two generations later. The Alexandrian Church had the *Acts of Paul*, which they alone retained in full, translated from Greek into Coptic. The results of further research will be interesting.

New Coptic Christian MSS.

* * *

THE French Egyptologist, Amélineau, thinks that he has discovered at Om-El-Galab, near ancient Abydos, in Upper Egypt, the graves of Osiris, Set and Horus, for which Mariette Bey had vainly searched for nineteen years. Amélineau fixes the date of the graves at B.C. 8000 and maintains that even then the Egyptians used hieroglyphs and were perfect architects. He, however, thinks that

The Tomb of Osiris

he will have difficulty in persuading his brother Egyptologists of the truth of this.

* * *

The S.P.C.K. and the Higher Criticism

THE exposure of the tortuous methods which the S.P.C.K. has foolishly adopted to cover the retreat of the apologists before the onslaught of the Higher Criticism was begun by *The Athenæum*, some twelve months ago, continued by *The Guardian*, and is now finally completed by *The Church Quarterly Review* for January. In reviewing the English "translation" of Hommel's "Einspruch" (*The Ancient Hebrew Tradition, as Illustrated by the Monuments. A Protest against the Modern School of Old Testament Criticism*), by Mr. McClure, the Secretary of the S.P.C.K., and published under the "Direction of the Tract Committee" of the same *lucus a non lucendo* named body, the writer in that most moderate of all Quarterlies administers the following cutting rebuke:

> We had intended to call attention to certain discrepancies between the German and English forms of this work, but a letter of Mr. McClure's in the *Guardian* of November 24th fortunately removes the necessity for doing so. We gladly take this opportunity of stating, on the authority of Mr. McClure, that Professor Hommel accepts the full responsibility for the alterations, which he authorised after examination and before the alteration of the English version. We have compared very closely the original with the translation, page by page and line by line, and we are prepared to say that in the whole of the S.P.C.K. version of 327 pages there are not a dozen of which the margin of our copy is not scored with errata, and some of them, in our judgment, very serious errata, and perhaps still more serious omissions. How Dr. Hommel can have tolerated such departures from the original text passes man's understanding. We can but regret that the *Tract Committee* thought it consistent with their duty to the public to suppress the fact that such alterations had been made. In the unfortunate case of the S.P.C.K. version of Maspero's *Struggle of the Nations*, the *General Literature Committee* did its best to atone for the far graver alterations which had been surreptitiously introduced for divers purposes, by issuing a notice which, if stated in the Preface when the book came out, would have gone a long way to disarm hostile criticism. For our own part we are only too pleased to be relieved from the necessity of pursuing the subject further, and we will only say in conclusion that we think it is to be regretted that Mr. McClure should have allowed so contemptuous and almost resentful a tone to appear in a

controversy which, of all others, ought to be conducted in a temperate and scholarly spirit.

* * *

Pasteurism

We have received from the Secretary of the Indian Anti-vivisection Society copies of letters which have passed between Surgeon-Gen. Thornton and Lord George Hamilton with regard to the proposed Pasteur Institute for India. While we cannot find room to reprint this correspondence, we are in hearty sympathy with the movement against the introduction of this modern revival of a very ancient evil into the area of British India. The setting up of bodily well-being as the paramount good to be followed at all costs is leading to the practice of methods hardly distinguishable from the black art of the past, and even more horrible from the point of view of the amount and duration of the torture inflicted on the victims of scientific cruelty. By all lawful means let India protest against the pollution of her people and the subversion of ancient ideals. These are prices which are too heavy to pay even for physical health and vigour, and when, as in the case of vivisectional experiments, the results of the investigations are so completely in the region of unrealised speculation it is not only immoral but stupid to persist in it.

PROBLEMS OF ETHICS

(CONCLUDED FROM p. 74)

REPELLED by these moral difficulties which surround revelation and may even be said to be inseparable from all revelations given to a primitive people, many of the most thoughtful and cultured people of our day reject it altogether as of authority, and regard conscience as the direct arbiter in morals; some go so far as to declare that it is the voice of God in man, and ought to be obeyed as a divine authority. This ethical school has been effectively attacked by the blunt pointing out of the fact that conscience is a very variable quantity—varying with civilisation, with intellectual development, with public opinion, with the general tradition and training of a nation. Further, that conscience in one man contradicts conscience in another, so that a person acting conscientiously may do things which another person as conscientiously condemns. Thus conscience speaks with many voices, yet always preserves the note of authority, of imperious command, and tortures with remorse the man who disobeys. When a man listens to conscience he feels himself to be listening to something that comes from outside or beyond himself, something that does not argue but asserts, that does not plead but commands. This voice, with its imperious "Do this," "Avoid that," seems by this very imperiousness to claim unquestioning obedience, and this has led to the ascription to it of divine authority. Yet if—as is clear from a study of the facts of human history—it sometimes commands crimes, we cannot rightly describe it as the voice of God. The inquisitor was sometimes conscientious when he racked and burned his brother man for the glory of God and the salvation of the souls of others who might be inclined to follow that heretical brother; he acted with a clear conscience, honestly believing himself to be doing

service both to God and to man. Yet we can scarcely admit that in his case conscience was an infallible guide, or regard it as the voice of God speaking in the human soul.

The question, then, arises: What is this conscience which arrogates to itself such supreme authority, speaking as though it ought to be obeyed without challenge? Here Theosophy steps in and explains the genesis of conscience, and hence the limitations that surround it in the evolving—the not yet evolved—man. According to theosophical teaching the human soul, or intelligence, is a growing and developing quality, evolving by the experience gathered in life after life. Born into the world utterly ignorant and therefore without knowledge of good or evil, the soul at first could not recognise any difference between right and wrong. At that early period every experience was useful simply as experience, and everything encountered in life had some new lesson to impart to the infant soul. Whether an action were right or wrong, in our sense of the terms, it was equally useful to the soul, for only by the results which followed could knowledge of law be obtained. It was found that happiness followed some actions—those that were in harmony with the laws of nature—and that misery followed others—those that were in contravention with these laws; by these results the soul slowly learned to distinguish between the actions that made for progress and those which made for retardation. As the soul passed through incarnation after incarnation, it gathered a large store of these experiences of actions and their results: these experiences were increased by those reaped in the intermediate world, wherein the soul sojourned for awhile after leaving the earth, and found that suffering followed on the heels of the physical yielding to the impulses of the animal nature. Continuing its pilgrimage and arriving in the heavenly world, the soul rested and looked back over these varied experiences, and cast up the ledger of the concluded life-cycle. Certain classes of actions had led to happiness and growth, other classes to unhappiness and delay. The first classes, it decided, were those which it was desirable to repeat, while the latter should be entirely avoided. When the time had arrived for the return to earth, and the soul was employed in making for itself a new

mind, it wove into this new mind the conclusions on desirable and undesirable actions to which it had come when reviewing its previous earth-life. Some of these were clear and definite: "That course of action led to sorrow, this course to joy; performing that deed I reaped misery, performing this I found content and peace. In the future I will avoid that, and I will do this." These decisions it implants in the mind it is forming, to be utilised in the coming life, and when it comes into the world in a new body these conclusions appear as innate ideas. The events from which the conclusions were drawn remain in the memory of the soul but are not imprinted on the mind; for the latter the conclusions themselves are enough, and they form a summary sufficient for guidance, unencumbered with a mass of unnecessary and burdensome detail. These conclusions form what we call conscience, or moral instinct, which responds at once to external impacts; when the parents or the teacher tell the child, "This is right, that is wrong," the mind of the child promptly acquiesces in the statement, if it fall within the limit of the registered results of its own experience; if it do not, the mind of the child remains bewildered and unconvinced, and withholds the inner assent although it may yield an outer obedience. Here comes in the value of education; the innate ideas may lie latent, if not aroused and brought out by external stimulus, however promptly they may respond to that stimulus when it is applied. Further, the weaker among them are strengthened when a statement of results is made externally beforehand, and the results follow the course of action described.

Regarding the nature of conscience in this way, we arrive at an understanding of its limitations. When anything comes before the soul similar to its past experiences, the registered decision asserts itself and the "voice of conscience" is heard; but when new circumstances arise, and no registered decision is available, conscience is dumb, and the man is compelled to rely wholly on the judgment then formed by the reason. Such a judgment will be largely influenced by the atmosphere in which he lives, by the customs and traditions of his time, by the prepossessions arising from racial and religious prejudices and from his own personal idiosyncrasies.

As the soul developes and gains fuller and fuller control over its vehicles, it is able to utilise more fully the experiences of the past, and to draw upon its memory for help beyond the well-digested conclusions registered in the mind as innate ideas of right and wrong. When it seeks to influence the lower vehicles, its communications must always have in them the note of authority, for the mind-consciousness can only know that some thought or impulse comes to it from a hidden and unexplained source, and there is nothing to approve to the reason that which is yet felt to possess compelling power.

When we study the subject from this standpoint it is easy to see why conscience, lacking experience, should make wrong decisions and give wrong commands, and we can accept the fact with equanimity, since the very experience of the sorrowful results that accrue from the mistake will give the soul wider knowledge, and thus ensure a wiser decision under similar circumstances in the future. Further, we see that the saying that a man should follow conscience is true, for even supposing the dictate of conscience be mistaken in any given case, it is none the less the best available judgment possessed by the individual, and its faultiness being due to insufficiency of experience it will be partly corrected by the results of the obedience rendered. The soul grows in the dark hours when a problem of action is presented to it that it is unable to solve. For the fairly moral person no difficulty arises in making the choice between the clearly wrong and the clearly right; to see is to decide. The problems which rack our brains and wring our hearts are those which arise when, standing before two courses of action, both seem right or both seem wrong, so that duty appears to be divided. The theosophist, finding himself in such straits, understands why he is thus groping in the darkness, and sets to work to do his best with a calm and steady mind—the result of knowledge. He puts before himself as fully and clearly as possible the two courses of action and their probable results, and brings to bear upon them his best powers of reason and judgment; he tries to eliminate as far as possible "the personal equation," to ignore the bearing of the alternative courses on his own wishes or fears, likes or dislikes, and to free himself from bias and prejudice;

he then, with the whole force of his heart, wills to do the better of the two, seeking the illumination of spiritual intelligence; having thus done his best, he chooses, and fearlessly advances along the selected path. He may have chosen amiss, but even then, his intention being pure, that good intent will prevent the arising of any very serious harm; he will suffer for his mistake, and will thus increase his knowledge and be able to choose more wisely in the future, but the powers which "make for righteousness" will use his pure will to neutralise the results of his intellectual blunder. Results are guided more by motives than by actions, for the force liberated by a high motive is more potent than that generated by action, and will produce more good than the mistaken method will produce harm. Further, the motive works upon character, while the action only brings results on the physical plane. Thus, trusting to the Law, relying on the Law, we may act fearlessly even when darkness enshrouds us, for we know that the Law to which we commit ourselves will break in pieces our mistakes, while conscience will grow wiser through the exercise of our highest faculties, and will become stronger by the very conflicts through which it passes.

Conscience then—or moral intuition, as it is sometimes called—is not an infallible guide, but it has a place in directing our conduct; it does not decide between right and wrong without experience, but yields at any time the decisions arrived at by the study of experience by the soul. Thus understanding it we can use it, without being greatly troubled when it fails us at the hour of our sorest need, and in these cases of failure we must fall back on our best judgment to form a decision, abiding contentedly by the results.

Let us consider utility as affording the basis for ethics, and see how far this ground commends itself to our reason. The formula often given, "the greatest happiness of the greatest number," needs, as every thoughtful utilitarian declares, some explanation for its due application. The nature of the happiness meant must be defined, both as to quality and quantity of duration; the higher must not be sacrificed to the lower; nor the lasting to the transient. Utilitarianism stated partially and without due discrimination lays itself open to effective attack as

selfish and calculating, but put as the theosophist might put it, in the deep and wide sense, it is sound and philosophical. It should mean that if we act in accordance with law we must be acting for ultimate happiness; that ultimate happiness and ultimate right are inseparable, since we live in a world of law; that in this world, where every law is an expression of the divine nature, obedience to law in bringing about harmony must necessarily bring about happiness, and must at the same time be identical with the highest good. When we see that the law of the world is a law of progress, that we are evolving towards a more perfect condition, that the divine will is bringing about the perfection of all, that in perfection there can be no disharmony and therefore no suffering; when this is seen, we see also the underlying truth of utilitarianism beneath the partial expression, and that in the ultimate analysis there is no distinction between virtue and happiness. We are often blinded to this importan truth by the fact that in the process of evolution the following of virtue repeatedly brings pain, and this must be until the lower nature is wholly transcended, until we have wholly outgrown the brute in us, and let "the ape and tiger die." We gradually learn that nature incessantly demands pleasure—*i.e.*, harmonious and adapted co-operation—but that when the pleasure is attached to the possession of a form that breaks into pieces, such pleasure is followed by pain; we learn that in following the lower pleasures we are grasping at things which pierce us in the grasping, that such pleasures are delusive, and that all that is against the law—and therefore "wrong"—must inevitably lead to pain. We learn that we are the higher, not the lower, nature, and must transfer our centre of consciousness from the animal self to the divine Self; that we are not the body, as many think, nor the mind, as more highly developed people imagine, but the Self which is unity, in which all live and move. Evolution emphasises, strengthens, makes strong and defined the individual in order that he may become a centre of consciousness able to endure as a centre amid the keenest and strongest vibrations after the protective scaffolding of the individuality has been removed. The progress of man is from consciousness to self-consciousness through all the stages of selfishness and self-assertion, until self-consciousness can persist

without losing memory and identity and all that is valuable as giving stability, while casting aside the limits that prevent interpenetration of numberless self-consciousnesses; nay, it is to expand to all-consciousness without losing its centre, expanding and contracting at will. In the course of this progress each man learns by sad and bitter experience the infrangible unity of all beings, finding that nothing that injures one can be good for any, that that which brings happiness to all can alone bring happiness to each. Not the happiness of the greatest number but the happiness of all is necessary for the happiness of one.

Oneship is not in the lower but in the higher, not in the body or the mind but in the spirit, the divine, the eternal life. Virtue and happiness are ultimately the same, because virtue is that which serves the life of all, not the separated life, and it is virtue merely because it aids evolution and is lifting the many towards the One. If in utilitarianism anything less than unity be postulated, if any point be set up short of that eternal one-ness which is hidden in us and is being brought into manifestation, then the system is incomplete. No system can be really rational unless it be spiritual in its foundation and recognise the one Spirit as the life in all.

These three systems then, of authority, of intuition, of utility, contain truth and should be mutually helpful; they are complementary, not antagonistic, and each brings its useful lesson for the teaching of man. No system of ethics can be sound if it do not recognise the *evolving* life of the soul as its foundation and inviolable law as the condition of evolution. These two fundamental principles, so familiar to us as reincarnation and karma, are the basis of ethics, and without these no ethical problem can be solved.

One divine Life, given as a seed for the life of man; that seed growing by reincarnation, the infolded powers of the Spirit becoming the unfolded powers of the man made God—such is the secret of evolution. Those who in the early days of humanity gave to it revelation dealt with the early stages of the human soul, stimulating its growth; those who appealed to intuition recognised the growing soul which possessed a harvest of experience; those who spoke of happiness and virtue as one—

if they knew the inner truth of their teaching—were grasping after the oneness of all things and the perfect happiness that lies only in the development of all. Thus the human soul develops out of ignorance into partial knowledge, out of partial knowledge into divine life, where the highest good is the highest bliss. On one or other stage of that ladder everyone of us, readers mine, is standing; the problems we meet in daily life belong to our stage of growth, and we solve them by knowing and by living. Sometimes a wiser and an older soul brings its experience to the helping of the younger, and by speaking out its knowledge for the guidance of the less advanced makes their evolution more rapid; the very proclamation of a law makes the recognition of that law the easier. Such souls are the Revealers, and all such teachings are of the nature of revelation. For such helping divine Teachers, liberated souls, remain among us, bearing the burden of the flesh; by their spoken words they quicken our nascent intuition, and by this revelation of truth aid us to climb more swiftly towards the light. From that Brotherhood has ever come revelation, the revelation of fragments of the Divine Wisdom. They send out their disciples as messengers, who repeat the truths they in humbleness have learned, in order that the world may evolve more rapidly. But never let it be forgotten that we progress more by living than by studying. As we destroy separateness and live compassion our eyes will be opened to the visions of ideal beauty. Now, as ever, is it true that only those who do the will shall know of the doctrine, and in no age of the world more than in the present has it been possible for man to be truly "taught of God."

ANNIE BESANT.

NOTES ON THE POLYHEDRIC THEORY

THE following article by Señor Soria will hardly be intelligible unless the reader first takes up the articles in the July, October and December numbers of this Magazine, entitled "The Geometry of Nature." The main features of Señor Soria's theory—which he terms the "polyhedric," as it is based on solid geometrical figures, or polyhedra—are explained and illustrated by drawings in those articles.

From the geometrical point of view the most essential feature in the scheme is the unity of forms. The ultimate form is the tetrahedron, and the other four regular solids are derived from it. By combining two tetrahedra so that they intersect symmetrically and their centres coincide we can obtain the cube and the octahedron by joining respectively the external points and the points of intersection. From five tetrahedra are derived the dodecahedron and the icosahedron, as may be seen by a reference to the former papers.

The accompanying figures, taken from the paper in LUCIFER for July, illustrate the process. Connecting the corners *a*, *b*, *c* and *d* of the cube (Fig. 1) we make a tetrahedron, as these points are at the ends of diagonals and so are all equidistant from

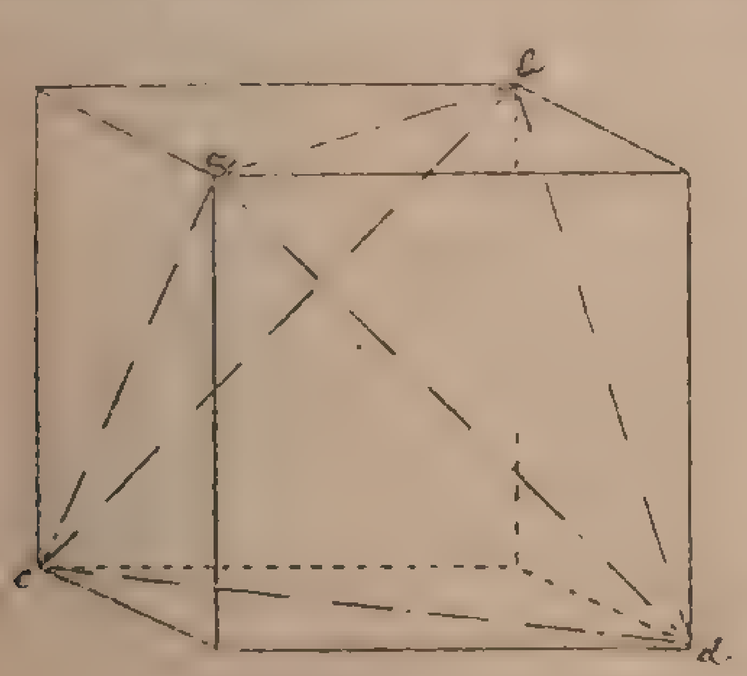


Fig. 1.

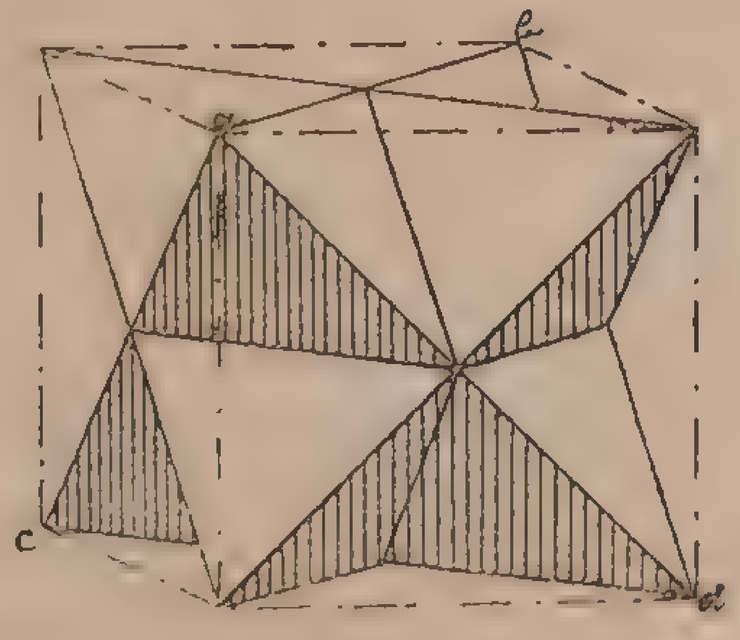


Fig. 2.

each other. Joining the other four points in the same way we obtain a second tetrahedron intersecting the first, forming Fig. 2.

By cutting off the projecting corners of this figure, or, what is the same thing, joining the points in which the edges cross, the octahedron appears.

Fig. 3 is a plan of a dodecahedron, or twelve-faced solid, each face of which is a regular pentagon. Joining the points *a'*, *b'*, *c'* and *d'*, which are equally distant from each other, a tetrahedron results, as shown by the chain lines and by similar letters (*a'*, *b'*, and *c'*) in Fig. 4. It may be seen that one point of each pentagon is occupied by a point of the tetrahedron, and if

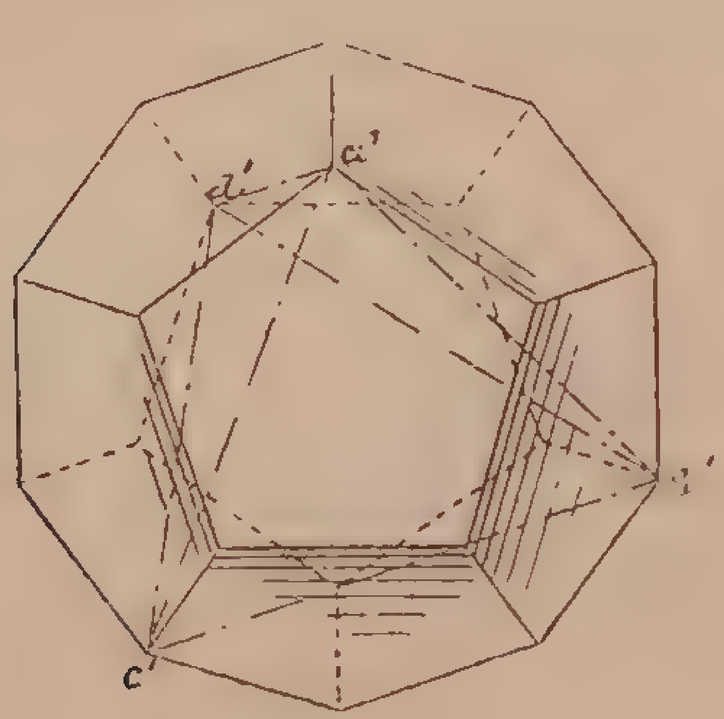


Fig. 3.

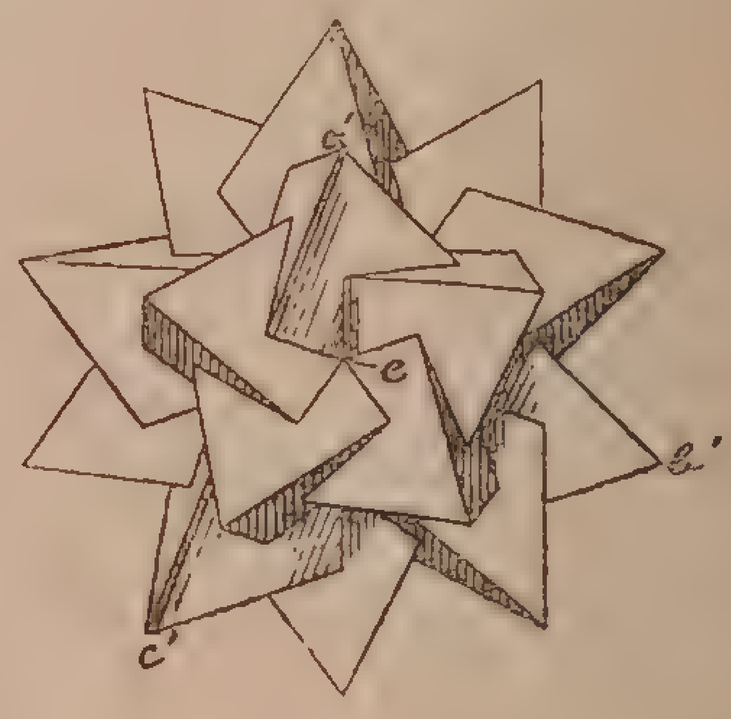


Fig. 4.

we proceed in the same way with the remaining four points in each face, four other tetrahedra will be made, the five cutting each other regularly and making the complicated shape shown in Fig. 4. The icosahedron, or twenty-faced figure, is formed by joining the points in which all the tetrahedra intersect, twelve points in all, of which one only, *e*, is visible.

The five regular solids built up in this manner are regarded as the basis of all the forms of nature. Their combinations give an absolutely limitless series of figures, all, however, when analysed, regular in nature, though they may appear irregular when looked at merely from the outside. The atoms of the chemical elements are supposed to be combinations of such shapes, and in connection with this theory the following passage from W. K. Clifford's *Lectures and Essays* will be of interest. The passage is from Vol. I., p. 213, in a lecture entitled, "The First and the Last Catastrophe."

"There is only one case of evolution that we know anything at all about—and that we know very little about yet—namely, the evolution of organised beings. . . . . But it seems to me

quite possible to conceive, in our entire ignorance of the subject, that there may be other processes of evolution which result in a definite number of forms—those of the chemical elements—just as these processes of the evolution of organised beings have resulted in a greater number of forms. . . . . It is a possible thing, for example, that mechanical conditions should exist, according to which all bodies must be made of regular solids, that molecules should all have flat sides, and that these sides should all be of the same shape. I suppose it is just conceivable that it might be impossible for a molecule to exist with two of its faces different. In that case we know there would be just five shapes for a molecule to exist in, and these would be produced by a process of evolution. The various forms of matter that chemists call elements seem to be related one to another very much in that sort of way; that is, as if they rose out of mechanical conditions which only rendered it possible for a certain definite number of forms to exist, and which, whenever any molecule deviates slightly from one of its forms, would immediately operate to set it right again."

This is a passage of considerable interest, as it shows that one of the most famous mathematicians of these latter days perceived geometrical laws as the possible basis of all elements, and even regarded the five regular solids as the fundamental types. It is curious however, as illustrative of the general lack of acquaintance with solid forms, that Professor Clifford should have supposed that only the five regular solids possessed faces all of which were similar. There is, as a matter of fact, an infinite number of figures, which may be called semi-regular, bounded by similar faces.

That geometry plays a great part in the innermost work of nature can no longer be regarded as a mere guess—it is as certain as the application of mathematics. What remains is to discover the actual way in which we can apply our geometry, and the following notes endeavour to set forth the way.

A. M. Glass.

The Central Nebula

The atom, according to this theory, is a point, having no extension, the centre of two opposite motions of some unknown

substance. One of these motions emerges constantly from the central point and spreads out (in a manner comparable to light), into a sphere whose radius increases indefinitely; the other returns from the sphere towards the zero point, as if an incandescent point should absorb the luminous rays previously emitted. This ceaseless rhythm of expansion and contraction, the perfect image of our respiration, is the basis of the universe, from which basis all the other phenomena are derived. We will pass by the metaphysical problem, and will not attempt to enquire if this rhythm be the act of an omnipresent and free will contained within the mathematical point (that is, beyond the world of phenomena), or if there be any other acceptable explanation. We assume that the rhythm exists, and are more and more inclined to the belief that some such hypothesis must be the true explanation of the facts, as we perceive its perfect agreement with all the phenomena with which we are acquainted.

The unextended point is converted into the atom by its motion, and by combining with itself simultaneously in all possible modes it engenders four great classes of quantity: Space, Time, Thought, and Force.

As in the rhythm which forms the atom the expansion precedes the contraction, these oscillations in contrary directions meet each other according to a determined spherical surface, from which, as a permanent matrix, emanate in all directions innumerable atoms similar to the primary or central one—like torches lit from a central inextinguishable flame, without diminishing it in any way. This indefinite production of atoms independent one of another—each with its own personality and endowed with two movements, one, proper to itself, of expansion and contraction (the origin of universal gravitation) and the other of translation, separating the atoms from the original one—engenders the central nebula—the immense ocean of life whose subtle waters contain potentially all possible combinations of atoms, all possible forms of life. This nebula, increasing indefinitely in volume, will cause in the parts most distant from the centre a differentiating force, this force becoming more active in proportion as the attraction of the atoms one to the other begins to preponderate over the repulsive force by which they were ex-

pelled from the central atom into the infinite void of space. Groups of four atoms are first formed, building themselves into regular tetrahedra (the most simple of regular bodies), and successively into more and more complicated shapes. These will be so many nuclei of condensation, by which the nebula will be broken up into minor nebulæ. These must move away from the centre but must also take up positions of perfect equilibrium with respect to each other, equidistant from the central atom, the common centre of gravity for all.

In order that the whole system shall be in equilibrium we must assume that the minor nebulæ are equal in mass or in the number of atoms, and also that they are distributed around the centre so as to form one of the five regular polyhedra. The Pythagoreans and others before them believed that the figure so produced was a regular dodecahedron, and therefore they affirmed, considering the sun as a central nebula, that if there was a planet *earth*, there must be another planet *anti-earth*, invisible because hidden behind the central nebula. I believe that the essential features of their idea were correct, although they erred as to the details.

The unceasing generation of atoms projected by the matrix sphere which surrounds the central atom, may be the cause of the rotatory movement with which the partial nebulæ are endowed on separating from the central one.

These hypotheses appear to receive confirmation from the fact that they are evidently analogous to what we know of the fraction of the nebula which forms our solar system. Our sun is the matrix sphere which gives us life, the soul which rules and governs our planetary system, just as the primal central atom is the soul which rules and governs the entire universe. The atom centre of our earth and of its central fire is the soul of our planet (that which Kepler called the "angel rector"), and all the forms of nature have a central atom or soul. In the same way there is in the interior of our brain a central atom, a mathematical unextended point which can never be discovered by the knife or the microscope, but which exists and rules our body. In all human associations there is a ruling person who serves as the human central atom. All these facts have for their origin the

geometrical law which requires that the sphere, the regular solid figures and all the infinite regular combinations of these figures, that is to say, all the forms of nature, shall have a central atom or soul.

The Law of Combination

One thing can combine with itself, or two or more different things can combine together, in an infinite number of ways, each one of which has another symmetrical with it. But amongst this infinite duality of combination, there is one which is unique, which has no duplicate. It is therefore the perfection, the Pythagorean unity.

To pass from one point to another we have an infinite number of paths forming curved or bent lines, each of which has a symmetrical duplicate, but there is only one possible straight line. This straight line in motion produces an infinite variety of superficies, double or symmetrical, but only one plane. The only unique method of combining two or three planes, is to cross them at right angles. The five regular polyhedra, or solids, are also unique modes of combination, are Pythagorean unities, are absolute perfections. All the forms of nature are regular, that is *unique*, combinations of the regular solids, and for this reason are absolute perfections, are Pythagorean unities.

In the more advanced or complex classes of geometry the same law obtains as in the more elementary. In morals unity is the basis of the good, because our own conduct, or what is the same thing, the metaphysical line which connects two points of our life, can be traced in an infinite variety of ways, double or symmetrical; but between this infinite duality there is only one right or straight line, which is "The Good." In each moment of our life there is some physical, moral or intellectual act, which is the most perfect of all possible ones, because it is the only one which has no duplicate.

Unity is beauty, because to the artist, who endeavours to combine a certain number of things, whether ideas, sounds, figures or colours, there is offered an infinite duality of possible combinations, and instinctively, if he be a true artist, he rejects all combinations which are reversible, and adopts the one which is unique.

The second fundamental fact of the law of combination is that on combining a Pythagorean unit with itself there appears a new Pythagoric unit, or more than one unit, which did not previously exist. For example, by combining two tetrahedra so that their centres coincide and their edges cut each other perpendicularly (see July LUCIFER) there appear two new forms—positive and negative with respect to each other—the cube and the octahedron. Also on combining five tetrahedra, we obtain the dodecahedron and the icosahedron. Combining two chemical elements, sulphur and carbon, for instance, there are created new geometrical properties (which we call physical or chemical) which did not before exist. Combining two forms of the human species, there appear in the child geometrical properties (physical, intellectual and moral) which did not previously exist in the parents or in the ancestors. On combining two races we obtain new social conditions, unknown in the races forming the combination.

To sum up: the ceaseless appearing of new things is the logical and mathematical result of combination, for combination is equivalent to creation. The expression "The world has been made," is not exact; the world is always being made. This idea takes nothing away from and adds nothing to existing hypotheses as to the origin of the world, but the law of combination should be considered as a factor common to them all.

Each form being the cause of the more complex forms which are derived from it, the first cause, the elemental form from which all are derived, necessarily resides or is contained in the zero of extension (which is not, however, the absolute nothing)—that is, in the mathematical point.

ARTURO SORIA Y MATA.

(TO BE CONCLUDED)

PERSONALITY AND INDIVIDUALITY

It is usually exceedingly interesting and not infrequently very profitable to look back from the vantage ground gained by years of effort and study upon some of those conceptions which, in the early days of one's acquaintance with a subject, were found to be most illuminative and helpful. Often, indeed, such a retrospect made in the light of fuller knowledge adds to the richness and value of the early thought, brings out details that had been overlooked, and explains difficulties that once seemed incapable of solution within the limited range of the physical brain's capacity.

In turning over some of the old pages of theosophical thought, which at one time played a more prominent part in our meditations, our study, our current expositions, than has been the case in more recent years, it struck me that it might not prove altogether unprofitable for others also to look back at some of them in the light of our present knowledge. Premising, therefore, that in the following pages I speak for myself alone, in no sense *ex cathedrâ*, but simply setting forth the thoughts—perhaps the fancies, erroneous or distorted—which have suggested themselves to my mind, I propose to invite the reader to a somewhat desultory reconsideration of the subject indicated by my title.

I can still recall very vividly the keen shock of delight, the sense as of a sudden new-born, penetrating perception, the feeling as if fetters had fallen from the wings of one's life—fetters that had long been irksome though not recognised as bonds—which I experienced when first the reality and the significance of the distinction between Personality and Individuality became clear to my mind. It was such a comfort to look forward to a getting rid of this "Old Man of the Sea"—this bundle of memories, characteristics, tendencies, habits, imperfect or mutilated faculties, almost useless for the time because so imperfect—which

made up the son of my father and mother, which was called by a name and had a form which at every turn proved itself a limitation fertile in the keenest disappointment and pain. It did seem such a relief to know that one was not destined by an implacable fate to drag *that* particular bundle of imperfections through the endless ages of infinity, but could look forward—as our transatlantic friends would say—to "a new deal" in which, though many of the cards might be the same, yet after the reshuffling it would at any rate be a fresh hand with which the new game of life would have to be played when re-birth caused the coming into existence of a new Personality.

Much of this feeling may well have been morbid in a way. At any rate it was certainly widely removed from the complacent self-satisfaction of a man who is absolutely content to go on being "John Smith, Cheesemonger," for all eternity.

Then came the deeper and more far-reaching thought of *Light on the Path*, which greatly enhanced and deepened the significance of the distinction between Personality and Individuality, while at the same time, studied in the light of Du Prel's *Philosophy of Mysticism*, it struck the keynote of the practical method and application of the conception to life in the world. But, intensely helpful and enlightening as was this teaching, there was more than one intellectual difficulty connected with it which I could not solve. Thus, for instance, seeing that the Ego is ever one and the same throughout all its successive incarnations—save for growth—and belongs to no sex, nation or time in especial, how are we to explain the very strong and marked presence in the Personality of peculiarities which are clearly traceable to these factors, and not merely adhering to the body, but impressed on the inner man with sufficient intensity entirely to colour and determine not only his sojourn in kâmaloka, but the whole of the many hundred years often spent on the rûpa levels of devachan after the physical life was over? And, moreover, these peculiarities are more noticeable and marked in the highly-developed men and women of the world—outside the ranks of occultism of course —than in those whose evolution has obviously not advanced so far.

Now such a thing as nationality, for instance, can hardly be

regarded as the expression of anything in, or belonging to, the Ego—except in so far as the *lack* of certain qualities in the Ego may leave free play to forces and tendencies which the development of the qualities lacking would have controlled. This negative contribution—if one may so call it—being all that can fairly be ascribed to the Ego in regard to nationality, and so forth, whence, then, the very marked and positive features which so often appear in the personality? Heredity?—the heredity of the body? National karma? The influence of environment—to put it scientifically? Certainly the explanation must lie somewhere in that direction, but one could not work it out, and had to content oneself with a somewhat vague and unsatisfactory recourse to "karma"—a blessed word, which, like Mesopotamia, often helped us to bridge an abyss of ignorance.

At present we can give a somewhat fuller answer, which not only helps, I think, to clear up this particular difficulty, but also throws a suggestive light upon other points. In *Man and his Bodies*, Mrs. Besant has told us that the physical body has a different origin and owes its essential character and peculiarities to quite another order of causes than those which mould and determine his other vehicles. Thus while on the one hand the astral and mental bodies, as formed at rebirth, are purely and entirely the expression of the Ego—including its negative as well as its positive characteristics—on that particular plane; on the other the physical body is a structure definitely designed by the Lipika and built by the artificial elemental formed *ad hoc* by the Mahârâjahs. Leave aside for a moment the Ego and its influence on the building. We have then as the outcome of this line of causation, this work of the Lipika, a physical body which is no dead, inert, passive piece of mechanism, but a living creature, with a consciousness, however shadowy, dim and vague, of its own, in addition to the aggregate of the separate consciousness of its cells. This creature, our body, owing to the way in which it is built and designed, will have its own lines of least resistance in every department of activity. On one side, the vegetative, it may have—and often indeed has—all sorts of odd peculiarities, say of digestion, or of liking and repulsion for particular tastes or

smells; on the other, the brain and each of the senses will have hundreds and hundreds of small, sometimes even of quite large and marked, peculiarities and idiosyncrasies. Various bodies are "by nature" quite differently affected by various classes of outside influences and stimuli to another, and will react quite differently under their impact—and all this remember quite apart from the Ego, quite independently of what the Ego is in itself or of its wishes, efforts and aspirations, except in so far as the body as a whole is a kârmic outcome of the Ego's activity in the past.

Further, during its formation, both the physical body and the elemental building it have been acted upon by all the forces of the environment, national, social, family, etc., and so it has had worked into it elements derived from all these sources. Thus, very far from being the colourless, negative instrument we sometime are apt to imagine, this physical body of ours may rather be compared, in its power to modify, to colour and to influence the manifestation of the Ego, to the transforming life of some mighty tree, transmuting the sap—the life-current of the tree—into all the multitudinous colours, shapes and appearances which make such a monarch of the forest a storehouse of almost inexhaustible variety. Not, it must be understood, that the Ego possesses but few or simple characteristics of its own; rather indeed is the contrary true; but still the life of the body, itself one phase of nature's transforming power, is a magician of no mean potency.

Now on this body, both during its building and throughout its life, the Ego plays; first contributing to shape it more fitly to the expression of the Ego's own needs, later on using it as the vehicle of its manifestation—the seat, or rather the focussing point, of much of its consciousness. But here, as everywhere in Nature, action implies reaction; and in a degree varying according to the development of the Ego on one side and the potency of the kârmic forces crystallised into the body on the other, this latter reacts upon the Ego manifesting through it. First, as the body grows, in the case of people of average development especially, it will clearly modify and affect the astral body (as formed in rudiment by the Ego on its descent into incarnation) to a very large extent, not only by tending to cause a gradual atrophy of

such characteristics as do not find appropriate mechanism for their manifestation in the physical body, and by adding to the strength and prominence of such as do find it; but also more generally by the almost unceasing pressure throughout life exercised by a relatively rigid body upon one much more plastic and less dense than itself.

In this way the characteristics associated with the physical body must to a greater or less extent stamp themselves upon the astral, which thus in the full-grown man will exhibit two sets of characteristics; one being directly the expression of the Ego, the other due to the reaction of the physical body. And, *mutatis mutandis*, the same thing must occur, though to a relatively much less marked extent, in regard to the mind-body. Hence we see that the Personality, as we know it in the grown man, is the product of two sets of factors, and neither wholly an expression of the Ego, on the one hand, nor merely a product of the environment on the other. Taking, for instance, an Ego rather below than above the average standard of development for our race and time, we may well conceive that the contribution it makes to the shaping and detailed building of the astral body would not be much greater than the effect of the reaction upon the latter from the side of the physical body. In this way the Personality, *i.e.*, the Ego as seen through and manifesting under the limitations of the physical body, must necessarily differ not inconsiderably from the pure Ego on its own plane. Add now to this the fact that in such a case as the one we are considering, the "centre of consciousness," *i.e.*, the centre in which we find the clearest, most definite and most vivid self-consciousness, is not on the plane of the Ego, nor even in the astral body, but actually in the physical brain, since such a man would only be "awake" and clearly conscious of his surroundings in the physical body; while in sleep, when the Ego in the astral body is withdrawn from the physical, he would be in a brown study, absorbed in his own subjective thoughts and imaginings, and quite oblivious of his surroundings. Thus, then, at this stage, the Ego is only fully conscious of both self and surroundings when in the state of waking physical consciousness; and naturally enough, we find that it entirely identifies itself with

the physical body, in which it experiences the maximum of vivid and clear self-consciousness, so that for men in this stage the "body is the self." It is true that the centre of his interest, his "centre of gravity" so to speak, is in his desires, in the life of the astral body. But as these same desires are for the most part turned outwards and directed primarily to physical things, it is natural that he should only be *clearly* self-conscious when in the physical body.

But this cannot but imply that what we know and perceive of such people down here is much more due to the body, and to the lack of development in the Ego which allows the astral body uncontrolled activity, than to the Ego proper which for the time has so completely merged itself into, and identified itself with, this same body. So that here we get in manifestation a great deal of "personality" and very little "individuality"; a conclusion that is borne out by the fact, so often observed, that, at such a stage, interest is almost entirely centred in the passing concerns of the moment, or the slightly wider duties and activities belonging to physical life.

Advance now to a stage much higher on the upward ladder. Consider the man who is awake and self-conscious on the astral plane during the sleep of the physical body. This implies that while the centre of waking self-consciousness has been transferred to the astral, the centre of life—the centre of gravity, so to speak, of the man, the actual centre of his interests and activities—has been transferred at least to the mental body, most probably to the Ego itself, even if not as yet actually tending to pass on to the buddhic plane through the gateway of initiation. In such a case we ought assuredly to find that the Ego and the mental body have attained to very fairly complete control and mastery over the astral body, and that comparatively few of the special features of the latter are now due entirely to the absence of development in the Ego, but are rather expressive of inequalities, of want of balance and harmony among the various faculties, powers and characteristics which distinguish the Ego and make its individuality. In a way of course such inequalities in growth, such want of harmony and balance, are *negative* characteristics of the Ego, things wanting to it; but a little thought

will show that this kind of "lack," this absence of perfect balance in its development, is not quite the same thing as that actual absence of growth and power in certain directions which plays so large a part in the earlier stage, although essentially and fundamentally they have the same root.

Hence the contribution of such an Ego to the building of the man will certainly be very large and important. The rudimentary astral body formed on its descent into rebirth will be a potent and well-defined factor; and even on the building of the physical body, especially that of the brain and nervous system, the reincarnating Ego will exert a potent and considerable influence. So that, to a very much larger extent than in the previous case, the physical body itself will be moulded by the Ego and shaped by it for the expression of its own nature, faculties and powers.

On the other hand, however, we must remember that since the physical body needed for the expression of such a developed Ego must obviously be a relatively very highly developed, organised and specialised one, such a body will be proportionately difficult to obtain equally perfect and adequate in its adaptation to *all* the needs of the Ego alike. Further, since the Ego is a developed one, it will almost certainly have a very considerable amount of highly specialised and potent karma to work off of that kind which finds its working out in connection with the building of the physical body and its attendant circumstances. Particularly is this likely to be the case as regards the karma due to the effects produced on the world by the previous mental and spiritual activities; and such karma may not unfrequently lead to the imposition upon the Ego (in the form of its new physical body) of very definite, very irksome, even very burdensome and crushing limitations at the hands of the Lords of Karma. Now such limitations, whether they belong to the domain of manifestation of the senses, of the intellect, or of the emotions, would clearly form marked and characteristic features of the Personality—but they would belong purely to the body and be as it were reflected back on to the Ego only in consequence of its intimate association with a physical body in which these limitations were inherent. For instance, there are several cases known of people who,

though highly developed, and even actually upon the Path, have yet in their present bodies a kârmic limitation which renders it almost impossible for them to bring through into waking memory or consciousness any of their higher experiences. Or again, people are known in whose Egos some power or faculty—music, mathematics, or what not—is present and well developed, but who show no sign whatever on the physical plane of possessing it. In these cases, too, the necessary mechanism for the manifestation and exercise of some particular faculty or power is wanting in the brain, and for this life it is, and must remain, entirely absent from the Personality. But among the most distinguishing features of the Personalities about us, the mental and emotional powers and faculties which they exhibit must certainly be reckoned; and this shows us how even in the case of a developed Ego some of the most marked characteristics of its personal manifestation may in no sense be expressions of that Ego as it now is, but rather distorting or disfiguring masks imposed upon it in the form of the body as a kârmic result of the effects wrought upon others in past lives. Thus it is only as the bonds of karma are broken, the old karma outworn, and the soul nearing its liberation, that we can expect to behold on the physical plane anything which can be taken as even approximately showing forth the true growth and evolution of the Ego itself. And realising this, we shall learn to be far more tender and respectful in the judgments we form about others, and shall not be so ready to forget what a mighty and far-reaching task we have undertaken in aspiring to enter on the Path. For its goal is the absolute, perfect, complete dissolution of the Personality, *i.e.*, the entire removal of all those limitations which constitute it, and which, in subtler form, make the Ego an entity conscious of separateness. Each true step upward must imply a getting rid of the blinding, narrowing, limiting power of the Personality; and the fuller knowledge of details now in our hands does but tend to bring out more clearly and unmistakably than ever the supreme importance of that thought which held so large a place in our minds in earlier days. To-day, even more than in the yesterday of fifteen years ago, we cannot too soon recognise with the utmost clearness that in this work of subduing, dissolving,

and purifying the Personality, lies our all-important task; and the clear recognition of this fact seems to me the more imperative because these very expansions of our knowledge which delight us are not without danger, for they are but too apt, unless we most carefully guard against it, to stimulate and strengthen the subtler factors of Personality within us, and thereby make all the more arduous and difficult the accomplishment of what we have undertaken.

BERTRAM KEIGHTLEY.

THAT principle which prompts us to pay an involuntary homage to the infinite, the incomprehensible, the sublime, forms the very basis of our religion. It is a principle implanted in us by our Maker, a part of our very selves; we cannot eradicate it, we cannot resist it; fear may be overcome, death may be despised; but the infinite, the sublime, seize upon the soul and disarm it. We may overlook them, or rather, fall short of them; we may pass them by, but so sure as we meet them face to face, we yield. —THOREAU.

ALL transcendent goodness is one, though appreciated in different ways, or by different senses. In beauty we see it, in music we hear it, in the palatable the pure palate tastes it, and in rare health the whole body feels it. The variety is in the surface or manifestation; but the radical identity we fail to express.—THOREAU (*Love*).

THE profane never hear music; the holy ever hear it. It is God's voice, the divine breath audible. Where it is heard, there is a Sabbath. It is omnipotent. All things obey it, as they obey virtue.—THOREAU (*Summer*).

"THE FORGIVENESS OF SINS"

Another View

"If we examine even the crudest idea of the forgiveness of sins prevalent in our day, we find that the believer in it does not mean that the forgiven sinner is to escape from the consequences of his sin in this world." Indeed, the test of his deserving to be forgiven is his willingness—nay, more, his desire—to be adequately punished for his sins. So long as the erstwhile sinner is not sufficiently softened and subdued in spirit by the fire of remorse and the intense realisation of the evil nature of his acts, not only to be willing to submit to any possible order of punishment, but to desire and pray to be subjected to such punishment, and thus expiate his sins completely, his repentance is not complete, he is not deserving of forgiveness. This is well recognised in the theology of every religion that gives prominence to the doctrine of the "Forgiveness of Sins," even in the form of these three words.

"Whom the Lord loveth, He chasteneth," is the reiteration, for the races of the West, of what was given to the races of the East in the Gîtâ verse:

Yasyânugraham ichchhâmi tasya sarvaṁ harâmyaham.*

"Whom I wish well unto, I rob him of his all."

Similarly, the tradition of Islâm says that when the Sûfî Rabia was ill, and great theologians visited her, one said, thinking to console and teach her, "He is not sincere in his prayers, who does not bear patiently the castigation of the Lord"; and another, "He is not sincere in his prayers who does not rejoice in His castigation"; but she taught them instead, saying, "He is not sincere in his prayers, who, when he sees the Lord, does not forget that he is being chastised."

* The passage does not occur in the Bhagavad Gîtâ.—J. C. C.

It is plain, then, that "Forgiveness of Sins" cannot mean to anyone the escaping from all punishment, the logical fallacy of a cause failing to produce an effect. And this has been so well perceived by the mass of the professors of all these faiths, that they have instinctively discovered the truth of a temporary purgatory in replacement of the terror of an eternal hell, even when not helped in the discovery, perhaps hindered therein, by the priests and custodians of the faith. In this aspect of the question of the Forgiveness of Sins, an illogical eternal hell was balanced by an equally illogical forgiveness; or, with greater logic, the efficacy was recognised of earnest and intense mental repentance and remorse, and self-humiliation, keen in pain as pain can be, to counterbalance the mental excess of selfishness and pleasure of self-assertion that led to the commission of the sin repented of; or, with instinctive and perfect logic, a limited purgatory was seen to suffice for the correction of human sin, that could never, however heinous, be other than limited also. Apart from this aspect, there is another which is developed in those systems of scientific religion which know the truth of the law of karman and of reincarnation. These, too, have their Forgiveness of Sins. What do they mean when they say:

Kṣhîyante châsya karmâṇi tasmin dṛiṣhṭe parâvare.

"His (man's) karmas (prârabdha, etc.) fall away, when He, the Far and the Near, has been beheld" (*Muṇḍakopaniṣhad*)

"When a man has committed an evil action, he has attached himself to a sorrow"; and so, too, when a man has committed a good action, he has attached himself to a joy. "This tie is what we call karman; the suffering is the kârmic result of the wrong"; and the joy, of the right. But how and why does this attachment take place, is this tie created? Why should a pain or pleasure caused by one to another return from another to the one at all? The answer is brief, and perhaps unsatisfactory at first, but its full significance may be realised later on. Because the one and the other are the same, and the pain or the pleasure is therefore caused in reality to the self alone. The *distinction* of one and other, without which good and evil, right and wrong, sin and virtue would not be, and the *succession* of the *returns* of pain and pleasure between them, are the work of Space and

Time, the chief steward and manager of Mâyâ's great household of jugglery. The "mistake" of the "bheda-buddhis," of "many-ness and difference," the "heresy of separateness," which is inherent in the manifested universe, gives rise to the possibility of pain or pleasure being caused by "one" to "another"; but the essential unity of all selves corrects the "mistake" by bringing the pain or pleasure back again to its source, and this pendulum-swing of action and reaction goes on till "his karmas fall away." The question remains, how the attachment takes place and how the tie is created; what are the usual working-forces employed in the carrying out of the scheme? The answer is again brief, and practically is a repetition of that given before: By means of the appurtenants of the self, its desires.

Doing a good action, that is to say, giving to another a certain pleasure with corresponding privation to self (and such are ever found in ultimate analysis to be the component elements of every good action), the ordinary *sa-kâma* self registers within its deeps that good action as a loan advanced, and *to be recovered later on*. And it may be as well to note here that no self is *a-kâma*, desireless, in the strict sense of the word, except in the moment when it realises its identity with the Supreme Self; no action can commence without desire, the kâma to take or the kâma to give; as Manu states the paradox:

Kâmâtmatâ na prashastâ na chaivehâstyakâmatâ.

"It is not well for the self to be desire-full, and yet, here, there is no utter absence of desire." But the kâma to give, the kâma of self-sacrifice, when it ends with the immediate action of the sacrifice, and is not connected with a wish for return, is occasionally and perhaps loosely styled a-kâma or niṣh-kâma, absence of desire, also.

As in the case of the good action, so the self doing an evil action, *i.e.*, securing to itself a pleasure, to the privation of another self, similarly records within itself the evil deed as a debt incurred, *to be repaid hereafter*. The corresponding joy of the good action, and the remorse of the evil, sub-conscious though they may be and often are for the time, are the forms of the record. The kâma, the desire, the necessity to recover and to repay in each case is the bond that binds the self to saṁsâra—

process, rebirth ; it is the force that keeps the pendulum swinging continuously, till it be exhausted. This kâma looks not to the past and knows it not, but gazes at the future only, counting from its own immediate right or wrong, and ignoring all previous rights or wrongs. And then in the feuds and vendettas of borders, islands, highlands, and all countries whatsoever of East and West, the tribe or the family always counts from its own last member killed, and never counts the members killed by itself of the other party, and thereby, never endeavouring to cast up accounts, keeps them progressing indefinitely till nature, which deals with definite time-periods and keeps a separate account for each, closes them and wipes out both the sets of combatants.

Thus, in consequence of the whole kâma-nature of the self being changed and swung back to the opposite pole, by the persistence during post-mortem states of the joy or the remorse of the good deed or the evil, it comes about that the vice and wickedness, and strength and self-assertion, which do succeed so often in the real tragedy of the world, become the Great Law's black stamp of creditor and recoverer upon the foreheads of those who rejoice in the command of the world's goods, while goodness and virtue, and meekness and weakness, are the same unfailing Law's invariable mark of debtor and repayer upon the front of the sufferer. And so has Bhartṛihari, the king-poet yogin of old, cause to mourn over the

> Nṛipâṅgaṇa-gataḥ khalaḥ satatadurgataḥ sajjanaḥ.
> The knave disporting in the royal place ;
> The good man ever in adversity ;

and modern poet-thinkers also cause to grieve for

> Gilded honour shamefully misplaced,
> And right perfection wrongfully disgraced,
> And art made tongue-tied by authority,
> And simple truth miscalled simplicity ;

and for

> Beauty and anguish, walking hand in hand
> The downward road to death.

Thus are sacrifice and pain the true atonement for sin, though not vicariously, for, as the German mystic said ;

Though Christ a thousand times in Bethlehem be born,
But not within thyself, thy soul will be forlorn;
The Cross of Golgotha thou lookest to in vain,
Unless within thyself it be set up again.

But when the cross has been set up within the self, when the Supreme has been seen, when the self has realised that it is all selfs, then the kâma has vanished. Indeed, the cessation of kâma is the necessary preliminary of that Great Seeing. Thenceforward the actions that are done by the remnant—upâdhi—not being accompanied by the kâma for return, or, to put it in other words, being caused only by the kâma to give and repay, are no longer registered as *new* transactions to be closed in the *future*, but each pleasure *received* from and pain caused to another, in the performance of duty, is *written off as a past loan realised;* each pain suffered from and pleasure caused to another is *entered as a past debt paid off;* and, from want of binding joy or remorse, no new bonds and ties for the future are created; and so the process of "Forgiveness of Sins," of "kṣhaya of karman," goes on till the whole count is closed and clean, and the upâdhi-remnant has passed away entirely. For "sins" mean not, in this reference, evil actions only. The Sanskrit equivalent, "pâpe," has been well and clearly explained in the books as meaning in its true philosophic significance *both* puṇya and pâpa—act of merit and act of sin—as both bind equally to saṁsâra when performed, as said before, by the ordinary sa-kâma self, still travelling on the pravṛitti-mârga, the path of evolution, as opposed to the nivṛitti-mârga, the path of involution and return.

And thus, too, "The sense of forgiveness then is the feeling which fills the heart with joy . . . when the part feels its oneness with the whole, and the one Life thrills in each vein." And not until this sense has arisen within the former sinner himself, not until he himself destroys the connection of his actions with the future, by feeling their connection with the past, not until he himself really exhausts his karman, by exhausting all wish, loving or angry, for return, can the Initiate, ordinarily speaking, "declare that the man's sins are forgiven," and that his karman is exhausted.

The view taken above is sequential to the view of the

Supreme, the Universal Whole, as above change and beyond movement, ever completed and eternally perfect. In the November number of this REVIEW, the question appears to have been treated from the standpoint whence the universe of Mâyâ is viewed as ever progressing further and further onwards. Each view is consistent with a corresponding view of the intimately, indeed inseparably, connected question of predestination and free-will, the final text on which is the verse of the *Bhagavad Gîtâ :*

Ahaṅkâravimûḍhâtmâ kartâham iti manyate.

"(The Jîva), his self deluded by egoism, *imagines* himself to be the actor (*i.e.*, possessed of free-will)."

ANÂMA JÎVA.

"THE OVER-SOUL"

THE THEOSOPHY OF EMERSON

THAT Emerson, in common with many of the ancients, was a Pantheist of the higher order, is, I think, a self-evident fact. That he also held to the doctrine of the Anima Mundi, under a modern appellation coined by himself, it is hardly necessary to assert in the hearing of one who knows what the term implies, for he does but re-affirm in his essay of the Over-Soul what has already been postulated in the Vedânta of the relation of man to Mahat, the Mind of nature and the Soul of the world.

"Man is a stream whose source is hidden. Always our being is descending into us from we know not whence. . . . I am constrained every moment to acknowledge a higher origin for events than the will I call mine. As with events, so is it with thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water; that I desire and look up and put myself in the attitude of reception, but from some alien energy the visions come. The Supreme Critic on all the errors of the past and the

present, and the only prophet of that which must be, is that great nature in which we rest as the earth lies in the soft arms of the atmosphere; that Unity, that Over-Soul, within which every man's particular being is contained and made one with all other; that common heart of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains everyone to pass for what he is, and to speak from his character and not from his tongue, and which evermore tends to pass into our thought and hand, and become wisdom, and virtue, and power, and beauty. We live in succession, in division, in parts, in particles. Meantime, within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE. And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul."

In the light of Theosophical teaching this may be thus explained. There is a Divine Mind, which for the lack of a modern name we will call by the Sanskrit term Mahat. It is the totality of the consciousness of the cosmos—the Intelligence we recognise as natural law as well as that which, differentiated into an individuality, becomes the mind of man. Under the conditions essential to the evolution of this particular world, it was recognised and named by the early philosophers—Plato, the Stoics, the Neo-Platonists, and a host of others—as the Soul of the Universe, the ethereal or spiritual essence diffused through, organising, and acting throughout the whole and its parts, according to the capacity of its vehicles, giving rise, under the required conditions, to all its multifarious characteristics. Appropriated from his environment by man, it becomes, in turn, his consciousness and the laws of his being. And this it is which interrelates him to everything else, and makes of the whole the eternal and fundamentally indivisible One. For does not Emerson proceed to say:

"All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty but a light; is not the intellect or the will, but the master of the intellect and the will; is the vast background of our being in which they lie—an immensity not possessed, and that cannot be possessed. From within or from behind a light shines through us upon things, and makes us aware that we are nothing, but that the light is all. A man is the façade of a temple wherein all wisdom and all good abide. What we commonly call man—the eating, drinking, planting, counting man—does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. And the blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims in some one particular to let the great soul have its way through us; in other words, to engage us to obey. Of this pure nature every man is at some time sensible. Language cannot paint it with his colours, it is too subtle. It is undefinable, immeasurable; but we know that it pervades and contains us. We know that all spiritual being is in man. . . . So is there no bar or wall in the soul, where man, the effect, ceases, and God, the cause, begins. . . . The sovereignty of this nature whereof we speak is made known by its independency of those limitations which circumscribe us on every hand. The soul circumscribeth all things."

While this same Over-Soul is the hypostasis of all intelligence, all intellection, all spirituality as we may know them, we find as we go farther through the essay, that Emerson is dealing exclusively with its higher attribute, Buddhi according to the Sanskrit nomenclature; hence the term Over-Soul, in contradistinction to its lower qualities.

In an epigrammatic sentence he says: "Speak to his heart,

and the man becomes suddenly virtuous." That is as much as to say that whatever in man we appeal to, from that we get a response. This statement is wholly unconditional; no specific kind or quality of a man is stipulated; but any man, rightly addressed, will evince sentiments of virtue because his soul, being a part of the one universal soul, will reveal its obscured goodness, if it can be evoked. The difference between a good man and a bad one consists, evidently, in the nature of the man as a vehicle for the universal soul, allowing it to respond to good or bad influences with greater or less facility. Therefore, to allow this higher nature untrammelled activity is the real education, for it contains within it the germ of intellectual, moral and spiritual growth.

"For," says Emerson, "whoso dwells in this moral beatitude does already anticipate those special powers which men prize so highly. . . . And the heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers." [Here let me remark parenthetically that this is a fact, susceptible of experimental demonstration.] "For, in ascending to this primary and aboriginal sentiment, we have come from our remote station on the circumference instantaneously to the centre of the world, where, as in the closet of God, we see causes, and anticipate the universe, which is but a slow effect." "After its [the soul's] own law, and not by arithmetic, is the rate of its progress to be computed. . . . Advances are not made by gradation, such as can be represented by motion in a straight line, but rather by ascension of state, such as can be represented by metamorphosis—from the egg to the worm, and from the worm to the fly. The growths of genius are of a certain *total* character. . . . By every throe of growth the man expands there where he works, passing, at each pulsation, classes, populations of men." [Hence Masters and other human and superhuman prodigies, as a result of a forced development in perfect harmony with the laws of spiritual evolution; hence also Occultism, by which means this is accomplished.] "With each divine impulse the mind rends the thin rinds of the visible and finite, and comes out into eternity and inspires and expires its

air. . . . The simple rise as by specific levity not into a particular virtue, but into the region of all the virtues. They are in the spirit which contains them all. The soul is superior to all the particulars of merit."

God is immanent. "Persons themselves," the author tells us, "acquaint us with the impersonal. In all conversation between two persons tacit reference is made, as to a third party—to a common nature. That third party or common nature is not social; it is impersonal—is God. . . . Mind is one. . . . Jove nods to Jove from behind each of us. . . . We are wiser than we know. If we will not interfere with our thought but will act entirely [that is, with concentration], or see how the thing stands in God, we know the particular thing, and everything, and every man. For the Maker of all things and all persons stands behind us and casts his dread omniscience through us over things."

When the individual soul is merged in the universal soul, it does not question its immortality, neither will it condescend to evidences; it *knows* it is immortal, because it feels itself to be a part of that which is infinite; and that which is infinite has neither beginning nor end. Let the doubting soul which, understanding not itself, doubts its very existence, and drifts aimlessly into the future without hope, lay this to heart, as from one who has communicated with the Infinite concerning this matter:

"These questions which we lust to ask about the future are a confession of sin. . . . The only mode of obtaining an answer to these questions of the senses is to forego all low curiosity, and, accepting the tide of being which floats us into the secret of Nature, work and live, work and live, and all unawares the advancing soul has built and forged for itself a new condition, and the question and the answer are one. Thus is the soul the perceiver and revealer of truth." "Thoughts come into our minds through avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened."

One class of men speak from within or from experience, as parties and possessors of the fact. Of such is the "fervent

mystic, prophesying half-insane under the infinitude of his thought." Another class—the scholars, the assorters, classifiers and labellers of lore—speak from without, as mere spectators. Much of the pretended erudition of men is superficial and artificial. There is a certain knack and skill and technique about their work, but it lacks inspiration—the unutterable afflatus; it is *minus* the conviction and authority which demands credence and respect for him who speaks from within. "Genius is religious"; that is, it is devoted wholly to its ideal, and is sincere, earnest and spontaneous in its adoration of those aspects of the Infinite which command its reverential contemplation. It is in this respect brought nigh, nay, it touches the very fount of genius, for genius, as Emerson has intimated, is the effect of contact between the Divine Mind and the human intellect, wherein "out of the abundance of the heart the mouth speaketh."

"This energy does not descend into individual life on any other condition than entire possession. It comes to the lowly and simple; it comes to whomsoever will put off what is foreign and proud; it comes as insight; it comes as serenity and grandeur." "Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God; yet for ever and ever the influx of this better and universal Self is new and unsearchable. Ever it inspires awe and astonishment. . . . When we have broken our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with His presence."

God hath not spoken to the prophets and become manifest unto seers in the ages that are past, that He should now sit dumb and veiled within the pavilion of an insufferable splendour which is darkness to mortal eyes. Ever, in all times and seasons, He appears to move to and fro among men, going out and coming into the secret chambers of the soul as a familiar friend. But this is only in appearance, for He filleth immensity with an omnipresence that cannot be shut out of Itself; only the failure of our dull and gross sensibilities to apprehend His continual abiding with us makes Him seem now present and now absent. It is for us to say when His potent finger shall open

the inner eye to His adorable Beauty; when His voice shall bid the dead arise to the supernal life that is even now ambient as the air about us; when He shall arouse us to our opportunities. Not till the ear is attent and attuned to the message doth the word come; not till the Moses shall ascend the Mount of Sinai will the awful Presence be felt and seen. We choose to wait and murmur for the things which we ourselves must reach out and take—which must ever remain beyond us until we *can* reach out and take them. "Thou art That!" says the Vedântin. Thou hast but to find thy Self and explore thy Being, and all is thine; it can belong to none else, for thou art That, which is All. This being so, we can readily understand and believe what our mystical philosopher has here set down:

"O believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort, shall surely come home through open or winding passages. Every friend whom not thy fantastic will but the great and tender heart in thee craveth, shall lock thee in his embrace. And this because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in Nature, but one blood rolls uninterruptedly in endless circulation through all men, as the water of the globe is all one sea, and truly seen, its tide is one."

"The soul gives itself, alone, original and pure, to the lonely, original and pure [the Over-Soul], who on that condition, gladly inhabits, leads and speaks through it. Then is it glad, young and nimble. . . . Behold, it saith, I am born into the great, the universal Mind. I, the imperfect, adore my own Perfect. I am somehow receptive of the great Soul, and thereby I do overlook the sun and the stars, and feel them to be but the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts and act with energies which are immortal. Thus revering the soul, and learning, as the ancient said, that 'its beauty is immense,' man will come to see that the world is the perennial miracle which the soul worketh, and be less astonished

at particular wonders; he will learn that there is no profane history, that all history is sacred, that the universe is represented in an atom, in a moment of time. He will weave no longer a spotted life of shreds and patches, but he will live with a divine unity. He will cease from what is base and frivolous in his own life, and be content with all places and any service he can render. He will calmly front the morrow in the negligency of that trust which carries God with it, and so hath already the whole future in the bottom of his heart."

These are a few of the utterances of Emerson, culled from what I have heard called by competent critics his most beautiful essay, "The Over-Soul." I have also heard the author alluded to as a most profound philosopher of the Platonic school, a great and a good man. He was not, I am aware, technically a Theosophist, yet if Theosophy be a knowledge of the right relation of man to the Universe, I would ask: If Emerson was not a Theosophist, what was he?

WILLIAM T. JAMES.

THE DETHRONING OF THE "INANIMATE"

As a sign of the advance which is being made in the modern scientific world in its conceptions and ideas of the phenomenon of "Life"—an advance into which it is inevitably being forced—we may turn to a recent paper, read before the Royal Society by Messrs. H. T. Brown, F.R.S., and F. Escombe, B.Sc., F.L.S., and published in *Nature*, on "The Influence of very low Temperatures on the Germinative Power of Seeds." Seeds of various kinds of plants, belonging to widely different orders, as barley, oat, gourd, trefoil, pea, balsam, sun-flower, convolvulus, plantain lily, were placed for 110 consecutive hours in evaporating *liquid air*, *i.e.*, at a temperature of from —188°C. to —192°C., or about 310°F. below zero. After this they were placed—side by side with seeds of the same plants which had not been so treated, and which thus acted as controls—under suitable conditions for germination, when it

was found that *both sets* of seeds *germinated equally well* and produced perfectly healthy seedlings, which in some cases grew to maturity. As the authors considered it certain that the excessively low temperature must, during that period of 110 hours, have reached the internal tissues of the seed, and as, moreover, it was considered impossible that chemical changes, such as respiration, could at such a temperature have taken place, the difficult question arises: What are the conditions which enable the protoplasm of the internal tissues of the seed to survive during that period? Hitherto, as Professor Michael Foster, during the discussion which followed the paper, remarked (stating at the same time, that he felt himself pulled up sharply by these experiments), we have regarded "life" as being conditioned by the chemical changes above mentioned, the Professor therefore felt sceptical as to no such changes taking place in the seed.

The President of the Society (Lord Lister), during the discussion on the paper, cited the case of some earthworms he had once left for a long time in a bottle, so that they became completely dried up and perfectly hard, but on being once more provided with water, they swelled up and resumed their ordinary active life.

Here, it seems, are two instances (to which may be added certain experiments with desiccated Rotifers), in which "life," as it is ordinarily understood by our men of science, could scarcely have been found; in the case of the seeds owing to the lowness of the temperature, in the case of the worms and Rotifers owing to the absence of water. Yet the seeds germinated and the worms revived.

We must, therefore, find a definition of "life" different from that given by Herbert Spencer, *viz.*, "the continuous adjustment of internal relations to external relations," for if the ordinary chemical changes which characterise "life" as we see it around us are in abeyance, then this definition, as understood by its author, must be relinquished.

This latest scientific discovery of the persistence of protoplasmic life under the most abnormal conditions of temperature surely shows that there must have been in these seeds *ultra-chemical* changes going on, changes in the positions and constitu-

tion of the molecules too minute for our ordinary perception to grasp, and that it was these which preserved the characteristic of "life," and which, on the supply of the proper conditions, were able to induce the ordinary perceptible and grosser chemical changes which led to the germination of the seeds.

This experiment, too, tends to bring the scientific conception of "life" one degree nearer to that which Theosophy sets forth, *viz.*, that life is continuous through all the realms of Nature, that it is present (though far less manifest) in the mineral as well as in the vegetable and animal kingdoms, and that the difference between the two latter kingdoms and the mineral kingdom is that in the former the forms are more complex and plastic and enjoy a fuller manifestation of the *self-same* life which throbs through all.

For it would appear that protoplasmic substance is not so remotely severed from the mineral world as we are all inclined to think. It has now been found that it may survive unscathed a temperature of —190°C. (and according to Pictet as low as —200°C.) without the least derangement of its structure; how much greater cold it may be able to resist we know not, probably very much. On the other hand science tells us that at the temperature of —273°C. *all atomic movement*, in whatever substance, must cease. Can there then be such a great gap in properties and structure between the "dormant" *protoplasmic* and the "active" *mineral* substance, seeing that the limits of the possibility of vibration of their component particles are so near together, probably are even identical?

The only difference seems to be that protoplasm is rather more complex in structure; its molecules are more active and undergo more changes in position, submit to more attractions and repulsions, and are thus capable of giving rise to more varied and to a greater number of phenomena in the life-history of the organism which they compose.

The fact is that science is nearing, or has already reached, the last portal leading to the inner mysteries of "Life," and farther, by any physical means, it can never go. Outside that door its votaries must long remain, arguing and disputing amongst themselves as to the meaning and import of this or that

phenomenon, in whichever of the three kingdoms it be found, until within their brain those higher senses be evolved which shall enable them to lift aside the veil and view things as they really are.

W. C. WORSDELL.

[Other experiments on seeds, etc., taken from Brown and Escombe's paper.]

In the earlier experiments of C. de Candolle and Pictet made in 1879, temperatures of −39°C. to −80°C. were employed, and these only from 2 to 6 hours, whilst Wartmann in 1881 exposed seeds for two hours to −110°C. without effect. In 1884 Pictet found that an exposure of various kinds of Bacteriaceæ for three days to −70°C., and afterwards for a further period of 36 hours to −120°C., did not destroy their vitality, and in the same year Pictet and C. de Candolle exposed seeds to −100°C. for four days with the same result. Pictet, in 1893, further extended his observations to various microbes, and also to a large number of seeds, and claims to have cooled them down without effect to nearly −200°C., but he gives no details of the experiments nor any indication of the length of time during which the cooling lasted. His conclusions, however, are that since all chemical action is annihilated at −100°C., *life must be a manifestation of natural laws of the same type as gravitation and weight.* [The italics are mine.—W. C. W.]

C. de Candolle kept seeds for 188 days in the "snow-box" of a refrigerating machine at from −37°C. to −53°C. and they resisted the treatment successfully. He says the protoplasm of the ripe seed passes into a state of complete inertness in which it is incapable either of respiration or assimilation.

(But these experiments did not necessarily preclude *intermolecular respiration*, such as takes place in anaërobiotic plants, etc.)

[G. J. Romanes experiments:]—Seeds of various plants were submitted in glass tubes to high vacua of $\frac{1}{1000000}$ of an atmosphere for a period of fifteen months. In some cases, after the seeds had been *in vacuo* for three months they were transferred to other tubes charged respectively with oxygen, hydrogen, nitrogen, carbon monoxide, carbon dioxide, hydrogen sulphide, aqueous vapour, and the vapour of ether and chloroform. The result proved that neither a high vacuum, nor subsequent exposure for twelve months to any of the above gases or vapours, exercised much, if any, effect on the subsequent germinative power of the seeds employed. (But these did not necessarily preclude, except, perhaps, chloroform and ether, *intermolecular respiration.*) [The italics are mine.—W. C. W.]

In 1896 Professor R. Chodat, of Geneva, found that a lowering of temperature for several hours from −70° to −110°C. failed to kill young spores of Mucor mucedo, and he adduces certain evidence, which is not, however,

wholly convincing, that even the mycelium itself, when cultivated on Agar-Agar, and whilst in active growth, is able to resist the action of these low temperatures. Chodat says: "*C'est une fatale erreur* qu'on rencontre dans presque toutes les traités *que la respiration est une condition nécessaire de la vie, alors qu'elle n'est qu'une des conditions de sa* MANIFESTATION. La vie est conditionnée par certaines structures. *Les forces qui les mettent en jeu peuvent être des forces toutes physiques.* Elles sont simplement les sources d'énergie qui pourront mettre la machine en mouvement." [The italics are mine.—W. C. W.]

[Final paragraph of Brown and Escombe's paper—:] As it is inconceivable that the maintenance of potential vitality in seeds during the exposure of more than 100 hours to a temperature of −180°C. to −190°C. can be in any way conditioned by, or correlated with, even the feeblest continuance of metabolic activity, *it becomes difficult to see why there should be any time-limit to the perfect stability of protoplasm when once it has attained the resting state*, provided the low temperature is maintained; in other words, *an immortality of the individual protoplasts is conceivable*, of quite a different kind from that potentiality for unending life which is manifested by the fission of unicellular organisms, and with which Weissmann has rendered us familiar." [The italics are mine.—W. C. W.]

I may also mention, as an instance of the power of protoplasm to resist external destructive agencies, that Giglioli (*Nature*, October, 1895) immersed seeds of lucerne for *sixteen years* in ABSOLUTE ALCOHOL, without destroying the germinative power of the seeds, of which 66% germinated.

W. C. W.

NOTES ON THE ELEUSINIAN MYSTERIES

IT is absolutely impossible for any one to understand the inner working of the various tendencies which made possible the rise of the Christian Faith, and especially the Gnostic side of it, without some knowledge of those supreme institutions of religious antiquity which are commonly known as the mysteries. Unfortunately the subject has never yet been dealt with in a really satisfactory manner; the older works are for the most part a hopeless jumble of unrelated facts and fantastic theories, while from the time of the appearance of Lobeck's encyclopædic volumes,*

* *Aglaophamus sive de Theologiæ Mysticæ Græcorum Causis*, Regimontii Prussorum, 3 vols., 1827. This was the first critical analysis of the materials then at the disposal of scholarship, and all subsequent opinions have been directly or indirectly

which are as admirable for their collection of material derived from classical sources as they are soulless in the materialism of their opinions, the majority of later scholars have vied with each other in minimising, if not in giving the lie to, the whole testimony of antiquity, and reducing the mysteries to the same level as the empty shows of modern Masonry or the meaningless ritual of a Protestant church service at the best, and to orgies of debauchery at the worst.

It would be out of place (even if it were within our power), in the present short sketches, to attempt to deal with this absorbingly interesting theme at all in detail, and so lift a corner of the outer veil which hid and hides the secret and sacred wisdom from the gaze of the majority, sifting out the true mysteries from the false, the outer from the inner, and the inner from the truly spiritual and divine. For the present we shall only attempt to deal with the matter in the most cursory manner, touching on the Greek mysteries (as represented by the Eleusinia) and, in a subsequent paper,* on the Mithriac (as the inner core of the most popular cult† of the Græco-Roman world of the first centuries), and thus allowing the reader to make his own deductions as to their bearing on the development of that particular phase of the ever new-old faith of mankind, which since the days of Saul of Tarsus has been known as Christianity.

influenced by it. The religious institutions of antiquity, especially the esoteric cults of the temples and the mysteries, have been, almost without exception, misunderstood, and consequently misinterpreted, by the extreme rationalism of modern scholarship, owing to the ignorance of our literary scientists of even the most common phenomena of psychism, not to speak of the higher possibilities of the soul.

* This task, however, must be postponed until the appearance of Professor Franz Cumont's Introduction, which is promised for the end of the year. Cumont's monumental work (*Textes et Monuments Figurés relatifs aux Mystères de Mithra, publiés avec une Introduction Critique*, par Franz Cumont, Professor à l'Université de Gand. Fasc. i., 1894; Fascc. ii. and iii., 1895; Fasc. iv. 1896; Bruxelles, 4°) may be fairly said to be exhaustive of the present materials, and, if the Introduction proves to be as good as the rest, will be far and away the most authoritative work on the subject.

† "The worship of Mithras, or the sun-god, was the most popular of heathen cults, and the principal antagonist of the truth during the first four centuries of our period"—Rev. G. T. Stokes, art. "Mithras" in Smith and Wace's *Dict. of Christ. Biog.*, 1882. This is the universal admission from the time of Justin Martyr onward, the Church fathers declaring that the Devil, in the Mysteries of Mithras, had plagiarised all their most sacred rites by anticipation. This curious hypothesis has persisted almost to our own times, fanaticism being unable to comprehend the elementary fact that there are certain common elements in all the great religions.

It should be remembered, moreover, that we are dealing with the mystery-cultus solely in the Græco-Roman world, and further that the Eleusinian Mysteries are simply chosen as a type of that cultus as restricted to the ground of an ancient popular indigenous* cult of *one* of the many nationalities which formed the Græco-Roman Empire;† whereas the Mithriac represent the esoteric side of a great popular religious movement (popular in the sense of international), which the uniting together of many peoples into the Græco-Roman world had made possible, and which resulted from the contact of that world with the thought of the East.

National and local cults were gradually dominated by the simpler form of symbolism employed by the Chaldæo-Persian tradition; the worship of the Spiritual Sun, the Logos, with the glorious natural symbol of the blazing orb of day—which was common in one form or other to all cults—and the rest of the solar symbolism, gradually permeated the popular and indigenous forms of religion, and provided a universal basis for the outer forms of worship among the heterogeneous nationalities of the great Empire—in its promise to provide them with the only possible bond of union.

Mithra, the visible sun for the ignorant, the Spiritual Sun, the Mediator‡ between the Light and Darkness, as Plutarch tells us, for the instructed, caused his rays to shine to the uttermost limits of the Roman Empire. And just as his outer cult

* The earlier forms of the mystery-cultus were invariably attached to the most ancient form of religion known to the people of the land; the Eleusinia were no exception to this rule, and though they underwent numerous modifications and partial blendings with other great mystery-cults, such as the Orphic, Bacchic, and perhaps even Isaic, they can be traced back to Græco-Pelasgic forms, and so back to the pre-historic period, thousands of years B.C., of which the sole surviving tradition is preserved in the *Critias* and *Timæus* of Plato, concerning the Atlantis legend. For the best account of their origins see the admirable articles of François Lenormant in *The Contemporary Review* (May, July and September, 1880), on "The Eleusinian Mysteries" (May no., pp. 847 *sqq.*); also the earlier studies of Guigniaut, "Mémoires sur les Mystères de Cérès et de Proserpine et sur les Mystères de la Grèce en général," in *Mémoires de l'Académie des Inscriptions et Belles-Lettres*, xxi., pp. 1-113 (1857), read before the Institute in Dec., 1851, and Jan., 1852. See also Maury's *Histoire des Religions de la Grèce Antique* (Paris, 1857), tom. ii., chap. xi., pp. 297-381, "Les Solennités Religieuses appelées Mystères, et les Rites qui s'y rattachaient"; also Index s.v.

† It should, of course, be remembered that the outer apparatus of these mysteries, as in the case of other allied national mysteries, had undergone many modifications in the contact of the nation with a wider life.

‡ The Metatron of Kabalistic tradition.

dominated the restricted forms of national worship, so did the outer forms of his mysteries modify the mystery-cultus of the ancient Western world.*

The accounts of the utter profligacy of the Græco-Roman world, which ecclesiastical writers have so fondly dwelt upon, in order to paint in deeper contrast the virtues of their co-religionists, are not borne out by an impartial review of the facts of history. In the first centuries, on the contrary, there was a widespread striving after a higher life, and a most remarkable anxiety for spiritual things was displayed by the adherents of innumerable schools of philosophy and religious associations. These schools and associations will be treated of in future papers.

Meantime we have to confine our attention to the mysteries. Perhaps the best summary of "the influence of the mysteries upon Christian usages" is that of Hatch, in the tenth of his Hibbert Lectures for 1888,† from which several points of interest will now be quoted.‡

The Lecture opens with the following words :

"Side by side in Greece with the religion which was openly professed and with the religious rites which were practised in the temples, not in antagonism to them, but intensifying their better elements and elaborating their ritual, were the splendid rites which were known as the Mysteries. Side by side also with the great political communities, and sheltered within them by the common law and drawn together by a stronger than political brotherhood, were innumerable associations for the practice of the new forms of worship which came in with foreign commerce, and for the expression in a common worship of the religious feelings which the public religion did not satisfy. These associations were known as *θίασοι, ἔρανοι* or *ὀργεῶνες*."

With regard to the external ceremonies of the mysteries,

* The last hierophant of the Eleusinia, as Eunapius (*Lives of the Philosophers*, "Maximus") tells us, was "Father of the Mithriac Mystery," *i.e.*, a priest of Mithras.

† *The Influence of Greek Ideas and Usages upon the Christian Church*, by Edwin Hatch, D.D., Reader in Ecclesiastical History in the University of Oxford; 4th ed., 1892.

‡ Dr. Hatch's own words are quoted at length so as to avoid any suspicion of writing up the facts to suit preconceived views.

taking the Eleusinian as a type,* "the successive stages or acts of initiation are variously described and enumerated, but there were at least four: *κάθαρδις*—the preparatory purification; *σύστασις*—initiatory rites and sacrifices; *τελετή* or *μύησις*—the prior initiation; and *ἐποπτεία*, the higher or greater initiation,† which admitted to the *παράδοσις τῶν ἱερῶν*,‡ or holiest act of the ritual. . . .

"The main underlying conception of initiation was, that there were elements in human life from which the candidate must purify himself before he could be fit to approach God. There was a distinction between those who were not purified, and those who, in consequence of being purified, were admitted to a diviner life and to the hope of a resurrection. The creation of this distinction is itself remarkable. The race of mankind was lifted on to a higher plane when it came to be taught that only the pure in heart can see God. The rites of Eleusis were originally confined to the inhabitants of Attica: but they came in time to be opened to all Greeks, later to all Romans, and were opened to women as well as to men.§ The bar at the entrance came to be only a moral bar."‖

"The whole ceremonial began with a solemn proclamation: 'Let no one enter whose hands are not clean and whose tongue

* The reader should remember that Dr. Hatch is here dealing solely with the public ceremonies of the Eleusinia, which were known to everyone. It was only when the precincts of the Temple were entered that even the lowest mysteries began. The Temple was called by various names, such as the "initiation hall" (*τελεστήριον*), the "mystic enclosure" (*μυστικὸς σηκός*), the "great hall" (*μέγαρον*), and the "palace" (*ἀνάκτορον*).

† *Cf.* Lenormant, *op. cit.* (July), p. 135.

‡ That is, the tradition of the sacred doctrines, which was handed on from mouth to ear, or by direct sight; the explanation of the symbols, etc. It should be remembered again, however, that we are here only dealing with the outer mysteries and not with the real inner rites, when the candidate was taken out of his body.

§ The mysteries, like the religions of antiquity, were originally *national*, and purposely adapted to the idiosyncrasies of race. In the intermixture of races the original distinctions were broken down. The inner doctrines of all the mysteries were identical, the differences in the outer degrees being necessary in the various countries in order to lead the candidate by natural stages from his limited national ideas of religion to more universal conceptions, and finally to the truths of the one universal religion of mankind.

‖ It is interesting to learn that an inscription has recently been discovered showing that the public slaves of Athens were initiated at the public expense; *cf.* Foucart "Le Culte de Pluton dans la Religion Eleusinienne," art. in *Bulletin de Correspondence Hellénique*, 1883, p. 394. On the gradual breaking down of the exclusiveness of the Eleusinia, see Lenormant, *op. cit.* (July), pp. 121 *sqq*.

is not prudent.'* In other mysteries it was: 'He only may enter who is pure from all defilement, and whose soul is conscious of no wrong, and who has lived well and justly.' "

"The proclamation was thus intended to exclude notorious sinners from the first or initial ceremony. The rest was thrown open to a man's own conscience. He was asked to confess his sins, or at least to confess the greatest crime that he had ever committed. . . .

"Confession was followed by a kind of baptism. The candidates for initiation bathed in the pure water of the sea.† The manner of bathing and the number of immersions varied with the degree of guilt they had confessed. They came forth from the bath new men. It was a *κάθαρσις*, a *λουτρόν*, a laver of regeneration. They had to practise certain forms of abstinence; they had to fast;‡ and when they ate they had to abstain from certain kinds of food.§

"The purification was followed by a sacrifice—which was known as *σωτήρια*—a sacrifice of salvation: and in addition to the great public sacrifice, each of the candidates for initiation sacrificed a pig for himself.‖ There was an interval of two

* P. Foucart (*Recherches sur l'Origine et la Nature des Mystères d'Eleusis*—Extr. des *Mém. de l'Acad. des Ins. et Belles-Lettres*, tom. xxxv., 2e partie; Paris, 1895) has gone hopelessly wrong over this famous proclamation. He supposes that the words *καὶ φωνὴν συνέτος* refer to the powerful voice of the hierophant! Lobeck (*op. cit.*, i. 15) would have it that the phrase means simply a "born Greek"; so also Lenormant, "Greeks attested by their language" (*op. cit.* (July), p. 122). The words of the proclamations are taken from Origen, *Adv. Cels.* iii. 59, and those of the Eleusinians are also found in Theo. Smyrn., p. 22, ed. Dupuis, and *Orat. Corinth.* iv. 356, ed. Reiske. For what follows the student should consult Lenormant, *op. cit.* (July), pp. 135 *sqq.* This is the clearest account yet given; unfortunately Dr. Hatch does not seem to have been aware of it.

† Rather in the two small salt lakes called Rheitoi, which flowed out into the sea. The neophytes faced the sun, and poured the water over their heads with their hands the requisite number of times.

‡ For nine days.

§ *Cf.* Lenormant, *op. cit.* (July), pp. 124 and 143. "Their fasting, however, was similar to that of the Mussulmans during Ramadhan; they took no food so long as the sun was above the horizon, but only on the rising of the stars, this being the time at which the goddess had eaten for the first time after her abstinence."

‖ We should remember that we are dealing with the outer mysteries adapted to an outer form of religion which still made use of blood sacrifices, just as the Jews did. We ourselves still retain the slaughtering and eating (for instance lambs at Easter), though we have abolished the sacrificial side of the slaughtering. The pig was a symbol of the most bestial propensities of the lower nature, as may be seen from the Coptic Gnostic works; and this fact may give a clue to the explanation of the miracle legend of the casting of the evil spirits into the herd of swine,

days before the more solemn sacrifices and shows began. They began with a great procession—each of those who were to be initiated carrying a long lighted torch, and singing loud pæans in honour of the god. It set out from Athens at sunrise and reached Eleusis at night. The next day there was another great sacrifice. Then followed three days and three nights in which the initiated shared the mourning of Demeter* for her daughter, and broke their fast only by drinking the mystic κυκεὼν—a drink of flour and water and pounded mint, and by eating the sacred cakes.†

"And at night there were the mystic plays: the scenic representation, the drama in symbol and for sight. Their torches were extinguished; they stood outside the temple in the silence and darkness. The door opened—there was a blaze of light—and before them was acted the drama."‡

So much for external ceremonies and the Lesser Mysteries,§ or outermost degrees, at which we hear that as many as 30,000 initiated assisted at one time at Eleusis, and Herodotus tells us of an occasion on which as many as 100,000 "initiates" of this degree assisted in Egypt. If, then, the restrictions and purifications were so severe for the lowest degree, if the punishment of revealing the mysteries of this degree was the supreme penalty

in the gospel narrative. It is, however, exceedingly probable that in later times individual sacrifices were offered only in very exceptional cases. For as there were thousands of candidates, there must, on the general supposition, have been thousands of *porculi*, and the extraordinary sight of such numerous pig herds could not have failed to impress itself on the writers of the period. The "pig" sacrificed was most probably a small model in clay or metal.

* This name was a substitute; "for the true name of the divinities [*sic*] who presided at the mysteries was unknown to the profane; it was revealed to the initiated alone"—(Foucart, *op. cit.*, pp. 33 *sqq.*). Foucart is not quite clear grammatically; but doubtless he means "the names," etc.

† "The act of drinking the *kykeôn* had in the Eleusinia the character of a real sacrament; we see in it, consequently, a part of the παράδοσις τῶν ἱερῶν" (Lenormant, *op. cit.* (July), p. 143.

‡ For a sketch of the history of the great temple of Eleusis (the τελεστήριον), see Lenormant, *op. cit.* (May), p. 860; and for a description of the buildings, *ibid.* (July), pp. 125 *sqq.* This magnificent fane of antiquity was destroyed in 396 B.C., by fanatical black-robed monks, calling themselves Christians, who guided the hosts of Alaric, the Goth, over the mountains into Attica.

§ The terms Lesser and Greater Mysteries are used variously by different authors; they are here employed in a general sense. For the more restricted and technical use of the terms as applying to the ceremonies at Agra (or Agræ), and Eleusis, see Lenormant, *loc. cit.*

of death, how much more severe must have been the tests and how much more sublime the instruction in the inner degrees?

Dr. Hatch's summary is useful as enabling us to form a mind-picture of the great popular festival connected with the Eleusinia, which had many points of resemblance with the great religious processions and festivals in Roman Catholic countries in our own time. The population of Athens turned out in holiday garb to see the sight and accompanied the procession of Mystæ with friendly interest and cheerful enthusiasm. The procession formed up with state and ceremony at the Pompeion in Athens, and during the days of its slow progress to Eleusis, the Mystæ and their friends camped out at night. The people feasted, but the candidates partook of food only after sundown. Many ceremonies had to be observed and many famous shrines along the Sacred Way had to be visited. The Mystæ were clad in white robes and at night carried torches. When at length the sacred enclosure was reached, the great outer gates swung to and the people saw no more of them till the inner rites were consummated and the candidates returned, when they met them on the way with laughter and jests.

Arrived in the *temenos*, the neophytes, men and women, the women being kept apart from the men, were formed into companies, and an oration was delivered. Next, in companies, they made their offerings of first-fruits, corn and wine, and visited the many shrines that surrounded the sacred court, marching round and singing hymns. At night the grand ceremony was ushered in with the blare of trumpets, and the candidates assembled outside the great closed doors of the temple. Most probably at this juncture they chanted the famous Hymn to Ceres,* when at a certain point referring to opening, the closed doors were flung wide and the blazing interior lit with innumerable lamps burst upon their vision, with the great altar in the background. The neophytes entered, somewhat in trepidation, not knowing what to expect, and before their eyes was enacted the first mystic drama of the Great Goddess, the Cosmic Soul, and her ravished daughter, the individual soul, while the herald proclaimed what was going to

* See Guigniaut, *loc. supra cit.*, Première Mémoire, pp. 5-33, "De l'Hymne Homérique à Déméter (Cérès), en général, et de son Rapport avec les Mystères d'Eleusis, leurs Rites et les Dogmes, qui pouvaient y être enseignés."

happen as each scene presented itself. Above all stood the great figure of Pallas Athene, the goddess of wisdom, the patroness of Athens and of the forebears of the Grecian race.

Many remained content with this (the *muêsis*), and did not proceed further, but for others there was a further mystery-play, to which they were admitted after the lapse of a year (the *epopteia*). Its subject was the descent into the invisible world, most probably derived from the Orphic tradition. In early times these two degrees perhaps formed only one, but as it was found impossible to keep out undesirable people entirely, the initial ceremonies were divided into two. Beyond the *epopteia*, a further attempt was made to give the initiated some idea of the Elysian Fields, the devachanic life, or at least of the higher regions of Hades, the invisible world.

The moral teaching consisted in showing dramatically the punishments which awaited the evil-doer in Tartarus, the herald proclaiming that such and such retribution awaits him who commits such and such crimes, and also in enacting the happy scenes of Elysium, the herald pointing out that such and such rewards attend the man who does good deeds. There was also instruction concerning the coming into existence of things, when the "playthings of Bacchus"* were explained, and also some exposition of astronomical phenomena. All was done deliberately, impressively and in order, and though we cannot to-day see any cause for such great secrecy, there is no doubt that the impression caused on the mind of the learner was immensely deepened by the solemn ceremonies, and that the result was a good one.

The real mysteries, however, were much more impressive, but on a very much smaller scale; they were kept very secret, and the candidates were selected very carefully. These mysteries were not held at Eleusis, but at several centres of which the existence was kept a profound secret. The candidate was secluded for many days, and had to go through a rigorous discipline of fasting, prayer and meditation. But this side of the mysteries pertains to the philosophic and contemplative life, and attaches itself to the great religio-philosophic schools, such as the

* See my *Theosophy of the Greeks : Orpheus*, pp. 249 *sqq*.

Pythagoreans among the Greeks, the Therapeuts among the Egyptians, and the Essenes among the Jews, while the side of the mysteries of which we are treating in the present paper, pertains to the religious associations of what I may call the second class.

Let us now return to Eleusis and enquire into the nature of the dramatic instruction given to the Mystæ.* The subject of instruction was the mystery of life and death. Of the life and death of the sun, of the death and resurrection of the glorious orb of day, of the death and life of the earth in the seasons of the year, an explanation of the eternal course of natural phenomena; but was this all, as so many have supposed? By no means. This was but the outermost veil of the mysteries, merely another set of symbols; for the great theme of the sacred science was and is the life and death, and death and resurrection of man; whence he comes, how he is brought into the world, whither he goes at death, and how he is born again. And so on to higher and higher mysteries along the path of that mystical blending with the gods, and finally with the God (*μυστικὴ θεοκρασία*), of which Jamblichus speaks.

Of the highest grades of the mysteries, however, it is not proposed to treat in this paper, although there are clear enough indications of their nature, for students of occultism, scattered here and there through the pages of classical antiquity. For instance, we read in Plutarch (*Phoc.* 28): "Formerly, in our times of great prosperity, the gods have often manifested themselves at this holy ceremony by mystic visions." The "gods" indeed did teach in the pure mysteries, manifesting themselves in "mystic visions"; only nowadays we speak of "Masters" or their accepted pupils, and of their "theophanies," as appearances in a "subtle body," etc.

So also Lenormant: "Even the *epoptês*, as Sôpatros says,† only arrived at the knowledge of a part of the secret of the mysteries,

* The Pannychides, or all-night solemnities, were principally composed of the following elements: "hymns, sacred dances, mimical scenes, sudden apparitions accompanied by solemn words (*ῥήσεις, verba concepta*), and disciplinary precepts (*παραγγέλματα*) pronounced by the *hierophantês*" (Lenormant, *op. cit.* (Sept.) p. 415.

† *Distinct. Qusæt.*, p. 121, ed. Walz.

γνῶναί τι τῶν ἀπορρήτων. The doctrinal tradition which furnished the key to the symbols, ceremonies and myths in their entirety, was reserved as an incommunicable privilege by the higher ministers of the worship, and, in particular, by the *hierophantês*. 'All do not know,' says Theodorêtos,* 'what the *hierophantês* knows; the majority only see what is represented. Those who call themselves priests perform the rites of the mysteries, and the *hierophantês* alone knows the reason of what he does, and discloses to whom he thinks fit.' We know positively that, for the *hierophantês* and the *daduchos*, there was, on entering upon their office, a real consecration, accompanied by a new and peculiar initiation, which is styled the 'last term of the *epopteia*,' *τέλος τῆς ἐποπτείας*." † This led to the *autopsia* (*αὐτοψία*), in which the epopts are said to have seen the "gods" face to face in their real nature.‡

Moreover, "in the Egyptian *Book of the Dead* man at the moment of his death is represented as a grain which falls into the earth in order to draw from its bosom a new life. Though we are not obliged, on that account, to seek its origin on the banks of the Nile, the symbolic teaching of the mysteries of Eleusis was the same, and the fable of Korê is as much the image of the destiny of man after death as it is that of the reproduction of vegetative life by means of the seed committed to the earth."§

Thus the sacred drama even in the Lesser Mysteries described the after-death state of the soul, and the cycle of rebirth, while in the Greater the sublime science of divine things was taught to those who had proved themselves worthy.

This is clearly evidenced in the following passages from Clement of Alexandria and Plutarch. Both had been initiated; Clement's acquaintance with the Lesser Mysteries colours the whole of his theological works, and Plutarch's fuller knowledge makes the voluminous treatises of that priest of Apollo a mine of valuable information to the occult student. Thus in his

* *Therap.*, i., p. 412, vol. iv., of Schulz's ed.

† *Op. cit.* (Sept.), p. 414.

‡ *Cf.* Simplicius, *Auscult.*, iv., 188 a; Lobeck, *op. cit.*, p. 102.

§ Lenormant, *op. cit.* (Sept.) p. 429.

commonplace book, called the *Stromateis*,* Clement, one of the most enlightened of the Church's fathers, writes:

"It is not without reason that in the mysteries of the Greeks, lustrations † hold the first place, analogous to ablutions among the Barbarians.‡ After these come the lesser mysteries, which have some foundation of instruction and of preliminary preparation for what is to follow; and then the great mysteries, in which nothing remains to be learned of the universe, but only to contemplate and comprehend nature [herself] and the things [which are mystically shown to the initiated]."§

The words of Plutarch show still greater knowledge and refer not only to the sight of the lower Hades but also to the vision of Elysium. Thus he writes:

"When a man dies he goes through the same experiences as those who have their consciousness increased‖ in the mysteries. Thus in the terms *τελευτᾶν* and *τελεῖσθαι*,¶ we have an exact correspondence, word to word and fact to fact. First of all there are wanderings and wearying journeyings and paths on which we look with suspicion, and that seem to have no end; then, before the end, every kind of terror, shuddering, trembling, sweating,

* The correct title of the work should be "Gnostic Jottings (or Notes) according to the True Philosophy," says Hort (*The Ante-Nicene Fathers*, p. 87; 1895).

† That is, "baptisms," purifications by water.

‡ That is, "non-Greeks."

§ *Op. cit.*, v., 11. Sopater (*op. cit.*, p. 123) speaks of these as "figures" (*σχήματα*), the same expression which Proclus (*In Plat. Rempubl.*, p. 380) employs in speaking of the appearances which the "gods" assume in their manifestations; Plato (*Phædr.*, p. 250) calls them "blessed apparitions," or "beatific visions" (*εἰδαίμονα φάσματα*); the author of the *Epinomis* (p. 986) describes them as "what is most beautiful to see in the world"; these are the "mystic sights" or "wonders" (*μυστικὰ θεάματα*) of Dion Chrysostom (*Orat.* xii., p. 387, ed. Reiske); the "holy appearances" (*ἅγια φαντάσματα*) and "sacred shows" (*ἱερὰ δεικνύμενα*) of Plutarch (Wyttenbach, *Fragm.* vi., 1, t.v., p. 722, and *De Profect. Virtut. Sent.*, p. 81, ed. Reiske); the "ineffable apparitions" (*ἄρρητα φάσματα*) of Aristides (*Orat.* xix. p. 416, ed. Dindorf); the "divine apparitions" (*θεῖα φάσματα*) of Himerius (*Eclog.* xxxii., p. 304, ed. Wernsdorf), those sublime sights the memory of which accompanies the souls of the righteous when they are reincarnated. *Cf.* Lenormant *op. cit.* (Sept.), p. 416, who, however, thinks that these authors bankrupted their adjectives merely for the sake of the mechanical figures and stage devices of the lower degrees!

‖ *κατοργιαζόμενοι.* The term "orgies" originally signified "burstings forth" in the sense of "emanations," and was used of the emanations of the gods or the process of intellectual, conscious, or spiritual, evolution or creation. See my *Theosophy of the Greeks: Orpheus*, p. 240; also consult the whole of chap. viii., "On the Mysteries and Symbolism."

¶ Meaning respectively "to die" and "to be initiated."

stupor; but at last a marvellous light shines out to meet us, pure spots and fair fields welcome us, with song and dance and the solemnities of sacred sounds and holy sights. In which state he who has already perfected himself in all things and received initiation, reaches his full freedom, and passing everywhere at his will, receives the crown and accomplishes his mystery, in communion with the holy and pure, gazing down upon the unpurified multitude of the uninitiated who are still in life, wallowing in the deep mire and mist [of matter], and herded together, below him, abiding in misery from fear of death and want of faith in the blessedness of the soul-life. For you should know that the intercourse and conjunction of the soul with the body is contrary to nature." *

Plutarch is here evidently referring to certain experiences out of the body, in which the soul of the candidate penetrated various regions or states of the unseen world, traversing their various "elements," encountering their powers, and passing by their denizens. This he did with consciousness, and knowledge, and help, so that the terrors of death were for ever removed. But prior to such real initiation, the candidate, as already stated, had to submit to and successfully pass a long probation, and a number of natural and in some cases artificial tests to prove his courage and character. The uninitiated, at death, had and have to pass through the same realms, and ignorance of their nature, accentuated in our own times by the soul-deadening doctrine of an eternal hell, creates difficulties and terrors which for the most part are entirely needless.

G. R. S. MEAD.

(TO BE CONCLUDED)

* Stob., *Floril.* iv. 107, ed. Meineke; Plutarch., *Fragm.* v. 9, ed. Didot.

THE COMTE DE ST. GERMAIN

In the "Mitchell Papers"

(continued from p. 51)

The diplomatic correspondence which forms almost the whole of this paper is practically an appendix to the last article. The details given are interesting and important links in that chain of events which brought M. de St. Germain to England. Chance, good-fortune, or some beneficent power gave the clue to these hidden records. There are very many more documents of the same kind, and at some future time they will all be published together.

The "Mitchell Papers," in which these interesting letters have been so long concealed, have never yet been entirely published. It appears that George III. requested that these documents should not be made public during his life, and they were accordingly consigned to the personal care of Mr. Planta, Keeper of the British Museum.

This correspondence was bought by the Trustees of the Museum from Sir William Forbes, the heir of Sir Andrew Mitchell, who had been Envoy at Berlin during the time that all these events took place. A certain portion of the record of his diplomatic career was published by Mr. Bisset in 1850; no mention, however, was made of M. de St. Germain, and the letters which treated of him were unnoticed.

There appears, curiously enough, to have been a "conspiracy of silence" amongst the diplomatists and writers of this period and later, for it is a constantly recurring experience to find all reference to our philosopher carefully excluded, even in cases where the original sources contain much information about him.

A striking instance of such omission is found by searching

the different editions of works in which M. de St. Germain is mentioned; the later editions usually exclude the information given in the earlier ones. Notably may this be seen in a work (*Aus vier Jahrhunderten Mittheilungen aus dem Haupt Staats Archive, zu Dresden;* Leipzig 1857), already referred to, by Dr. Karl von Weber, Keeper of the Saxon Archives in Dresden. In the first edition of this work there is a long article on M. de St. Germain, which is not to be found in the later editions of these volumes. Instances might be easily multiplied of this steady omission wherever possible.

Now the Foreign Office records contain a voluminous correspondence, which is by permission at length being gathered together; this includes the letters of Prince Galitzin, who was at the period Russian Minister in England. All the correspondence is marked "secret," and can only be seen when sanctioned.

The British Museum records have no such restrictions, hence the documents which make up this paper have been copied without delay. The first letter appears to show that Lord Holdernesse already knew of M. de St. Germain, but no facts have so far been found on this point. The language is quaint, and the style somewhat heavy, but the contents present a page of history well worth our study.

It must be remembered that the mission undertaken by the Comte de St. Germain was a secret one, and that he had to disguise how far he was in the confidence of Louis XV.; with this point in mind it will be easier to understand the difficulties in which he was involved. Turning now to the documents, we find that the first letter is from General Yorke.

MITCHELL PAPERS, VOL. XV.

LD. HOLDERNESSE'S DESPATCHES, ETC, 1760, 6818, PLUT. P.L., CLXVIII. I. (12).

Copy of General Yorke's letter to the Earl of Holdernesse; Hague, March 14th, 1760. *In Lord Holdernesse's of the 21st,* 1760. *Secret.*

"*Hague, March 14th,* 1760.

"MY LORD,

"My present situation is so very delicate, that I am sensible I stand in need of the utmost indulgence, which I hope

I shall continue to find, from His Majesty's unbounded goodness, and that your Lordship is convinced that whatever I say, or do, has no other motive but the advantage of the King's service. As it has pleased His Majesty to convey to France His sentiments in general upon the situation of affairs in Europe, and to express by me His wishes for restoring the public tranquillity, I suppose the Court of Versailles imagines the same channel may be the proper one for addressing itself to that of England. This is, at least, the most natural way of accounting for the pains taken by France to employ anybody to talk to me.

"Your Lordship knows the history of that extraordinary man, known by the name of Count St. Germain, who resided some time in England where he did nothing; and has within these two or three years resided in France where he has been upon the most familiar footing with the French King, Madame Pompadour, M. de Belleisle, etc.; which has procured him a grant of the Royal Castle of Chambord, and has enabled him to make a certain figure in that country.

"He appeared, for some days, at Amsterdam where he was much caressed and talked of, and upon the marriage of Princess Caroline alighted at the Hague. The same curiosity created the same attention to him here. His volubility of tongue furnished him with hearers; his freedom upon all subjects, all kinds of suppositions—among which his being sent about Peace—not the last.

"M. d'Affry treats him with respect and attention but is very jealous of him and did not so much as renew my acquaintance with him. He called, however, at my door. I returned his visit; and yesterday he desired to speak with me in the afternoon, but did not come as he appointed, and therefore he renewed his application this morning and was admitted. He began immediately to run on about the bad state of France—their want of Peace—their desire to make it, and his own particular ambition to contribute to an event so desirable for humanity in general; he ran on about his predilection for England and Prussia which he pretended at present made him a good friend to France.

"As I knew so much of this man, and did not choose to

enter into conversation without being better informed, I affected at first to be very grave and dry,—told him that those affairs were too delicate to be treated between persons who had no vocation and therefore desired to know what he meant. I suppose this style was irksome to him, for immediately afterwards he produced to me, by way of credentials, two letters from Marshal Belleisle, one dated the 4th, the other the 26th of February. In the first he sends him the French King's passport *en blanc* for him to fill up; in the second he expresses great impatience to hear from him, and in both runs out in praises of his zeal, his ability, and the hopes that are founded upon what he is gone about. I have no doubt of the authenticity of those letters.

"After perusing them, and some commonplace compliments, I asked him to explain himself, which he did as follows:—the King, the Dauphin, Madame Pompadour, and all the Court and Nation, except the Duke Choiseul and Mr. Berrier, desire peace with England. They can't do otherwise, for their interior requires it. They want to know the real sentiments of England, they wish to make up matters with some honour. M. d'Affry is not in the secret, and the Duke Choiseul is so Austrian that he does not tell all he receives; but that signifies nothing, for he will be turned out. Madame Pompadour is not Austrian, but is not firm, because she does not know what to trust to; if she is sure of Peace, she will become so. It is she, and the Marshal Belleisle, with the French King's knowledge, who send St. Germain as the forlorn hope. Spain is not relied upon; that is a turn given by the Duke Choiseul, and they don't pretend to expect much good from that quarter. This, and much more, was advanced by this political Adventurer. I felt myself in a great doubt whether I should enter into conversation; but as I am convinced he is really sent, as he says, I thought I should not be disapproved if I talked in general terms. I therefore told him that the King's desire for Peace was sincere, and there could be no doubt of it, since we had made the proposal in the middle of our success which had much increased since; that with our Allies, the affair was easy, without them impossible; and that France knew our situation too well, to want such information from me; that as to particulars, we must be convinced of their

desire, before they could be touched upon, and that, besides, I was not informed; I talked of the dependence of France upon the two Empresses, and the disagreeable prospect before them even if the King of Prussia was unfortunate, but declined going any farther than the most general, though the most positive, assurance of a desire for Peace on His Majesty's part.

"As the conversation grew more animated I asked him what France had felt the most for in her losses, whether it was Canada? No, he said, for they felt it had cost them thirty-six millions, and brought them no return. Guadaloupe? They would never stop the Peace for that, as they would have sugar enough without it. The East Indies? That he said was the same place, as it was connected with all their money affairs. I asked him what they said of Dunkirk? He made no difficulty to demolish it, and that I might depend upon it. He then asked me what we thought about Minorca? I answered, that we had forgot it, at least, nobody ever mentioned it; that, says he, I have told them over and over again, and they are embarrassed with the expense.

"This is the material part of what passed in the course of three hours' conversation which I promised to relate; he begged the secret might be kept, and he should go to Amsterdam, and to Rotterdam, till he knew whether I had any answer; which I neither encouraged, nor discouraged him from expecting.

"I humbly hope His Majesty will not disapprove what I have done; it is not easy to conduct oneself under such circumstances, though I can as easily break off all intercourse as I have taken it up.

"The King seemed desirous to open the door for Peace, and France seems in great want of it; the opportunity looks favourable, and I shall wait for orders before I stir a step farther. A General Congress seems not to their taste, and they seem willing to go farther than they care to say, but they would be glad of some offer; and H. M. C. M., and the Lady, are a little indolent in taking a resolution.

"I have, etc.

"J. YORKE."

It is clear that the English Envoy found himself in a difficult position; the credentials of the Comte de St. Germain were

sufficiently good to ensure a hearing, but he was not an accredited Minister. George II. seems to have understood the complication to some extent, as it would appear from the answer sent at his command, by Lord Holdernesse, which runs as follows:

Copy of letter from the Earl of Holdernesse to Major-General Yorke. Secret.

"*Whitehall, March 21st*, 1760.

"SIR,

"I have the pleasure to acquaint you that His Majesty entirely approves your conduct in the conversation you had with Count St. Germain, of which you give an account in your secret letter of the 14th.

"The King particularly applauds your caution of not entering into conversation with him, till he produced two letters from Marshal Belleisle, which you rightly observe were a sort of credential; as you talked to him only in general terms, and in a way conformable to your former instructions, no detriment could arise to His Majesty's service were everything you said publicly known.

"His Majesty does not think it unlikely that Count St. Germain may really have been authorised (perhaps even with the knowledge of His Most Christian Majesty) by some Persons of weight in the Councils of France to talk as he has done, and no matter what the channel is if a desirable end can be obtained by it. But there is no venturing farther conversations between one of the King's accredited Ministers and such a person as this St. Germain is, according to his present appearance. What you say will be authentic; whereas, St. Germain will be disavowed with very little ceremony whenever the Court of France finds it convenient. And by his own account his commission is not only unknown to the French Ambassador at the Hague, but even to the Minister for Foreign Affairs at Versailles, who, though threatened with the same fate that befel the Cardinal Bernis, is still the apparent Minister.

"It is therefore His Majesty's pleasure that you should acquaint Count St. Germain that, in answer to the letters you wrote me in consequence of your conversation with him, you are

directed to say, that you cannot talk with him upon such interesting subjects unless he produces some authentic proof of his being really employed with the knowledge and consent of His Most Christian Majesty. But at the same time you may add, that the King, ever ready to prove the sincerity and purity of his intentions to prevent the farther effusion of Christian blood, will be ready to open Himself on the conditions of a Peace, if the Court of France will employ a person duly authorised to negotiate on that subject; provided always, that it be previously explained and understood, that in case the two Crowns shall come to agree on the terms of their Peace, that the Court of France shall expressly and confidentially agree that His Majesty's Allies, and *nommément* the King of Prussia, are to be comprehended in the *accomodement à faire*.

"It is unnecessary to add that England will never so much as hear any *Pourparlers* of a Peace which is not to comprehend His Majesty as Elector.

"I am, etc.,

"HOLDERNESSE."

In a passage quoted from the Memoirs of Baron de Gleichen (THEOSOPHICAL REVIEW, xxii. 45), we have seen with how little ceremony M. de St. Germain was thrown over at the King's Council, and Lord Holdernesse spoke truly when writing "What you say will be authentic; whereas St. Germain will be disavowed with very little ceremony whenever the Court of France finds it convenient."

The next letter from General Yorke shows that the Duc de Choiseul was working against this much desired peace.

Copy of Letter from Major-General Yorke to the Earl of Holdernesse. Secret.

"*Hague, April 4th*, 1760.

"MY LORD,

"The credit of my political Adventurer, M. de St. Germain, does not seem to have gained ground since my last; and the Duc de Choiseul seems so much set upon discrediting him that he takes true pains to prevent his meddling in any affairs. I have not seen him since our second interview, and I

thought it more prudent to let him alone till he produces something more authentic, conformable to the tenor of the orders I had received; he is, however, still here.

"The Duc de Choiseul has, however, acquainted M. d'Affry that he should again renew to him peremptorily to meddle in nothing which related to the political affairs of France, and accompanied this order with a menace of the consequence if he did. Madame de Pompadour is not pleased with him neither for insinuating things against M. d'Affry, of which, either from inclination or apprehension, she has acquainted the Duc de Choiseul. So that he has acquired an enemy more than he had. Marshal Belleisle, too, had wrote to him under M. d'Affry's cover, but in civil terms, thanking him for his zeal and activity, but telling him, at the same time, that as the French King had an Ambassador at the Hague in whom he placed his confidence, he might safely communicate to him what he thought was for the service of France; the tone of Marshal Belleisle's letters show that he had been more connected with St. Germain than the Duc de Choiseul, who is outrageous against him and seems to have the upper hand.

"In all this correspondence, however, there has appeared as yet nothing about St. Germain and me. The whole relates to the affairs of Holland, the insinuations St. Germain had made of the wrong measures they took here, and the bad hands they were in; I take it for granted, however, that as the Duc de Choiseul has got the better of him in one instance, he will be able to do it in all the others, especially as in that Minister's letter to M. d'Affry, he desires him to forewarn all the Foreign Ministers from listening to him, as the Court might lose all credit and confidence either about Peace or War, if such a man gained any credit.

"A person of consequence, to whom M. d'Affry showed all the letters, gave me this account, to whom he added, Who knows what he may have said to Mr. Yorke, as I know he has been to wait upon him. M. d'Affry told this person likewise, that he was fully authorised to receive any proposals from England, and that France having the worst of the quarrel could not make the first proposals; that he had opened himself to me, as far as

could be expected at first, but that as I had taken no notice of him since, they imagined England went back.

"I won't pretend to draw any other conclusion from all this except that they seem still cramped with the unnatural connexion of Vienna which the Duc de Choiseul has still credit enough to support, and consequently, as long as that prevails, we cannot expect anything but chicanes and delays in the negotiations; they have been repeatedly told that His Majesty cannot and will not treat but in conjunction with his Ally; the King of Prussia is to be excluded, from whence it is reasonable to conclude that they will try their chance in war once more, tho' Those who govern seem inclined to keep the door open for coming back again if necessary.

"I have the honour to be, etc.,

"JOSEPH YORKE."

In some of this correspondence there are long passages in cipher (numerals), to which there is no key for the public. It is impossible, therefore, to know whether the written words contain the exact meaning or not. Space will not permit the whole correspondence to appear, so we must pass on to a letter from Lord Holdernesse to Mr. Mitchell, the English Envoy in Prussia.

The Earl of Holdernesse. R. 17th May at Meissen (by a Prussian Messenger).

"*Whitehall, May 6th*, 1760.

"SIR,

"You will have learnt by several of my late letters, all that has passed between General Yorke and Count St. Germain at the Hague, and I am persuaded General Yorke will not have failed to inform you as well of the formal disavowal he has met with from M. de Choiseul as of his resolution to come into England in order to avoid the further resentment of the French Minister.

"Accordingly he arrived here some days ago. But as it was evident that he was not authorised, even by that part of the French Ministry in whose name he pretended to talk, as his *séjour* here could be of no use, and might be attended by disagreeable consequences, it was thought proper to seize him upon

his arrival here. His examination has produced nothing very material. His conduct and language are artful, with an odd mixture which it is difficult to define.

"Upon the whole it has been thought most advisable not to suffer him to remain in England, and he set out accordingly on Saturday morning last with an intention to take shelter in some part of his Prussian Majesty's Dominions, doubting whether he would be safe in Holland. At his earnest and repeated request he saw Baron Knyphausen during his confinement, but none of the King's Servants saw him.

"The King thought it right you should be informed of this transaction; it is the King's pleasure you should communicate the substance of this letter to His Prussian Majesty.

"I am, with great truth and regard, Sir,

"Your most obedient and humble Servant,

"HOLDERNESSE.

"MR. MITCHELL."

There is a mystery about this visit of M. de St. Germain to England which is not solved by the letter of Lord Holdernesse. Even if he did leave at once, his return must have been almost immediate, since the newspapers and magazines of the period comment on his arrival in May and June, 1760.

In the *London Chronicle*, June 3rd, 1760, there is a long account of his arrival in England, speaking of him in favourable terms. There are hints to be found in various places that he did not really leave; but so far the actual facts of what occurred are not quite clear. There is more yet to be learned in this curious bye-way of European Politics.

Peace appears more difficult to arrange than war, and the personal desires of the French Ministers blocked the way of this mission. Difficult indeed must have been the undertaking for the Comte de St. Germain, thankless the work; at every turn he met opposition, and could not count on support. All this forms a deeply interesting study, but we must now pass on to the mystical and philosophical side of this little-understood life.

ISABEL COOPER-OAKLEY.

SOME THOUGHTS ON A BUDDHIST MANUAL OF MEDITATION

THERE has recently been published in the series of the Pâli Text Society an interesting booklet dealing with the Buddhistic phase of mysticism in India. It forms part of the issue for 1896, according to the printed date, though it only saw the light a few weeks ago. Dr. T. W. Rhys Davids is the editor of the little treatise, which has been printed at the expense of Mr. E. T. Sturdy, to whom it is dedicated. The MS. was brought to England by H. Dharmapâla, of Ceylon, and, being without title, has been christened by the editor *The Yogâvachara's Manual of Indian Mysticism as practised by Buddhists.*

It is written in Pâli and Sinhalese, and purports to supply certain formulæ and directions for the guidance of the would-be Yogin. As far as we can judge, there is little in the book that is extraordinary to a student of Yoga. And this might well be expected. For, as the student of occultism knows, no published book on Yoga can ever contain anything more than either the merest preliminaries or a number of formulæ and statements, which are absolutely meaningless without a key. Yoga has to be learnt from a teacher, and then, and only then, books may be of use as helps to memory of what has been learnt in other ways. The present work, it seems to my mind, was intended for this purpose, and therefore we find in it hardly anything beyond certain hints and the mention of certain sublime states which can be attained by the aspirant.

In his introduction Dr. Rhys Davids has given a brief summary of the contents, a glance at which will tell the reader of the states of body, mind and consciousness (112 in all), to be realised and mastered by the practice of meditation. They are, in rough English, as follows;

1. Five kinds of joy (pîti).

2. Six qualifications of body and mind: such as serenity, buoyancy, etc.

3. Four kinds of bliss: bliss of body, of mind, bliss arising from the thought of the Buddha, and a particular kind of Samâdhi.

4. Regulation of breath, and thereby calming the body and mind.

5. Ten ways of fixing the mind: (*a*) on one point (kasiṇas); (*b*) on the ten impurities; (*c*) on the thirty-two parts of the body.

6. Ten memories (anussatis): namely, of Buddha, dharma, and the order, of conduct (rather, good habit—sîla), charity, tranquillity (nirvâṇa), the gods, death, the one consciousness (eka-saññâ), and the one element (or substrate, dhâtu).

7. Four arûpa planes of Being.

8. Four Brahma-vihâras: love, pity, rejoicing with others, magnanimity.

9. Tenfold realisation or knowledge (ñâṇa): of peace (nirvâṇa), origin and decay, etc.

10. Nine transcendental dharmas: namely, the four stages of the path and their results, and nirvâṇa.*

What is of interest to us, however, as it seems to me, is the fact that the publication of such books by men like Dr. Rhys Davids—who have hitherto so persistently fought against that mystical side of Buddhism, which is so transparently its very foundation—shows the beginnings of a change in the attitude of official scholarship.

Our sceptics would fain maintain and have us believe that the Buddha reached His sublime consummation and evolved His glorious philosophy by intellectual speculation, which is, to them, the only way of knowing truth, if, indeed, there be any way. How long will they remain blind to the most sun-clear fact that Buddha reached wisdom and enlightenment through mystic meditation and Samâdhi, and through the development of those

* In the last but one of the groups, nirvâṇa and other states have to be realised, it would appear, as true, whereas in the last they are to be made part and parcel of one's nature (dharma).

divine powers which are latent in every one; that He withdrew Himself from His body, nay, bodies and all other limitations—"as a sword is drawn out of the sheath"—and spoke with gods and angels; and saw creatures "dropping away" or dying from one place, and "appearing" or being reborn somewhere else? He *saw* all this. He *saw* the births and deaths of worlds, and did not speculate about them. He observed super-physical facts as does the physicist in the physical world. The sceptic may not believe in it; he may maintain that it is all nonsense, that it is impossible to be conscious apart from the body; and such an opinion is perhaps not unnatural. But in this his assertion we have but another example of how men are most positive where they know least; and we recognise yet another Eastern prince so sure that water could never be solid. He may even maintain, as he must, that Buddha could have no wisdom, for wisdom is to be gained by speculation and book-reading, not by observation of facts super-physical. But to say that He *had* wisdom, and had it by speculation, or by any other means than the mystic meditation which He Himself followed and taught His disciples to follow, is to strike at the very root of Buddhism. How can one, I ask myself, make such assertions if he have read the scriptures, Pâli or Sanskrit? Yet it has even been suggested that were Buddha to live in these days He would betake Himself to reading in a library instead of going to meditate in solitude!

Such being the general tone of official scholarship with regard to mystic subjects, it is pleasing to see one of the greatest pioneers of Pâli research publishing a book on Yoga, and not only this, but making certain admissions which show a decided change of attitude. All this, it may perhaps be suggested, is the result of the great spiritual movement that is now so strong everywhere. How can a student of religion any longer deny the possible truth of mysticism, when he sees men like Sir William Crookes taking deep interest in the elements of the subject, and making even public statements regarding the truth of transcendental facts? True, many of these scientists are engaged in the study of only the lower phases of psychic phenomena, such as thought-transference, telepathy, and so on; but even such phenomena, though in themselves of little value, show the great possibilities of human

nature. Even Western science—medical science notably—is gradually tending towards the super-physical, the psychic.

And if it should be that scholarship could not keep pace with this movement of the world it would be fated to be left behind, and posterity would some day laugh at it and say, "How could scholasticism ever have doubted the possibilities of transcendental observation, or how could it ever have imagined that Buddha taught merely a speculative system?" But scholarship also is to grow and change its tone. It already sees a little more.

The Introduction to the *Yogâvachara's Manual* is thus a hopeful one. We find a few sound statements in it, and the best of them, as it seems to me, is the following:

"But it really requires a practised Yogâvachara, who has actually experienced what d o e s happen, to be able to explain and to rightly judge of this"—*i.e.*, the effect of a particular mode of meditation (p. xiv.).

This is indeed very just. And it is exactly here where so many have made so great a mistake. They have always dogmatised on what they have never practised. And in saying this we are not in the least forgetful or ungrateful for what they have done for the spread of Eastern philosophy and literature in the West. We are very grateful to men like Dr. Rhys Davids, for they have secured for us a hearing in the Western world. They have understood the intellectual side as far as it can be understood speculatively. But they must not forget that Eastern philosophy, whether Brâhmanical, Buddhistic, or otherwise, has also a practical or rather experimental side. And this side is far more important than the intellectual. The Sâkṣhâtkâra (Sk., visualisation or realisation) on the part of the Brâhman and Sachchhikaraṇa (Pâli) of the Buddhist, in their respective doctrines, is the most essential feature of Eastern philosophy and religion. And Yoga is the means to this end. Unless one has practised and experienced such states of consciousness, one has no right to dogmatise on these transcendental subjects, any more than the person who has never performed a chemical experiment has a right to dogmatise upon or criticise the truths of chemistry. Book-reading merely will never give insight into Eastern thought, for it is essentially based on Yoga.

The editor of the booklet under consideration is very glad, it seems, that at last some details of Buddhist Yoga have been found (though, unfortunately, there are hardly any real details, beyond a few hints, which are unintelligible without a key, as we have said above). Are we to conclude from this that he was already convinced of Buddhist mysticism in a general way, but did not dare to speak of it publicly?

Any Theosophical student who has read the Pâli Piṭakas must be struck with the fact that Buddhism is mysticism from start to finish. We read in the Piṭakas how Lord Buddha taught His disciples to retire from the bustle of the world after they had qualified themselves by means of a certain mental and moral training. There they were to practise the four Jhânas (modes of contemplation), and then they would attain to higher states of consciousness and develop divine powers which would enable them to *see and know* the past and future, the causes of misery and the rest. Only when they had *seen and known* the causes, when they had gained first hand and experimental knowledge, then alone would they be beyond all possibility of desire and attachment (râga), and therefore free from births and deaths. (See the *Mahâ-Assapura-sutta* of the *M. Nikâya*, *Sâmaññaphala-sutta* of the *D. Nikâya* and numerous other places.) Surely no one who reads the original can fail to notice these most striking and clear statements concerning Yoga. The processes, indeed, are not called by the name Yoga, but it *is* Yoga for all that; names are of little import. And yet Dr. Rhys Davids says:

"I do not know from whom or at what period or in what degree it [Yoga, evidently] was adopted by Buddhists" (p. xiv.).

But, indeed, Buddha did teach Yoga, the one grand process of self-culture, though under a different name, Yoga consummating in Samâdhi, in highest illumination and wisdom; not only is it to be found in the Suttas referred to, but it is also scattered all through the Piṭakas. If any should complain, as does our editor, that there are no definite details given in the Suttas, he should reflect that such details cannot be given out publicly; and this firstly because they are dangerous to the uninitiated and may do harm, as sharp weapons in the hands of children;

secondly because they cannot be rightly understood by any but one who has taken the first practical steps, just as algebra cannot be understood by the school boy, unless he has first mastered the elements of arithmetic. This is the universal testimony of every practised Yogâvachara, in the possibility of whose existence Dr. Rhys Davids evidently believes.

Our editor, moreover, as usual, seems to enjoy having a tilt at the Brâhmans. Reserving all intellectual and ethical culture for the Buddhist Yogin, he finds little but physical gymnastics in the Brâhmanical system of Yoga. He says :

"Whereas the [Brâhmanical] Yoga (though it has its intellectual and *even** ethical side), is predominantly physical and hypnotic, the Buddhist method of meditation (though it has its physical side) is predominantly intellectual and ethical" (p. xix.).

It would almost seem that Dr. Rhys Davids had never come in contact with learned Brâhmans or those who know anything of the higher life of the Brâhman. Nor would it seem that he had studied our literature on the subject with sufficient care, for if he were to take up the recognised text book on Yoga, the Pâtañjala, he would there find that the very first and most fundamental qualification for Yoga is Yama, a virtue which consists of "non-killing, truthfulness, non-stealing (in the strictest sense of the word, non-appropriation of anything whatever of others unless voluntarily given by the owner), celibacy (continence), non-coveting (freedom from all grasping greed).† These are spoken of as universal virtues to be practised by all candidates of Yoga, without exception. (See *Yoga-Sûtras*, ii. 30, 31.)

And indeed they mean a great deal more than the surface meaning of the English words would convey. "Non-killing," for instance, does not mean merely a negative virtue, as the English phrase would imply, but positive love for and kindness

* The italics are mine.

† In this connection there is a very curious reference in the Introduction of the book under notice. Referring to Mitra's translation of the *Yoga-sûtras*, Dr. Rhys Davids states that Mitra describes Yama as "murder, theft, falsehood, incontinence, and avarice"!

to all. And so with all the rest. European scholars may not understand this so, but Brâhmans and candidates for Yoga in India are taught to take the technical terms in the positive sense.

Are, then, these virtues, constituting the very first "member of Yoga "(Yogâṅga)—the fundamental and most essential qualifications of the would-be Yogin—are they physical or hypnotic ?

When these are found in the candidate, he is to cultivate the second group of virtues, the second Yogâṅga, which is Niyama. These virtues are :

"Purity (internal or mental, and external or bodily), contentment, austerity (tapaḥ ; non-indulgence in sensual objects and diligent application to the attainment of the higher life and wisdom), meditative self-study (svâdhyâya), and constant devotion to, and the placing of the thoughts on, the Lord." (*Op. cit.*, ii. 32.)

Surely, again, these cannot be considered as "physical and hypnotic."

When, further, these have been cultivated by the aspirant, then, in the third place, comes the consideration for him of the "posture" favourable to meditation and concentration of mind. Patañjali describes this as simply as possible, saying :

"A 'posture' (favourable for meditation) is that which is steady and pleasant."

Next comes the question of the regulation of breath, and thus all the internal movements of the bodily organs, so as to make the body perfectly still.

Both of these are found in the Buddhist form of Yoga in the Piṭakas themselves. (*Satipaṭṭhâna, Mahâ-Râhulovâda*, and other *Suttas*.)

The last four of the Yogâṅgas consist respectively of :

1. The withdrawal of the senses from sense objects (the indriyesu guttadvâratâ of the Buddhist).

2. Steadiness of the mind on one point.

3. Continuity of the same without any break by any other thought.

4. Samâdhi ; rest, peace, calm, blending of the subject and object, solution of all problems of life (samâdhânam).

All these ideas and many more are implied by Samâdhi. What it really is, however, can only be experienced and never explained to others.

This, in brief, is the Yoga of Patañjali. Is it, once more we ask, "predominantly physical and hypnotic"?

And if Patañjali does not suffice we have the *Bhagavad Gîtâ*, which teaches Yoga of the most exalted kind, embodying, as every reader of the "Song Celestial" knows, the grandest ethical and spiritual ideas.

And if Paurâṇic Yoga is still insufficient, we may turn to the Upaniṣhads.

In the *Kaṭhopaniṣhad* Yoga is spoken of as "firm control of the senses." In the other Upaniṣhads, the grandest methods of Self-culture have been taught. But they are so well known that it is not necessary to dwell on them at further length.

But probably we shall be told that there are men in India who practise all sorts of bodily mortifications, and that they are Yogins. This is quite true; but equally so are Tibetan jugglers of the lowest type also called Buddhists. If we are not to take the practices of the latter as Buddhist Yoga, why should we consider the physical tortures of the Haṭha Yogin as the Brâhmanical form of Yoga? There are living Yogins in India, men of the highest mental and moral calibre, who abhor physical torture, just as much as do the Arhats the devil-dances of the Tibetan.

In conclusion, let me repeat, that however we may still differ from Dr. Rhys Davids in our views of Buddhist and Hindu Yoga, we may still hope that the present treatise will set the scholastic minds of Europe and America working in a department of Hindu thought which is of utmost importance for the right understanding of Indian philosophy, and which has almost entirely been neglected by European scholarship, in its devotion to the philological, speculative, and historical side of Eastern lore. Let us hope that the influence of so eminent a Pâli scholar as our editor, will have some weight with other scholars, and induce them to study the question with that same zeal and care which they have bestowed on the other branches of our literature.

J. C. CHATTERJI.

THE JAPJI OF THE SIKHS

[From M. Macauliffe's translation of the "Japji," a morning hymn of prayer and praise, which every Sikh is taught to repeat daily, quoted in *The Asiatic Quarterly Review* for April.]

INTRODUCTION.

"There is but one God, whose name is true, the Creator, the all-pervading devoid of fear and enmity, immortal, unborn, self-begotten."

II.

By His order *inanimate* forms were produced; His order cannot be described.
By His order animate things *exist*; by His order greatness is obtained.
By His order men are high or low; by His order they obtain pre-ordained pain or pleasure.

III.

Who can sing His power? Who has power to sing it?
Who can sing His gifts or know His signs?
Who can sing His attributes, His greatness and His deeds?

XIV.

By obeying Him man's path is not obstructed.
By obeying Him man departs with honour and distinction.
By obeying Him man proceeds in ecstasy on his way.
By obeying Him man forms an alliance with Virtue.
So pure is God's name.
Whoever obeys God knows the pleasure of it in his own heart.

XVI.

The elect are acceptable, the elect are distinguished.
The elect obtain honour in God's court.
The elect shed lustre on the courts of kings.
The attention of the elect is bestowed on God alone.

XXIII.

Praisers praise God, but have not acquired a knowledge of Him.
As rivers and streams fall into the sea, but do not know *its extent*,
As the sea is the king of *streams, so is God* the monarch of *men*.

XXIV.

There is no limit to God's praises, to those who repeat them there is no limit.
There is no limit to His creation, and to His gifts there is no limit.
His limit cannot be seen, His limit cannot be heard of.

XXVI.

Priceless are thine attributes, O God, priceless Thy dealings with Thy Saints
Priceless is Thy love and priceless those who are absorbed in Thee.
Priceless Thy justice and priceless Thy Court.
Priceless Thy mercy, and priceless Thine ordinances.
How beyond all price *Thou art* cannot be stated.

XXIX.

Make divine knowledge thy food, civility the store-keeper, and the Voice which is in every heart the call to Thy guests.
Make Him who has strung the whole world on *His string* thy spiritual Lord.
Hail, Hail to Him.
The primal, the pure, without beginning, the indestructible, the same in every age.

XXXVIII.

Make chastity thy furnace, patience thy goldsmith.
Understanding thine anvil, divine knowledge thy tools.
Fear thy bellows, austerity thy fire.
Divine love thy crucible, and God's ambrosial name thy smelting.
In such a true mind the world shall be fashioned.
This is the practice of those on whom God looks with an eye of favour.
The *kind* one by a glance makes them happy.

IN THE TWILIGHT

When the friends gathered for their monthly symposium, there was a general cry for the "ghost story" promised by the Archivarius, and in response she drew from her pocket a bulky letter, saying: "The letter is from one of our students, Freya, who is often in Sweden, and it tells a story related to her during a recent visit. She says: 'During the autumn of 1896, while travelling from the east coast of the island of Gothland towards the town of Wisby, I was invited to pass a night at the Rectory of D——. The priest of this parish, a man of about fifty years of age, is a most earnest and devoted worker in the interest of the extremely fine Church which has fallen to his cure, and he desires most intensely to be able to restore this wonderful piece of architecture in a way that shall be worthy of it. He is most energetic in his efforts to raise the necessary funds, and loses no opportunity of furthering this object. I was much impressed by the face of this our friend, Pastor O——. I thought it peculiarly benign and peaceful, with clear, expressive eyes which seemed to tell me that something more than ordinary vision belonged to them; the shape of his mouth also was firm and decided, but singularly sweet. After supper that evening we sat talking in one of the rooms adjoining his study. I had discovered that the rector was musical, but from music he wandered into the domain of mysticism, and discussed things of a psychic nature. I found that my impression concerning our friend was not mistaken, for when once on the subject he seemed quite at home in it, and gave us numerous instances of his own psychic experiences, not as if he thought them very remarkable, for it seemed that they had belonged to him all his life. It is one of these which I am going to relate to you, giving it, as far as I can remember, in his own words:—"During some years of my boyhood," he began, "I was at a school in the parish of Tingstäde, and as my home was at some distance, I was lodged, in company with another school-fellow, at the house of a resident named Fru Smith. This good lady had a tolerably large house, and gained her livelihood by taking boarders and lodgers; in fact, there were

no less than sixteen people living there at the time of which I am speaking. Fru Smith also acted occasionally in the capacity of mid-wife and was often absent. Late one afternoon in mid-winter she informed us that she was going away on a visit, and could not possibly return until some time the following day, so she arranged everything necessary for our meals, etc., and bidding us be very careful with regard to lights and fire, she left us, and as usual during the evening we were occupied in preparing our lessons for the next day. By half-past nine we were in bed, and had locked our door and put out our lamp, but there was sufficient light in the room coming from the glowing wood-ashes in the stove to enable us to see everything quite distinctly. We were quietly talking, when suddenly we saw—standing by our bed-side and regarding us most intently—the figure of a tall, middle-aged man looking like a peasant, dressed in ordinary grey clothes, but with what appeared to us as a big white patch on the left leg, and another on the left breast. My companion nudged me sharply, and whispered, 'What ugly man is that?' I signed to him to be silent, and we both lay still watching eagerly. The man stood looking at us for a long time, and then he turned and began walking up and down the room, his footsteps seeming to cause a rasping sound as if he were walking upon snow. He went over to the chest of drawers and opened and shut them all, as if looking for something, and after that he went to the stove and began to blow gently upon the yet glowing ashes, holding out his hands as if to warm them. After this, he returned to our bed-side and again stood looking at us. As we gazed at him we observed that we could see things through him; we saw plainly the bureau on the other side of the room through his body, and whilst we were looking his form seemed gradually to disappear, and vanished from our sight. The strangeness of this caused us to feel uneasy and nervous, but we did not stir from our bed, and at last fell asleep. Our door was still locked when we got up in the morning, but in mentioning what we had witnessed we heard that the same ghostly visitor had appeared in every room in the house—the doors of which were all locked—and that every one of the sixteen persons sleeping there that night had seen the same figure. Moreover some of these people who had been resident there for a length of time recognised the figure as that of the husband of our landlady, a worthless sort of fellow who had never settled usefully to anything, and had lived away from his wife for some years, so that he had long been a wanderer on the face of the earth. This strange

coincidence naturally caused some of the residents to make enquiries whether such a person had been seen anywhere in the neighbourhood, and it was ascertained that the same evening a little after nine o'clock he had called at a farmhouse two miles distant, and had asked for a night's lodging; as there was no room he had been directed to the next farm, which was across a field near by. Upon hearing this the investigators at once looked in the snow for traces of his footsteps, and very soon they came across them. After following them a little way they came upon a wooden shoe, and a few yards further on they discovered the dead body of the man himself, half buried in a deep snow-drift. On turning the body over it was perceived that a large frozen clump of snow adhered to the left breast, and another to the left knee, precisely on the same spots where we had remarked the white patches on the clothing of the apparition. Although I was but a boy when this happened, it made such a deep and lasting impression upon me that the memory of it has remained with me most vividly all through my life. I have had other experiences, but this is certainly one of the most remarkable that has ever occurred to me." And if you had heard the story as I did, told simply and clearly, without any attempt at elaboration, you would have no doubt of its veracity.' A very good and reasonable ghost story, I think," concluded the Archivarius.

"He must have been an unusually visible ghost," remarked our Youngest. "Surely all the sixteen people cannot have had astral vision."

"Etheric vision would have been enough, under the circumstances," said the Vagrant. "The man would have just left the dense body and would have been clothed in his etheric. Many people are so near the development of etheric vision that a slight tension of the nerves will bring it about; in their normal state of health these very same people are etherically blind. A friend of mine at times developed this sense; if she were over-worked, ill or mentally distressed, she would begin 'to see ghosts,' and they would disappear again when her nerves regained their tone. She had a very distressing experience on one occasion, immediately after the passing over of a much-loved friend; the latter lady appeared as a ghost, still clothed in her disintegrating etheric body, and this very hideous garment decayed away with the decaying buried corpse, so that the poor ghost became more ragged, ghastlier and ghastlier in appearance as time went on. Madame Blavatsky, seeing the uncanny visitor hanging about the

house and garden, very kindly set her free from her unusual encumbrance, and she then passed on into a normal astral life. Still, etheric vision is not sufficiently common to quite explain the seeing of our Swedish ghost by so many people."

"There seem to be two ways in which a ghost may succeed in showing himself to people who are not possessed of either astral or etheric vision," commented the Shepherd. "Either he may temporarily stimulate the physical sight, raising it to the etheric power, or he may densify himself sufficiently to be seen by ordinary sight. I think we do not quite understand how the ordinary astral person materialises himself. We know well enough how to materialise our own astral bodies at need, and we have seen our Youngest materialise himself by a strong emotion and wish to help, though he does not yet know how to do it scientifically and at will. But after what we call death, the disembodied soul does not normally understand how to materialise himself, although he may quickly master the art under instruction, as may be seen at many spiritualistic séances. When a person shows himself after death to ordinary vision, I suspect he is generally dominated by some strong wish and is trying to express it; unconsciously he materialises himself under the play of this wish, but the *modus operandi* is not clear to me. Probably this man was longing for shelter, his thoughts turned homewards intensely, and this gave the impulse which materialised him."

"He may have been vaguely seeking his wife," added the Marchesa. "Many a vagabond who has made home unendurable comes back to it in trouble. Probably he was less unpleasant in his etheric than in his dense form!"

"We should not forget," said the Doctor," that there is another possibility in such an appearance. The brain of the dying may send out a vigorous thought which impinges on the brain of the person he thinks of, there giving rise to a picture, a mental image, of himself. This may be projected outwards by the receiver, and be seen by him as an objective form. Then we should have a hallucinatory appearance, as our friends of the S.P.R. would say."

"Earth-bound astrals are responsible for more appearances than etheric doubles," remarked the Vagrant. "It is very curious how they hang about places where they have committed crimes."

"Still more curious, perhaps," chimed in the Shepherd, "when they hang round articles, as in one case I came across. A friend of mine had a dagger which was said to have the gruesome property of

inspiring anyone who took hold of it with a longing to kill some woman. My friend was sceptical, but still eyed the dagger a little doubtfully, for when he had himself taken hold of it he felt so 'queer' that he had quickly put it down again. There seemed no doubt that two women at least had, as a matter of fact, been murdered with it. I took the thing away to make some experiments, and sat down quietly by myself, holding the dagger. A curious kind of dragging at me began, as though someone were trying to make me move away; I declined to stir, and looked to see what it was. I saw a wild-looking man, a Pathan, I think, who seemed very angry at my not going where he pushed me, and he was trying to get into me, as it were, an attempt that I naturally resisted. I asked him what he was doing, but he did not understand. So I looked from higher up, and saw that his wife had left him for another man, and that he had found them together and had stabbed them with the man's own dagger, the very one I was then holding. He had then sworn revenge against the whole sex, and had killed his wife's sister and another woman before he was himself stabbed. He had then attached himself to the dagger, and had obsessed its various owners, pushing them to murder women, and, to his savage delight, had met with much success. Great was his wrath at my unexpected resistance. As I could not make him understand me, I handed him over to an Indian friend, who gradually led him to a better view of life, and he agreed that his dagger should be broken up and buried. I accordingly broke it in pieces and buried it."

"Where?" demanded our Youngest eagerly, apparently bent on digging it up again.

"Outside the compound at Adyar," quoth the Shepherd comfortably, feeling it was well out of reach; and he finished *sotto voce*: "I should have broken it up all the same, whether the Pathan had permitted it or not. Still, it was better for him that he should agree to it."

"This month's ghosts," said the Scholar, "are not exactly pleasant company. Surely we might find some more reputable astrals than these?"

"Really useful astrals are more often pupils busied in service than ordinary ghosts," answered the Vagrant. "Let us bring up next month cases of work lately done on the astral plane."

A chorus of "Agreed" closed the sitting.

THEOSOPHICAL ACTIVITIES

THE new Assistant Secretary of the Indian Section is Mr. T. S. Ganapati Aiyar, who held the same position some years previously.

India

The tour of Miss Edger and the President-Founder has this month taken them from the North Western Provinces down to Madras, calling at some of the principal towns on their way. Appreciative reports of Miss Edger's lectures continue to come in, and we trust that much good will result from her work.

Dr. Richardson is actively engaged in visiting outlying branches and in lecturing to them. The Rangoon Branch reports eight new members during the year; it has held regular weekly meetings, at which the first four Manuals were studied—a good foundation for its future work.

IN Ceylon Mr. Banbery is trying to raise a fund of Rs. 10,000 for the building of a school in Kandy, where there is plenty of work to be done; he is giving many lectures in the intervals of his educational duties.

Ceylon

THE General Secretary of the European Section gives notice in this month's *Vâhan* that he proposes for the future to devote himself more particularly to the literary part of his work for the Society. Mr. Mead writes:—"I am, therefore, asking the Executive Committee to relieve me of my official duties by May 1st, and to take as my substitute our friend and colleague, the Hon. Otway Cuffe, until the Convention in July, when you will formally elect my successor.

Europe

"This step has been taken only after serious deliberation with others, and has the approval of our President-Founder. It is hardly necessary to tell you that there will really be no change except one of name as far as I am concerned; I shall do the same work of lecturing as before, see as much of you all as before; I shall change neither my way of life nor my dwelling-place; the only change will be that some one else will have an opportunity of doing more work.

Everything is in order, the Section is healthy, the times are peaceful, as you are well aware."

During the month Mrs. Besant lectured twice in the Blavatsky Lodge, London : on March 3rd on "The Rationale of Mental Healing," and on March 10th on "The Work of the Theosophical Society." Mr. Mead also spoke twice on "The Mysteries among the Greeks," on March 17th, and also on March 31st, in place of Mr. Burrows whose throat still gives him serious trouble. Mr. Leadbeater lectured on March 24th, on "Consciousness in the Lower Animals."

Mr. Chatterji left early in April for Brussels ; it is his intention to lecture and hold classes also in Scandinavia during the next three months.

Mrs. Besant left England on March 14th for India, but will return again in time for the convention in July.

Mrs. Besant arrived in Rome on March 17th, and met the members of the Rome Lodge in the afternoon. On Friday the hall of the Society of the Press in the Piazza Colonna was crowded to excess to hear her lecture entitled, "La Théosophie dans le Passé et dans l'Avenir," in which, in particular, the work of the teachers of the same great truths in the past in Rome was traced, and the Romans of to-day were urged to welcome the help that had then been rejected. The rest of Mrs. Besant's short visit was filled with meetings, classes and interviews.

A Charter was granted on March 7th to several German members, with our old friend Dr. Hübbe Schleiden at their head, to form the Hanover Branch of the Theosophical Society. A new Branch, to be called the Hamburg Branch, has been formed at Hamburg, under the direction of Herr Bernhard Hubo.

In Belgium also a Branch has been formed under the name of the Brussels Branch. Its charter was granted on March 18th.

A new centre has been formed at Leeds.

In the Dutch Section during the past months several public lectures have been held, besides the important series of Mrs. Besant of which a report was given in our February number. On January 14th, Mrs. P. C. Meuleman gave a lecture on "Karma and Reincarnation" before the Nunsput Debating Club. Many from the neighbouring villages gladly made use of this opportunity of hearing something about Theosophy. The lecture was listened to with close attention, and followed by an interesting debate. On January 18th,

Mrs. P. C. Meuleman gave a public lecture at Zwolle, entitled "Why is Reincarnation Necessary?" Some hundred people were present, and several took part in the debate, which lasted for more than an hour after the lecture. On January 21st, Mr. J. J. Hallo, junr., lectured in Gouda on "Theosophical Views of Man." The lecture was followed with close attention by a small but appreciative audience. On February 7th, Mr. J. L. M. Lauweriks gave a lecture at Rotterdam on "Principles." This lecture tended to show that Theosophy is a system of philosophy requiring a deep and attentive study, although the ethics may be understood and practised by everyone. On February 14th, Mrs. P. C. Meuleman lectured in Utrecht, at the invitation of the Dutch Freethinkers' Society, "De Dageraad." The lecture, on "Reincarnation and Karma," was followed with deep attention. The speaker pointed out that the Theosophical Society has no creed or political colour, but calls on all serious and thinking people to co-operate in spreading noble and pure thoughts, that mankind may become better and nobler; for when the thoughts of man are unselfish, the social conditions must of necessity improve. On February 25th, Mr. W. B. Fricke, the General Secretary, gave a lecture in the Hague on "The Source and the End of Pain." On February 28th, Mrs. P. C. Meuleman lectured in Rotterdam on "The Necessity of Reincarnation." That the lecture was listened to with much attention was proved by the interesting debate which followed.

We should esteem it a favour if our Dutch colleagues would kindly make their interesting report a little more up-to-date.

WE have good news of the work in America, where the branches are being visited by older students.

America

Mr. Titus has visited the branches on the southern shore of Lake Erie. In Buffalo the branch is full of hope and enthusiasm. In Lilydale the leading Spiritualists suggested that during their "camp season" next summer a daily Theosophic class should be held, and also one day be wholly given up to the presentation of Theosophy to their people. This, we understand, has already been placed upon their official programme. Dunkirk and Jameston were also visited. In one town the branch consists of the mayor, two editors of daily papers, three architects, a dentist, and a lawyer—"the brightest minds in that city." Mr. Titus had good audiences in Cleveland,

Ohio, where twenty new members joined the local branch, and also in Toledo and Findlay. At Lima, Ohio, the Court room was crowded to hear the lecturer on "Theosophy the Religion of Science." From other points we also hear of increased activity. Dr. Mary Weekes Burnett is doing very valuable work, while the Countess Wachtmeister is, as usual, full of activity, lecturing and organising branches.

Mrs. Buffington Davis has visited Chicago, Rochester, New York, Washington and Boston, during the last month, seeing the members and holding private meetings.

The Chicago Branch has sent in a list of its lectures up to the end of May. These lectures are public and are given in the rooms of the Society, 26, Van Buren Street, every Sunday, at 3 o'clock. We notice amongst the speakers Miss Josephine Locke on "The Spiritual Idea in Conduct"; Mrs. Sears on "The Pilgrimage of the Soul," and "Life after Death"; Professor Howerth, of the University of Chicago, on "The God of the Evolutionist"; Mrs. Havens, on "What Theosophy Teaches"; Miss Donnelly, Superintendent of Female Education to H.H. the Maharajah of Travancore, on "Caste and Education in Connection with the Women of India"; and Mr. George E. Wright, President of the branch, on "The Evolution Theory in India."

New Zealand

THE report of the second Annual Convention of the New Zealand Section shows that forty-four new members have joined during the year. A considerable sale and distribution of our literature is mentioned, and satisfactory work has been done by the branches.

CORRESPONDENCE

"The Canon"

Madam and Sir,

I notice that "Sapere Aude" in his review of *The Canon* has made a curious mistake when "correcting" a supposed error of mine. He attributes to Papus the association of Hebrew letters with each of the Tarot Trumps, adding on the strength of certain Rosicrucian MSS. (not specified) that such a connection cannot be established. As a matter of fact the Hebrew letters are figured on cards presumably dating from the sixteenth century, and seem to form as essential a part of their symbolism as the number, the name, the astronomical sign, or the hieroglyph itself. In any case to make Papus the authority for their identification is an obvious blunder.

The figure depicted by Montanus in the Ark of Noah is that of Christ without ambiguity. The marks of the nails in the hands and feet and the wound in the side are clearly shown in the engraving, thus precluding the suggestion that it may represent Adam—except in the sense that Christ was the "Second Adam."

Your reviewer is also mistaken in representing me as a pious believer in the pantheistic theories of the ancients. In writing a historical work an author is in no way accountable for the conceptions of people living in a remote age, although they may be the subject of his work.

Yours faithfully,

The Author of *The Canon.*

To the Editors

The Theosophical Review.

Note of Reviewer.—S. A. is open to conviction about the Tarot Trumps, and will confess his error if the author of *The Canon* will say where any Tarots are to be found of the sixteenth century, or of the seventeenth, or even of the eighteenth century, which have the Hebrew letters printed on them according to the attribution either of Lévi, Christian or Papus.

S. A. has seen the work of "Montanus" which has the plate of a human figure within an ark or coffin, and he is more than ever convinced that the figure was meant for Adam or Noah, and not for Jesus.

REVIEWS AND NOTICES

Exodic Egypt

The Mummy's Dream. By H. B. Proctor. (London: Simpkin, Marshall and Co., Ltd.; Liverpool: Edward Howell; 1898.)

This book comes with its paper cover adorned by a reproduction of the vignette of Osiris and Isis enshrined, which occurs on page 20 of the *facsimile* Papyrus of Ani. The design is eminently applicable to the purpose, but a comparison of the colouring is all in favour of the ancients as usual.

The story is interesting, but cast in a form that lands the author in difficulties, out of which his equipment is inadequate to get him. A fearful and wonderful German *savant* places the hero *en rapport* with a newly discovered mummy, and after spending a night in a comatose state, the said hero, very much "played-out," tells his experiences to his friend and "blood-brother," who commits them to writing. It appears that the mummy was that of Oli-Mel, a great architect under the Pharaoh of the Exodus, and a school-fellow of Moses! The origin of Moses reminds one of the answer of the small school-girl. Asked by the sunday-school teacher, "Who was Moses?" the small girl replied, "Moses was the son of Pharaoh's daughter." "What," cried the horror-stricken teacher, "didn't you know she found him amongst the bulrushes?" "So *she* said!" responded the young imperturbable. Mesu is depicted as the ambitious leader of the discontented "outlanders," or "Aperin" of the period. The route of the Exodus is that favoured by some geographers of great repute during the last quarter of a century, and lies along the spits of sand-banks on the Mediterranean shore. Saturated by water during certain periods they become treacherous quick-sands, and such engulfed some of Pharaoh's pursuing chariots.

Moses is supposed to have returned to Egypt and led the life of an anchorite; a veiled substitute being left to watch over the sins of the Israelites.

Oli-Mel's life is experienced by the modern "subject" right up

to its close, and even after death and burial, the closing scene being a most disturbing *post-mortem* vision of "Sut, the Evil One," who is gradually transformed into the harmless German *savant*, bending solicitously over the reviving hero.

The story is well told in parts, but weakened by purposeless interruptions of nineteenth century chatter. The introductory portion and the conclusion seem to have been tacked on solely to drag in the "occult," but whether the author's "occultism" be more than skin-deep, readers will be able to judge from the fact that, after "picking up" the mummy's life history, the hero, in a chapter headed "Restitution," is described as causing the mummy to be buried by a Church of England clergyman, according to the rites of the Church as by (British) law established. O. F.

Science and Religion of the Future

Ciencia y Religión del Porvenir. By Jesús Ceballos Dosamantes. (Mexico: Callejon de 57 Num. 7; 1897.)

Not the least interesting "sign of the times" is the strange groping after some universal system of religion, or science, or philosophy which will explain in one great scheme the whole universe.

At the side of ordinary science, with its bewildering wealth of material, there are innumerable semi-scientific and semi-philosophical theories professing to unite in some simple form the detached fragments we are always gathering. Unfortunately, the would-be philosophers too often simplify the problem by disregarding most of the facts to be explained. The slow, painstaking method of bringing together many observations and then deriving some general law, is too tedious a process for the man who feels himself called upon to exhaust the universe in one all-embracing system.

The book now before me is an excellent example of its kind. The author proceeds, through a volume of between four and five hundred pages, to give, with unfailing confidence, a solution for all the problems over which men have puzzled.

According to the modest advertisement leaflet accompanying the book, it is destined to produce a revolution in the world of thought. Evolution, "which Spencer cannot elevate to a transcendental conception, because he does not know what matter is," the author explains on a solid basis.

Matter, according to our author, is the Supreme Unity, divided

into two poles—the luminous and positive, and the dark and negative. It is the old, old story of duality, which reappears everywhere. Each pole or state of matter is made up of seven root elements, or simple bodies. Those of the luminous matter are the red, orange, yellow, green, blue, indigo and violet atoms. The elements of the dark matter have corresponding divisions. The fundamental property of luminous matter is dynamic force, that of non-luminous matter, static force. Again, matter has three chief conditions: ether, the primordial state, in which the opposing forces neutralise each other before the two poles are separated; ponderable matter, resulting from the decomposition of the ether; electricity, or the transcendental state, resulting from the evolution of matter, the most evolved parts becoming released from the ponderable condition, and entering into the electrical.

Starting from such a basis, the writer elaborates his views in a very clever manner, but unfortunately is too apt to take phrases for realities. The ingenious misuse of such terms as electricity, ether and force lends an appearance of stability to the structure—but one must not blow too hard. A. M. G.

Magazines and Pamphlets

In *The Theosophist* for March Colonel Olcott describes some experiments on thought-transference, which he made with Mr. Ewen in 1884, the varying appearances of the thought-currents being described and compared with the thoughts they represented. Mr. Mackenzie continues his paper on "The Immortality of the Soul in the Light of Theosophy," and lays special emphasis on the opportunities afforded to members of the Society of passing on, by its means, to the higher teaching of the sacred science. Mr. A. F. Knudsen contributes a second paper on "Heredity," which is followed by two translations: the first, called "Occultism and Theosophy," from the Italian of one of our Roman members, Signor Decio Calvari, and the other from the German, by the well-known author Baron Carl du Prel, entitled "The Unknown Physics." Mr. Chaganlal G. Kaji concludes his interesting paper on "The Course of Evolution."

The Prashnottara gives an account of the Indian Convention; Miss Lilian Edger's lectures are favourably commented on, and we are glad to see Dr. Richardson is mentioned as having taken an active part in the proceedings. A useful classification of ghosts is

given in answering one of the questions, and in another the "Gotra" ceremony is explained. A leaflet by Mrs. Besant, called *The Aryan Type*, is enclosed, which should be very useful in helping the youth of India to revive their ancient characteristics, but it is surely unnecessary to cite all "Western lads" as examples of "flippant and silly uppishness"; true, they have their faults, but the healthy discipline of public school life is a potent factor in the building up of that self-reliance of character which is so markedly absent in the generality of Indian youth.

The Dawn opens with a second article on "The Education of Our Boys"; it dwells on the possible dangers arising from a system which trains the youth of the nation in foreign language, thoughts, and sentiments, and raises the interesting question "Whether education in a foreign language and literature is conducive to the growth of originality." The first of another series of articles, entitled "An Old Indian Picture," is of interest as illustrating the Indian life of the past.

The Light of Truth, or Siddhanta Deepika, for February, begins with what promises to be an interesting translation of the *Vedânta Sûtras*, by Pandit A. Mahadeva Sastriar; it is unfortunate that the papers on "The Evidences of Natural Religion" are so involved in their style.

The Ârya Bâla Bodhinî gives an account of the reception accorded to Colonel Olcott and Miss Lilian Edger on their recent visit to Bankipore. Some violent remarks are made in support of vegetarianism; all flesh-eaters are represented as monsters of cruelty without any "natural affections," and as "devourers of the quadrupeds and animals of the feathered tribes, and the liquid fires contained in huge barrels"! It is difficult to see how the cause of vegetarianism is to be advanced by such utterly false and fantastic statements.

The Theosophic Gleaner contains a sympathetic review of the article entitled, "Where Brahman and Buddhist Meet," contributed to the November number of this magazine by Mr. J. C. Chatterji; also a reprint of "The Ceasing of Sorrow," by Mrs. Besant, and a full report of her speech at the Jubilee Meeting of the Vegetarian Society in Manchester.

We also have to acknowledge from India *The Ârya Pâtrika*, *The Journal of the Mahâ-Bodhi Society*, *The Sammârga Bodhinî*, and from Ceylon *Rays of Light* and *The Buddhist*.

In *The Vâhan* for this month the "Enquirer" is curtailed by a lengthy correspondence on answers to questions in previous issues. J. M. takes exception to B. K.'s answer about the loss of the soul, and, digressing from the main question, opens a discussion on the various cases which have been referred to by H.P.B. as "soulless." B. K. enters a timely protest against the tendency displayed by readers of *The Vâhan* to ignore the fact that an answer is written with the view of meeting the specific point raised in the question, and does not therefore discuss the subject as a whole. C. W. L. contributes two valuable answers, especially the second bearing on the limitations of the physical brain and explaining the method by which the faculties of the Ego are expressed.

Theosophy in Australia opens with the report of the Anniversary Meeting at Adyar. H. A. W. contributes a useful article on "The Seven Planes of the Universe," and in the article entitled "The Masters," by X., we have a most clear and orderly exposition of the place these great Teachers take in the world.

Theosophia from Holland opens with a paper entitled "The Three Parsees," by Afra; various translations from the English, with a record of the activities of the Society, complete the number.

Balder from Norway contains a continuation of its translation of a chapter of *The Ancient Wisdom*; also a short article by N. Lassen, "Can the Conscience Mislead?"

Le Lotus Bleu with the March number begins its ninth year of existence, and the editors announce that from this time forward it will be known by the title of *Revue Théosophique Française*, though it will preserve the old designation, *Le Lotus Bleu*, as a sub-title. We congratulate them on this new departure, as it is most important that all publications devoted to making these great truths as widely known as possible should have stamped on them the hall-mark of the Society whence they come. The translation of *The Path of Discipleship*, by Mrs. Besant, is begun; Dr. Pascal concludes his paper entitled "Le Sensitivisme."

The second number of *L'Idée Théosophique* from Belgium opens with an editorial in which Mr. Octave Berger expresses his sense of the responsibility incurred in his new venture; we hope that all French members will heartily co-operate with Mr. Berger, and thus make his publication a success. Now that a branch of the Society has been formed in Brussels the work will no doubt go on with increased energy.

In *Sophia*, our Spanish contemporary, Señor Soria continues "Genesis," supplemented with interesting diagrams. Following this are translations of *Reincarnation*, by Mrs. Besant, and "Incidents in the Life of Comte St. Germain," by Mrs. Cooper-Oakley. There is also an interesting account of Mrs. Besant's visit to Paris.

A pleasing portrait of Swâmi Abedânanda accompanies *Intelligence* for March, and the first article, called "The Attributes of God," is by him; assuming that the divine underlies all creeds, the young Swâmi pleads for tolerance. L.

The present number of the *Journal of the Buddhist Text and Anthropological Society* (Vol. V., Part iii.), besides giving us certain texts and translations of Buddhist literature, includes a memorandum on the Anthropological Survey of India. It contains some very good suggestions. Babu Sarat Chandra Das writes a short note on what he calls "The Translation of the Soul from One Body to Another," which is of interest. The statement that the soul on passing into Shûnyatâ and thus attaining Nirvâṇa is totally annihilated is entirely misleading. If Shûnyatâ is absolute Reality, then one realising it is also absolutely real, beyond all name, form and other distinctive features. Another interesting, though not very detailed article, deals with medical science in India as influenced by Buddhism. The writer, himself a Vaidya, has certainly a claim to be listened to. He ascribes much improvement in medical science to Nagârjuna the Buddhist sage. The number also contains some of the Mâdhyamika texts with translations, and a translation of the Prâtihârya, and the first part of the life of Chaitanya is finished. The author, apparently a rationalist of the modern times, tries to explain away certain facts in the life of Chaitanya which have all the appearance of so-called "miracles."

J. C. C.

We have also received: *Modern Astrology*, whose equanimity is still slightly ruffled; *Light*; *The Review of Reviews*; *The Zoophilist*; *The Agnostic Journal*; *La Paix Universelle*; *The Vegetarian*; *The Temple*; *The Literary Digest*; *Current Literature*; *The Herald of the Golden Age*; *The Literary Guide*; *The Herald of Health*; *Theosophy in Brief*; and *The Seven Golden Keys*, two articles by Dr. English, reprinted from *The Theosophist*; *Humanity*, and the *Report of Humanitarian League*; *The Messenger*.

ERRATA.

IN last number, page 33, line 3, for "sometimes" read "sometime." Also on page 33, line 23, for "heats" read "heights."

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ON THE WATCH-TOWER

THE *French and English Gazette* of April 9th contains the following interesting account of a somewhat remarkable prognosticator:

A Modern Prophet

It is not generally known that believers in soothsayers can still consult one who, in his day, was known as the Prophet of Napoleon. This is none other than M. Ledos, who has been rather overshadowed in recent years by Mlle. Couesdon, the young lady of the Rue de Paradis, who holds communications with the Archangel Gabriel. M. Ledos was frequently consulted at the Tuileries in the days of the Second Empire, and foretold, it is said, many things which frightened the Empress Eugénie. It appears that the Napoleonic prophet foretold the wreck of the Empire when M. Emile Ollivier was called to power. The younger Dumas, who had a good deal of inclination towards the occult sciences, one day showed Ollivier's photograph to Ledos, remarking that it was the likeness of one who was regarded as a modern Richelieu. "That man!" said the soothsayer, after he had examined the new Minister's features, "why, he will be the gravedigger of the Empire, and the evil genius of France!" In 1860 the Marquis de Boissy showed Ledos the portrait of the Prince Imperial, whereupon the prophet said that the child would never reign, being predestined to a premature and violent death. In 1864 the augur was at the Tuileries, and horrified the Duchesse Otranto, Prince Murat, and some Ministers, by saying that the Palace wherein they were at

the time would be razed to the ground after a few years. M. Ledos likewise astounded the Dominican Friars of the Arcueil School, by predicting that their Superior, Père Captier, would be shot, and this was, in fact, his fate during the Commune in 1871. These various predictions caused M. Ledos to be regarded as a maniac or a bad Frenchman during the Second Empire. In 1890 Comte de Villeplaine was shot at Saint Chameaux, in the Tarn, and on his body was found a paper, written fourteen years previously by M. Ledos, and predicting the death by violence of the nobleman in question. M. Ledos still gives consultations about destinies, and is believed by many to have powers little short of supernatural.

* * *

Another Easter Island

PROFESSOR ALLESON, of the Berlin Geographical Society, has described to a representative of the *Newcastle Leader* his remarkable discoveries in "Dawson's Island," a lone island in the Pacific.

It is, he says, one of the most wonderful places ever visited by man. Stretched out before us was a broad tableland, probably three miles in extent, and utterly devoid of vegetation. For the most part it was as smooth and flat as if levelled by the hand of man, and upon it were strewn masses of wonderful ruins in all stages of decay. Here were the remains of buildings that had probably once been well-formed structures, and the last crumbling remains of walls, of which only a few feet now remained standing. Far in the distance rose a huge pile that crowned the extreme edge of the plateau, and looked majestically out over a deep volcanic ravine that extended for hundreds of feet below. Around this, on all sides, could be seen the ruins of structures in the last crumbling stages of decay. The natives took us round to the side of a mountain, where they said the workshops of this long-dead people had been located. This side of the mountain was of hard volcanic rock, which rose in a series of ledges from ten to fifteen yards each to a peak several thousand feet high. Upon each ledge was a number of gigantic stone heads. Some were cut off at the neck, while in others the whole bust was shewn. They ranged in size from ten to thirty feet high, and were hewn out of solid volcanic rock. Some of the images were standing erect; others thrown down upon curious platforms, that looked as if they had been specially constructed to hold them, and upon which they probably had once stood. Others again were broken, and some had tottered so far over that they seemed ready to crash down upon those below. All the faces bore a striking resemblance, and the expression was most sinister. In each case the head was long, with protruding chin and expanded nostrils, and all of them appeared to be the faces of men. The whole place is full of the most remarkable archæological remains.

IN *The New Zealand Times* of January 19th there is a scholarly letter on the Maoris by Mr. Henry M. Stowell. The following outline of Maori tradition in it should be of interest to our readers:

Maori Tradition

Vast though the subject be and wide the interval of space and of time, unfettered by cataclysmal disasters and terrestrial changes, the mind of the Tohunga-ariki, or adept, of less than one hundred years ago could grasp with clearness the principles of creation which had been handed down as a legacy from his forefathers; he could explain the evolution and involution of a germ, how it was affected by its surrounding elements, and what those elements consisted of; he could describe the contents of the universe, recite how the stars were sown throughout space, their order and class, and the forces which keep them suspended and circling in their respective spheres; he could point to the four parts of the "girdle of the sky" and tell us that even these points participated in the unceasing motion visible elsewhere; he would state that far beyond the "column of the sky," or milky way, new worlds were ever being created, and that Rehua-Sirius is recorded to have rushed in brilliance through the dark opening near Tamarereti, or Southern Cross, on the way to his present position in the sky. He would assert that all material and visible phenomena were hastening onwards to their final equilibrium at the instance of the Kahui-kore, that as man was born of his mother—the earth, so he returns again to her, that the flesh of man encases the spirit, and that the spirit encases the soul, that as the spirit does not perish with the body, so the soul does not necessarily perish with the spirit. Turning to personal history, he would state that his ancestors had dwelt in New Zealand from time immemorial. That his progenitors had originally belonged to a large country, the borders of which almost extended to New Zealand, that the principal part of that country was suddenly submerged by subterranean forces, and that a large proportion of the people of his race perished, and at the same time historical buildings containing the records, history, and all other treasures were lost. That that country is now represented by the various islands in the Pacific known as Hauraiki, Tongatapu, Tongarewa, Tonga-uru, Tonga-whiti, Tawhiti, Whiti, Kuparu, Wawau-atea, Rangiatea, Hamua, Maunu, Manono, Aromanga-tane, Aromanga-wahine, Pakura, Tarawa, Tutuhira, Rarotonga, Omanaia, Waerota, Tokereau, Arorangi, Matatera, Rarohenga, and Nukuroa (the ancient name of New Zealand). That since that cataclysm, which affected also New Zealand, some islands have from time to time disappeared, while others have reappeared. That in the course of time, New Zealand, whose people then led a quiet and uninteresting life, was revisited from the islands and communication re-established throughout these ancient borders of the Old Kingdom.

That since communication was re-established, New Zealand has been

regularly visited from the islands, and that voyagers have also proceeded thither from New Zealand. And that finally the latest voyagers came here eighteen generations ago.

* * *

Egypt Ten Thousand Years Ago

PROFESSOR AMÉLINEAU, to whose discoveries we referred in our last issue, has anticipated his "*compte rendu*" to the Académie des Inscriptions et Belles-lettres, by an article in *Le Figaro* of April 15th. The French Egyptologist claims to have found on the *emplacement* of the necropolis of Abydos, not only records of the prehistoric dynasties of Menes, but also the tombs of Set, Horus (the *Figaro* prints "Hams"!) and Osiris—a statement which we are all bound to regard with a certain amount of scepticism. M. Amélineau, however, further claims to have discovered traces of a state of civilisation "not later than seven or eight thousand years before our era." This is deserving of greater credit, and, if true, is a discovery of immense importance and bears out the occult tradition. In consequence of these discoveries M. Amélineau writes:

> I am able to affirm that at that early period the greater part of the arts practised in our own times were already cultivated, indeed so great progress had already been made in them that the artists of these far-off times were able to turn out veritable masterpieces; that the "stone age" was far from content with the surroundings of the "age of barbarism," as Europe is perhaps too prone to believe; that men could then cut all kinds of stone, even the hardest like diorite, even the most friable like chalcite, or the most delicate like rock crystal, and that too with consummate skill.
>
> Writing was invented, and I have discovered stelæ of which the hieroglyphic characters are of the same nature as the signs used later on in the historic period, but hitherto unknown. Sculpture had made astonishing progress, architecture was asserting itself, and painting had made a start. They knew already how to work red copper; pottery, though coarse, was nevertheless able to turn out pieces of very large size. They could work in a surprising fashion the hardest woods, and inlay them, and already the art of making enamelled glass had yielded its secrets to the unrelaxing efforts of human ingenuity. In a word, almost all the early industries were known and practised. Certain peculiarities of the objects met with show that the intercommunication between the peoples of the time were more extended than has previously been supposed. The funerary cases were made of cedar wood, and this would have been impossible without communication between Egypt and Syria. Their ebony also came from Central Africa, and I have

discovered skeletons of dwarfs who perhaps were from the tribes which Stanley came across, as related in his *Darkest Africa*.

* * *

The Autochthones of Egypt

Nature, of April 21st, has some interesting information on recent discoveries in Egypt derived from the recent work of M. de Morgan (*Recherches sur les Origines de l'Égypte. Paris: Leroux; 1897*).

For some years past the natives of Upper Egypt have been offering numbers of curious objects for purchase to the tourist and wandering Egyptologist, and the said objects were so remarkable from artistic and other points of view, that more than one archæologist have pronounced them to be forgeries. That these objects came from several different places in Upper Egypt was quite certain, but it was hard to believe the fact, and most people, whatever they said, privately thought the statements of the natives to be unbelievable.

M. de Morgan was the first to find the solution of the difficulty, and now he has triumphantly proved that these strange objects do really come from a number of sites which extend along the Nile Valley from Cairo on the north to Wady Halfa on the south, and that they represent the remains of a people who occupied Egypt before the Egyptians who have hitherto been known to us from inscribed statues, temples, etc. . . .

But though M. de Morgan has not been alone in making researches concerning the history of the remote period in which these sites were occupied, and though Messrs. Petrie and Amélineau have collected much information from their excavations at Amrah, Ballas, and Nakada, it must not for one moment be imagined that all the questions connected with the prehistoric people of Egypt can be answered, nor all difficulties solved. Nor can it be said whence these people came, or when they first occupied their stations in the Nile Valley; at present it is difficult even to find a name for them which will satisfy both M. de Morgan and Mr. Petrie. M. de Morgan, basing his opinion upon anthropological evidence adduced by Dr. Fouquet, as much as upon the archæological evidence which he himself has carefully sifted, has come to the conclusion that the people whose remains he has found are as old as any race known in the world, and that, in any case, they are the earliest inhabitants of Egypt. On the other hand, Mr. Petrie calls them the "New Race," which appellation, viewed in the light of the evidence given in M. de Morgan's book, is clearly wrong, and shows that Mr. Petrie did not understand the facts of the case.

According to M. de Morgan the word "Egyptian" signifies the man who migrated from Asia to Egypt, whose civilisation was peculiar to himself, and whose ethnic history is still unknown. Between him and his predecessor, whom we may call the aboriginal inhabitant, he draws a sharp distinction, both mentally and morally, and the former was mesaticephalic and the latter

dolichocephalic. It is important to note that the *indigènes* had smooth and fair hair, and that they belonged to the white race; thus the old theory that the Egyptians were of negro origin receives another blow, and incidentally it is quite clear that the Cush referred to in the Bible as the home of the Egyptian is not Ethiopia.

* * *

The Mandaites of the Codex Nasaræus

We shall look forward with interest to the paper of the Rev. Samuel M. Zwemer, F.R.G.S., on "The Star Worshippers of Mesopotamia," which will be published in the Transactions of the Victoria Institute. Mr. Zwemer is dealing with our old friends the Mandaites, with whose scripture, as contained in the Codex Nasaræus, so many theosophical students have been made familiar in *Isis Unveiled* and *The Secret Doctrine*. Since the time of the Swedish Orientalist Norberg, who published the Chaldæo-Syriac text of this *Sidra Adam* or *Book of Adam*, with a Latin translation, in 1815 and 1816, comparatively little has been done to throw any real light on the subject. (See, however, A. J. H. W. Brandt, *Die Mandäische Religion*, Utrecht, 1889.) Recently I lent my copy to a competent Syriac scholar interested in theosophy, in the hopes of persuading him to undertake a new translation, but he found himself too old for the task. Mr. Zwemer appears to have treated the subject from the point of view of a traveller rather than that of a scholar, but this may be merely owing to the newspaper report of his lecture read before the Institution on April 4th, which runs as follows:

> It appears that in the towns along the lower Euphrates and Tigris, especially at Amara, Sook-es-Shiookh, Busrah, and Mohammerah, there still dwell an interesting people, variously known as Sabeans, Nasoreans, or St. John Christians. They call themselves Mandæans, and although only numbering four or five thousand, they have always been, and remain entirely distinct from the Jews, Moslems, and Christians, among whom they have dwelt for centuries. It seemed to him that in this remnant of a race and religion they had still an example of the oldest form of idolatry, *i.e.*, Star Worship, and, according to Kessler, "the only existing religion composed of Christian, heathen, and Jewish elements."
>
> Isolated by a creed, cult, and language of their own, they love their isolation, and do not intermarry with strangers or accept a proselyte to their faith. Nearly all of them follow one of three trades. They raise the finest dairy produce of Mesopotamia; they build a peculiar kind of light canoe

called "mashoof," and, for the rest, all of them are silversmiths. Both men and women have a remarkably fine physique: tall, of dark complexion, good features, and with long black beards. Some of the men are typical patriarchs, even as we imagined Abraham appeared when he left their present country for Haran. On ordinary days their dress does not distinguish them from Moslems or Jews, but on feast days they wear only white. Their women go about unveiled, and have a more masculine cast of features than Moslem women; they are also rather taller. At present only the few among them can read or write the language (the Mandaitic) although all can speak it, and from religious motives they refuse to teach those outside of their faith even the first lesson, except secretly.

What their real faith or cult is it was difficult to tell. That they turn to the North Star when they pray, and "baptise" every Sunday, was all that Moslems or Christians could tell. One narrator, however, declares that towards midnight the Star Worshippers, men and women, come slowly down to the riverside, disrobe, and bathe in a circular reservoir. On emerging from the water, each robes him or herself in white, crosses to an open space in front of the tabernacle, where the priest places the sacred book, "Sidra Rabba" [?] upon the altar. The high priest then takes one of two live pigeons handed to him, extends his hands to the polar star, upon which he fixes his eyes, and lets the bird fly, exclaiming, "In the name of the Living One, blessed be primitive light, the ancient light, Divinity self-created." Then follows the "high mystery," as they term their communion. On a charcoal fire some dough of barley-meal and oil is quickly baked. A deacon seizes the remaining pigeon, cuts its throat, and strains the neck of the innocent bird over the wafers to allow four small drops to fall on each in the form of a cross. Amid the continued reading of the Liturgy these wafers are taken round to the worshippers by the priests, and "popped" into the mouths of the members, with the words, "Marked be thou with the mark of the Living One." Here one sees Judaism, Islam, and Christianity, as it were, engrafted on one Chaldean trunk; gnosticism, star worship, baptisms, love feasts, sacrifice, ornithomancy, and what not else in one confusion.

PROBLEMS OF SOCIOLOGY

Few questions, perhaps only those that are connected with religion, rouse as much hot feeling as those of sociology. Enthusiasts of any school can see no good, can scarcely admit common honesty, in enthusiasts of another. Folly or knavery, deliberate or invincible ignorance, is held to be the only conceivable explanation of views in antagonism to those cherished by the speaker. "Of course, no decent person can be a socialist," says one. "Of course, no humane person can be anything but a socialist," says another. And so on, with all the pairs of opposites into which sociology is divided.

Needless to say that here, as everywhere, the extremist is in the wrong, and truth lies in the golden mean. The great schools of sociological thought are none of them based on a fundamental error, but each on a partial truth; each manifests an aspect of the truth, necessary for social well-being, and denies other aspects of the truth because of the limitations of its exponents. The heat shown by the combatants may very well be excused in view of the importance of the issues at stake; for sociology is concerned with the external happiness of people everywhere, with their condition, their welfare, their comfort, their daily lives. Some, moved strongly by sympathy with the suffering before their eyes, will plunge headlong along any road that promises immediate relief; others, further-sighted and recognising hidden dangers, oppose vehemently all reform, lest while bringing a transient good it should result in deeper ill. These two tendencies lie deep in human nature, and by their interplay work for gradual evolution. Separated, as they generally are in action, they are wont to precipitate social catastrophes. Looking at human history, we often find it difficult to say which of these two classes—those who would have change at all hazards or those who would stand on the old paths

at all hazards—have most contributed to revolutions; whether these have been brought about mostly by the violent advocacy of those desiring change, or by the stubborn obstinacy of those who refused in any fashion to alter with the changing circumstances of man. If the two forces could be united in harmonious co-operation, progress would be at once rapid and safe, but while our limitations remain as narrow as they are at present, the hasty action followed by reaction, the forward rush and hasty retreat, are likely still to alternate in social affairs.

No persons in whom heart and brain are developed can look at modern social conditions without recognising the intellectual ineptitude and the moral obliquity that have brought modern nations to their present pass. Not order but disorder, not government but anarchy, face us on every side, and we find everywhere unrest and discontent, the eloquent witnesses to the failure of modern civilisation. The air is full of confused murmurs, of inarticulate complainings, and despite the efforts of the unselfish and the growing sensitiveness of the social conscience, the hatred bred of a dull sense of injustice faces the repression bred of suspicion. The brotherhood which is a fact in nature is daily contradicted and defied in social life, and the friction generated by disregard of natural law threatens to burst into flames which will consume society, and leave the ground clear for another attempt to build a civilisation, or possibly, if men be sufficiently evolved, for the construction of a system ordered in accordance with facts.

All are agreed that the present state of things is unsatisfactory, and the century has been rife with proposals for change. These may be classified under three heads: political, dealing with the external organisation of society; economic, dealing with the production and distribution of wealth, and hence with ownership of the means of production; and at the close of the century, Theosophical, dealing with the broad principles underlying all human relations. The politicians deal with the fabric of society, and political remedies can but concern themselves with externals that can be dealt with by legislation; none the less there must arise under this head a question of vast importance—the root of the authority swaying national affairs. A

very large and increasing party, comprising many of the broadest-minded among the young thinkers of our time, entirely turns its back on politics, declaring that political arrangements are not at the root of the troubles of the day. These thinkers say that we shall never get rid of our troubles—poverty, ignorance, class antagonisms, recurrent strife between capital and labour—by working from the political standpoint; that below the political basis is the economic, and that politics can only deal with the surface of things. Let political arrangements be as good as the wit of man can devise, nevertheless with an unsound economic system misery must continue. A third party, small in numbers at present, says that even when we have reached the economic basis we have not yet touched the social bed-rock. They admit that economics go deeper than the questions which agitate the political world, but they allege that there is something that underlies both politics and economics, and that is human nature. They say that until human nature is understood, with its fundamental, ineradicable tendencies; until a study is made of man as man, both as an individual and in his social relations with his fellows, man in the past, the present and the future, with his weaknesses and his powers; until this be done, we shall never be able to build a society which will endure. The best political and economic systems will be shattered if they are built without regard to the fundamental laws by which humanity evolves, just as the best-planned edifice will be wrecked if the ground on which it is built gives way. The people who talk in this strain are usually called Theosophists. All Theosophists certainly would agree in this, however much they may differ as regards present-day politics and economics. Whether or not they take part in political or social questions, they always hold these to be subsidiary to that which they regard as basic—a wide view of humanity as composed of souls evolving through vast ages of time under a definite law of growth. Hence they recognise the necessity for understanding the constitution of human nature and the conditions necessary for its evolution.

Yet Theosophical teachings lend themselves with peculiar force to the elucidation of the very problems that politics and

economics propound. The Theosophical view of life must profoundly modify the atmosphere through which these problems are seen, since it presents men as evolving souls—under whatever political and economic condition they may at any one time be born—coming back to this world over and over again, inheriting their past and building their future while living in their present. Looking further backwards and further forwards than any political or economic system, Theosophical teachings deal with man as an evolving entity, creating his future environment by his present activities, and modifying his present surroundings according to his place in the scheme of evolution. Theosophy applies the principle of evolution to society in a more radical fashion than does any school of thinkers, seeing in society not only an evolving organism—as do many others—but an evolving organism made up of souls, each one of which is also evolving. Those who see each man evolving during millions of years must necessarily look on all political and economic schemes as partial and temporary—as local and parochial, if the phrase may be permitted. Any political and economic system can but represent a passing phase in the vast evolution of humanity. Hence the Theosophist tends to a peaceful attitude of mind towards the different conflicting parties in the State; he is not inclined to rush wildly with one or the other, but sees that each embodies a principle necessary for the well-being of the whole, serving as a temporary vehicle for a fundamental tendency in human nature. He sees that the solution of problems will lie in the wise blending of principles and methods that are now in antagonism to each other, so that the total experience of humanity may be utilised in the social structure.

It may be well to remark, in order to avoid mistake, that Theosophical teachings with reference to sociology have not yet been clearly formulated, and that any attempt to state them will certainly be coloured by the idiosyncrasies of the particular thinker concerned. The most that can just now be done is to indicate certain salient points and to make a tentative effort to apply these broad principles to present-day problems; with the help afforded by the history of the past, as we learn it from Theosophical teachings, and the revelation of the occult side of

nature in those same teachings, it should be possible to shed some light on the conditions necessary for a satisfactory solution, and to see the place and working of the tendencies now in collision that should be brought into harmony. The conservative and the liberal in politics, the socialist and the individualist in economics, severally represent necessary factors in social evolution, and the man who could utilise them all, putting each into his own place and holding all in balanced stability, would be a veritable saviour of society. This was done of old, we have learned, by the King-Initiates, who in far-off ages gave to humanity its earliest lessons in social construction, and it may be—nay, the time shall surely come—that in another Golden Age it will again be done, in a fashion suited to more highly evolved souls and to a humanity grown out of infancy into manhood. Society must again be based on a recognition of the fundamental laws of brotherhood, reincarnation and karma, for these alone can unite progress with order, assign social functions with justice, and ensure abundance of material goods with propriety of distribution. Ignorance of these facts has brought about anarchy; knowledge will give right government, and the content that springs from justice.

Let us consider, first, the political problem: What should be the government of a nation, what its external organisation? A large body of thoughtful people, though far less in number now than in the early days of the century, concern themselves mainly with politics, regarding political order as the chief factor in national happiness. In considering the political aspect we will exclude the economic from view for a time, for the sake of clearness, and confine ourselves to the fashion of the instrument with which the law works in the nation. We are not here concerned with details, such as the political parties of any given time, or the way in which two or more sets of people may struggle for the direction of the government of a country; our study lies with the fundamental question of national organisation: "Where is the root of government, the source of authority?" This question must be answered in principle in one of two ways; however much the answer may be hedged about with qualifications, it can be ultimately reduced to a basic idea—that

of monarchy or of democracy. At present among ourselves authority is supposed to grow from two roots, a limited monarchy and a limited democracy—a manifest compromise, a transitional state. Under monarchy come all the varieties of personal rule, wherein the ruler is ruler by virtue of some quality pertaining to himself, some inherent natural qualification acknowledged by the ruled as giving him sovereignty over them. Under democracy come all the varieties of national organisation based on some system of the election of the government by the governed, those in which the root of power lies in the ruled, not in the ruler. The executive may be called a monarch, a president, a dictator, a council, or anything else, but he or it wields merely a delegated authority derived from the subjects, and resumable in the last resort by those who gave it.

Most people would probably say, at this point, that no discussion can arise in the present day between the principles of monarchy and democracy thus defined, and certainly very few persons would now accept the basic idea of monarchy, and frankly say that they believed in the "Divine Right of Kings." Yet, considering the part played by this idea in the history of the world, its endorsement by religion, and its acceptance by the wisest and best of our race in the past, its origin cannot be without interest. It comes down to us from the days of Lemuria and Atlantis, when perfected men belonging to an earlier humanity dwelt among our infant races and guided their earliest steps. They ruled the nations without question, in virtue of their manifest and unchallenged superiority, as a father rules his children; by their wisdom, compassion and justice they enthroned the idea of monarchy in the hearts of men, and knit together in their minds religion and royalty, being in very truth to their peoples the representatives of God upon earth, embodying in their rule so much of the divine order as was suitable to the place and the time. There was no doubt in the minds of any as to the innate difference between the primitive kings and the nations that they ruled; they gave to the people their arts, their sciences, and their polity; they were at once their teachers and their guides; they built the outer fabric of the nation, and nursed its dawning life. From those heroic figures of antiquity, encircled still with the

magic of their deeds enshrined in myth and poem, there has come down an ideal of kingship in which the king was greater, wiser, nobler, diviner, than the people over whom he ruled, when his valour was their buckler and his wisdom their enlightener, where selfishness played no part, self-seeking held no place, when he gave himself and his life to the people, toiled that they might rest, waked that they might sleep, fasted that they might eat, when kingship meant supreme self-surrender in order that the nation might be guarded, taught and raised.

When our own Âryan race was segregated, its Manu was naturally its king, and in his direct line were incarnated the mighty souls who carried on his work under his immediate supervision. The purest physical heredity, maintained by these great souls, afforded suitable encasement of flesh for these early monarchs, and the physical heredity remained when, in process of time, Initiates of lower rank incarnated in his family to continue the royal duties. Thus the divine right of kings became wedded to the idea of hereditary birthright, and for tens of thousands of years the connection of the two was maintained—a view quite intelligible as a tradition from these earlier times. The King-Initiate did not become possessed of "divine right" because he was born in a given family; but having in himself the necessary qualities, he took birth in that given family as the recognised and convenient method of obtaining the fealty of the nation, and the conditions suitable for training the new body and mind in which he was to function during that incarnation. An experienced and highly developed soul was chosen as ruler of a nation by the great spiritual hierarchy that guides the evolution of humanity; *there* lay the recognised root of supreme authority, that hierarchy being the vehicle of the LOGOS in the department of His realm we call our world. Hence such a soul came as ruler, dowered with the right divine to rule, delegated by the hierarchy that was the expression of the ruling life of the LOGOS, chosen for his fitness, his capacity, developed through hundreds of incarnations in all the ascending grades of a past humanity. The taking birth in a particular family was merely a convenient way of publicly designating the chosen ruler, so that the kingship might pass from one personality to another without confusion, jar or strife. To

the people for many ages that birth gave the right to rule them, they knowing not the facts behind the veil; only a tradition was handed down of a golden age when kings were gods, and the hereditary kings of later millenniums traced their ancestry back to some divine King; Son of the Sun, Son of Heaven—some such name was the proudest of their royal titles, until in the efflux of time the title was regarded as a superstition, the fact on which it was based being lost in the night of the past. As the souls that incarnated in the Âryan race to finish their human evolution passed on into loftier regions, less developed souls stood at the head of humanity, and gradually, as the karma of the race accumulated, there was less and less direct interference by the Great Ones. The nursling had become the child on his own feet.

Less removed from their subjects in development, and not having yet outgrown the human weaknesses of selfishness, ambition and pride, the kings began to use their unrestricted powers for their own advantage instead of for their people's good. Losing touch with their superiors in the invisible world, they lost the sense of responsibility to them, and gradually came to regard themselves as independent, and as arbitrary "lords over God's heritage." Then the people, misruled, began first to rebel against and later to limit the authority of their kings—feeling, truly enough, that monarchs who used their unbounded power to ensure enjoyment for themselves instead of welfare for their people, were no longer true incarnations of divine right. In Europe, the disappearance of the idea of reincarnation and karma intellectually involved the disappearance of the idea of hereditary divine right, while its practical destruction was brought about by the wickedness or mediocrity of the kings themselves. And yet if the idea of monarchy be admitted at all, we are brought logically to the view that the king must derive his authority from some invisible spiritual superior, who delegates to him the administration of a department in the divine world-government, and to that end invests him with the authority necessary for the effective carrying on of the administration. There is an impassable gulf between the hereditary being ruling a nation for life and the minister elected by the nation to a certain post, with power revocable at

will. A monarch who is not a monarch; a ruler who does not rule; a supreme head (in name) of a nation who at every point of activity is precluded from action; such a personage may be a most useful and admirable functionary, worthy of all respect, but his office is in a transitional condition and cannot permanently exist. He is too great not to be greater; too small not to be smaller. If he be "king by the grace of God" he should have the power and the responsibility of kingship as well as its name; if he be "king by the will of the people," holding his office by virtue of an election by the nation—an election declared and revocable by some assembly representing the nation—and deprived of all reality of power, the title of king is somewhat too splendid for the limited reality.

ANNIE BESANT.

(TO BE CONTINUED)

The "Sacred Books of the East" in America

THE Christian Literature Company of New York has recently issued the first volume of an American reprint of Professor Max Müller's "Sacred Books of the East" series, pulled from the original plates. The first issue combines Vols. i. and xv. of the Oxford series, and so gives us Max Müller's version of the twelve principal Upaniṣhads in one cover. The sober and scholarly appearance of the English edition is, unfortunately, replaced by a gaudy and inappropriate cover which is intended, presumably, to attract the multitude. It is, however, needless to say that the series of the Sacred Books of the East as translated and edited in the present edition can never become popular. The various volumes are pioneer efforts intended for scholars. Literature and religion are for the most part conspicuous by their absence from this famous series, and the popularising of the World Bibles is and will remain in other hands.

OF THE NEGATIVE VIRTUES

AMONGST the curious changes in the use of words as they pass from century to century one of the most curious is the change which has transformed the "Virtus" of the ancient Roman into the "Virtue" of the nineteenth century Englishman. It is no *mere* matter of words; the change runs down to the very foundations of the idea of right and wrong; and a little examination of it will be found exceedingly suggestive as to the origin of the relations now existing between the Church and the world.

Every schoolboy knows the group of words to which *Virtus* belongs: *vir*, the male, the positive and active principle in nature; *ver*, the spring time when the Nature power stirs from its winter sleep; *virgo*, the woman who has not (in Scripture phrase) been "humbled" by submission to another's power; *virga*, *virgulta*, the strong fresh shoots in which the superabundant energy of the tree breaks forth in its season, and the like; all, apparently, linked together by the ground idea of outrushing strength and expansion—the *whirl* which, as the "whirlpool," resistlessly draws in all which comes nigh it. We see in it the Aryan standing as the superior being amidst the lower Dasyus he has subjugated; the Hercules, the Prometheus—in short the Demi-god of the Greeks—by his very power emancipated from all the "virtues" of the lower orders of men. Not until the Heroic age was long ended and the Greek civilisation was rapidly going down the hill, did it become conceivable that the Demi-god—the man of "virtue"—could be anyways improved by subjection to the *morality* of ordinary men and women; and people called the inventors of the idea Sophists, and laughed at them—if they could not put them to death. There was, in those days, nothing *immoral* in the drunken freaks and amours of the Gods and heroes; they must be, by their very nature, capable of every enjoyment of man, and in a far higher degree. The feeling

is not confined to Greece and Rome; the Eastern conqueror to whom it was equally enjoyable at a word to "plunder or to enrich a province"—the Khalîfeh of the Arabian Nights—was equally raised above morality by his vast *power*. Nay, we may go higher still. We of the nineteenth century find (and rightly find) much in the Hebrew Jehovah which goes against *our* moral feelings. But to His own people such an idea was not possible. He was their "God," and as such He might be a "Jealous God"—might require the sacrifice of their first-born, might bid them slaughter the conquered tribes who did not worship Him—"men, women, children and cattle"—without offence. As the Psalmist rightly puts it, *their* goodness extended not to Him. Whatever He willed was right, according to the unknown law which Gods obeyed. The Greek perceived the necessity of such a law, even for Gods, and called it Fate; the uncultivated Hebrew did not rise to such a conception. To him Jehovah was not much more than Setebos to Caliban—a mysterious, and often exceedingly uncomfortable Power who would sometimes let him alone to be happy in his own way with the Gods—and the daughters—of the neighbouring tribes, but more frequently would be angry with him and then must be appeased somehow—anyhow—with blood or whatever might happen to please Him for the time.

Now in all this there was no *temptation*, in the ordinary sense, to the common man to do likewise. Men had to live in community, and for this purpose they must live a life whose virtues lay, not in purely self-centred enjoyment, but in hard and successful labour for the common good. Hercules was a valuable labourer when he chose, and could cleanse the Augean stables—a task beyond the common man's power; but Hercules would have been a very uncomfortable neighbour to the village—as inconvenient as the Lord of the Castle in later days. Thus there grew up what we may call a village morality *for* villagers, but this still depending more on actual good *deeds* than the mere negation of doing no harm to anybody. In truth, in the country, where people still live much more "according to nature" than clergymen and ministers understand, this latter character is looked down upon to this day. Tennyson's "Northern Farmer" speaks the pure Greek morality; the parson may have something

against him on the score of "Bessy Marris' barn," but the outcome of his life—the thing on which he is ready to be judged—is, that whilst "Parson reads one sermon a week, *he* has stubbed Thornaby Waste"; he has done his duty to the land, and there are the broad acres he has reclaimed, and every grass blade of the "feed" on them a testimony for him for ever, If it were possible for you to bring him to understand that you believe all *that* is to go for nothing because he has not duly "repented" for his sins and "got salvation!"—well, it is lucky for you that it is *not* possible!

It is customary amongst the writers of the more advanced schools to lay upon the Christian religion the degradation of the positive virtues into the mere negation of doing no sin; but this is a very hasty and incorrect generalisation. It is a danger of *all* attempts at religion, and comes from the idleness which, philosophers tell us, lies at the deepest root of all human nature. Once the feeling of *responsibility* established—once the conception of a Power who or which *punishes* disobedience to the Law, fairly formed in the mind, and ninety-nine out of a hundred will tend more and more to arrange their lives in the slave's way, simply to escape the whip. And the mischief is that before long the majority will make this into a rule, a morality; and soon the few stronger and more generous souls who must, by their nature, *do* something for the world in which they find themselves, are treated as "sinners," and denominated "the wicked." No man yet ever did any good for the world, without in the process doing some harm, also; Napoleon used to express this in a favourite phrase, "There is no making omelettes without breaking eggs!" The very exhortation so often repeated in the Gospels, "Judge not!" means just this, that very often it is not possible for the bystanders to see whether, on the whole, the good or evil predominates; and the *danger* of judging is that the good people may get the habit of always settling, like flies, on a "raw," and by requiring an *unmixed* goodness which is not possible, may destroy every initiative of improvement, and bring things down to the dead low-water level of stagnant corruption which they have mostly at the present time attained.

The leaders of every religion have had to fight against this

tendency. I need only remind my readers of the many denunciations in our Indian books of the doctrine that we may cease to sin by ceasing to do anything; the Catholic saints and religious writers are never tired of enforcing the principle that "the absence of a vice is a *very* different thing from the possession of the contrary virtue." How is it, then, that nearly all religion has fallen in this way?

The broad general answer must, as it seems to me, be that society has reached a point at which no other kind of religion is, for the time, possible. For many centuries back the Demi-gods—those whose innate energy lifted them in some way *over* the usual limitations, have become more and more impossible in the new society. The Italian Renaissance may be taken as the visible turning-point. Certain men (some of them not ill-adapted by nature for the task) were then permitted by circumstances to dispense themselves from all laws of morality and decency, and to do whatever they pleased; with the result that men, after long endurance of unspeakable horrors, rose in a true crusade, and with fire and sword rooted them and their offspring out of the world for ever. Henceforth morality must be that of the million only. That religion brought itself to recognise this and adapt herself to the new circumstances is the work mainly of the Catholic Jesuits and the Protestant Evangelicals, and much abuse they have received for it; the freethinker cannot pardon them for enabling religion to survive, whilst the unintelligent religious mind cannot forgive them for opening their eyes to the fact that they live in a new world and must live in a new way.

But the change is in itself a sorrowful one. No longer may the Church be the leader in the new social movement—*that* is always *dangerous*, and danger is the only thing to be considered; the priest, the minister, must henceforth be merely the anxious guardian of the Law. In every question brought before him, he must only consider how the man must act so as to escape damnation. Naturally, inevitably, every generation sees the web spun thicker and spread wider. Anxious "penitents" must have an answer about every action—"Is it safe? If not a sin, may it not be an occasion of sin—putting ourselves in the way of

temptation—were it not *safer* to refrain?" And at last, in this way, religion has become a life which no self-respecting man can longer live. It is not the arguments against the popular religions which make them untenable—arguments never killed a religion which *was* alive. But, precisely as the University examinations, intended to test a young man's fitness to go out into the world and do a *man's* work, suffer a *reductio ad absurdum* when it is found that young women can pass them *more* successfully; so does a religion suffer a similar *reductio ad absurdum* when it is found that in it "virtue"—the man's life energy and power of initiation, the thing by which the world has to be saved—has been whittled down into a negative "goodness" only possible to old women—of both sexes.

I shall of course be met at this stage with the retort, But *our* religion is anything but a negative one! Don't we keep up societies innumerable, at an expense of millions of pounds, to send the Gospel all over the world—don't we ourselves go about visiting the poor—can you walk down the lowest street of the slums without running every half dozen houses or so upon a mission or a coffee tavern or a lecture hall, or what not? I know it, my friends; I admit—sorrowfully admit—that there never was a place or time in which people were so fussily busy in doing what they consider good to others as in England and America at the present moment. Let me, after my fashion, quote a very old story. A gentleman was talking to a Saint—I think that *wonderfully* wise man S. Philip Neri, the Apostle of Rome—and bemoaning the wickedness of the world and the hopelessness of setting it right, just as you might be doing to your favourite clergyman. The Saint answered, "There is nothing easier than to set things straight. If you and I set *ourselves* right, and everyone else will do the same, it *is* done!"

It is all a failure, my friends; all your efforts only widen the breach between your class and the poor amongst whom you so unselfishly labour. You have only negations to preach to them, and they are no use. To tell a poor soul in the streets he will be damned if he swears, if he steals, if he does (in short) twenty things a day which he *must* do to live at all, is to do no good, but harm. But if he says to you (as he *would* say if he knew enough

to frame the thought), Can't you make some arrangement whereby *your* superfluities could be brought to the help of my necessities? ah, then you draw back and say something about Divine Providence and the "station to which he was born." When an Anglican Sister of Mercy goes into the slums (it was in the paper only yesterday) with a gold watch and chain pinned to her dress, do you think the poor make no remark? I don't hold with Tolstoï's new fad—it is not our duty to cast ourselves into the abyss simply because others are there, and without hope or expectation of raising them by our sacrifice; but on the other hand our sense of Universal Brotherhood—our reverence for the Divine Spark which dwells in the poorest and lowest of these poor souls, will have to move us to much more serious disturbance of our dignity and ease than merely giving subscriptions to societies. It is our pride—our sense of superiority, that dignity which we take with us on every good work we undertake—which has to be sacrificed, if we would reach the hearts of the poor; as long as you feel yourself wiser, holier, better than the poorest soul you visit, you would do more good to keep away. If *that* seems a paradox, you must come to us Theosophists for the explanation.

It is just because we Theosophists *have* the key to these social difficulties, because we have learnt the new positive virtue which must supersede alike the old heathen pride of power and the modern meanness of avoiding sin, that I venture to speak thus strongly, for it is not all Theosophists who recognise the greatness of the gift they have received. Old habits of thought cling to us. It is true the Master when He looks at our heart would fain find it clean—void of all offence; but no more than the Master of Nazareth would He have it "empty, swept and garnished," as we are too apt to leave it. The pattern of our virtue is furnished for us by the Masters Themselves; the constant, effortless, natural flow of power and love from out of us, as it flowed from Jesus of Nazareth in His life on earth, as it flows from the Masters on those who lift up their hearts to Them now. The story in the Gospels is the exact illustration, "Some one hath touched me, for virtue hath gone out of me!" No fussy rushing about to help, forming societies, begging subscriptions, making schemes—only the ready, quiet, silent fulfilling of the

actual need which meets us. If we were to give *our* schemes a holiday; if we replaced our morning prayer by the thoughtful study of how to make some one in our surroundings the happier for our presence this day; if our evening self-examination were to be made not so much on the sins we have avoided as on the pleasure we have failed to give; if we were to count the day as lost on which there has not radiated around us an atmosphere of "grace, mercy, and peace," for which everyone about us, nay, even those we met in the street, were somehow the happier and the better—and, as the Saint said, if everyone else would do the same, would Earth not *be* Heaven? For those we do *not* meet, we are not responsible; for those we met yesterday our responsibility is ended, for those to come to-morrow it has not arrived; our only duty is to see that those who *do* touch us shall find the healing of their plague. And this, let us not forget, far more by word than by what we foolishly call action, far more by thought than by word; for our duty, that of those who *know*, is with men's souls, not their bodies. It may be beyond our power to help their bodies; it may be our duty for higher reasons not to leave them in their childish ignorance and foolish ease—to disturb them and make them uncomfortable in their minds; but all, from the lowest to the highest, need more faith in the Divinity within them, more confidence in what they can do "through [this] Christ that strengthens" them. We can give all the comfort of our hearty sympathy, our brotherly love; we can show them that others have passed their way before them, dark and sorrowful as it may be. This for those with whom we have speech; but we have hardly fulfilled our whole duty if there does not from our hearts, from our eyes, go forth something which even those who pass by may feel as the priest's call from the altar, "Lift up your hearts!" and to which they shall be moved to respond, "We lift them up unto the Lord!"

A. A. Wells.

CONCERNING INTELLIGIBLE BEAUTY

From the Greek of Plotinus

Translated by W. C. Ward

(concluded from p. 41)

X.

Zeus, therefore, being the eldest of the other gods, of whom he is the leader, proceeds first to the contemplation of the intelligible world; and he is followed by the other gods, and dæmons, and souls who are able to look upon these things.* And the glory of the intelligible world shines forth upon them from an unseen place, and, rising on high above them, it illumines all things and fills them with light; and the souls who are below, it strikes with amazement, and they turn away, unable to look on its brightness as of the sun. And some are uplifted by it and behold it, but others are troubled, inasmuch as they are more remote from its nature. And the beholders, they who are able to see, all look upon it and upon whatsoever it contains, but each one does not always attend to the same spectacle; for one, intently gazing, sees shining forth the source and nature of Justice, while another is filled with the vision of Temperance (*σώφροσύνη*),† not such as mortal men possess, when indeed they possess it. For our temperance in some way imitates that divine temperance; but that, diffusing itself over all intelligible natures and circumscribing, as it were, the vastness of that world, is seen last of all by those who have already beheld many things clearly. The gods, both separately and unitedly, contemplate this spectacle [*i.e.*,

* See the *Phædrus*, § 56. The whole of this paragraph especially is to be referred to the *Phædrus*. The "unseen place" of Plotinus is that "region beyond the heavens" of which Plato says that no poet has ever yet celebrated it, nor ever will celebrate it, as it deserves.

† "The Greek Temperance, a truly cardinal virtue, is the moderator of *all* the passions."—Ruskin, *Stones of Venice*, Vol. ii., p. 337.

the intelligible world and the ideas which it contains]; it is beheld by the souls, who see all things there, and who thereby become such that they themselves contain all things from beginning to end. And they [the souls] abide in the intelligible world by so much of their nature as is fitted to be there, and often they are wholly there, whenever they are not separated from it.*

These things, then, *Z*eus beholds; and if anyone of us resembles *Z*eus in love of them, he also will at last behold Beauty as a whole visible in all things, and will participate of the beauty which is there [in the intelligible world]. For all things in that world are bright, and fill with brightness those who are there, so that they too become beautiful; as often when men ascend to high places where the earth reflects the golden light of the sun, they also reflect the light, and appear similar in colour to the place whither they have ascended. But the colour which blooms in the intelligible world is beauty itself, or rather everything there is fundamentally both colour and beauty, for that beauty is not something extrinsic which appears on the surface only; but by those who do not see the whole the superficial appearance alone is deemed to be beauty. But they whose souls are filled with the contemplation of total beauty, so that they resemble men intoxicated with nectar, become no longer spectators merely. For that which is beheld and that which beholds it are no longer external to one another, but he who sees clearly has within himself that which he sees. And having it, he ofttimes knows not that it is within himself, and looks upon it as something external, since he beholds it as something visible, and wishes so to behold it. And everything which one beholds as a spectacle he beholds externally; but he ought to transfer this spectacle into himself, and look upon it as one and the same with himself; as if someone God-possessed, being inspired by Phœbus or by one of the Muses, should conceive within himself the vision of the God, if indeed he is able to see God in himself.

* Souls, in whatever stage of existence, are united with the intelligible world by so much of their divine essence as is active within them. Even on this earth, when a soul is so absorbed in divine contemplation (or rather, ecstasy) as to be forgetful of all else, it may be said to be, for the time, wholly united with that world.

XI.

But if any one of us, being unable to see himself, considers closely what it is that he beholds when he is possessed by that God, it is himself that he thus considers, and what he beholds is his own image made beautiful. Discarding this image, beautiful though it be, and concentrating himself, in undivided unity, he is then *one all* together with that God who is present with him in silence, and he is conjoined with Him so far as he is able and desires to be. If he turn again from the one to two [*i.e.*, become consciously distinct from the God], remaining still pure, he is yet near to God, so that he may again become conjoined with Him, if again he turn to Him. And in this conversion (ἐπιστροφή) or turning to God his gain is this: at first he is conscious of himself as some thing distinct from the deity; hastening then inwards, he possesses all things, and leaving behind him the consciousness of self [as something apart], from fear of being different from the God, he becomes one with Him. And if he should desire to see anything as different from himself, he makes himself external. He who would understand the divine nature, and preserve in his mind an impression thereof, must attain the knowledge of it by diligently seeking. Thus learning what is the nature of that into which he is entering, and assured that he is passing into a state of blessedness, he must now give himself up to it utterly, and become, instead of a spectator, himself an object of contemplation, radiant with the conceptions which proceed from the intelligible world.

How then shall one be in the beautiful without seeing it? If he see it as something different from himself, he is not yet in the beautiful; but by becoming himself the beautiful he is in it to the fullest degree. If then his vision be of something external it cannot be true vision, or such as is identical with the object to which it is directed; but this [the true vision] is a kind of consciousness and sensation which he hath of himself, being on his guard lest, by wishing for more sensation, he depart from himself. This, too, must be borne in mind, that our sensations of ills affect us more as shocks than as cognitions, the cognition being repelled by the shock. Thus sickness gives us more of a

shock, but health, being quietly with us, gives us a truer understanding of itself; for it presides within us as something natural to our constitution, and is one with us. Disease, on the other hand, is something alien and unnatural to us, and is hereby plainly manifest, in that it appears to be something violently opposed to our nature, while the things which are properly our own, and identical with us, are unfelt. And we, being so constituted, understand ourselves best of all when we have identified our self-knowledge with ourselves. Thus in the intelligible world, when our knowledge is greatest according to intellect, we appear to ourselves to be ignorant, if we expect the impression of sense, which assures us that it has seen nothing; for it sees not nor can ever see such things as are there. That, then, which disbelieves [intelligible realities] is sense, but that which perceives them is another than sense [*i.e.*, is the rational soul, which is the man himself]. Or if the soul disbelieve, it would disbelieve in its own existence; for it is not able to place itself outside itself, and to behold itself, as an object of sense, with the eyes of the body.

XII.

It has been shown how one may do this [*viz.*, perceive intelligible realities] both as differing from, and as being the same with, the object of his perception.* Now when he perceives, whether as different or as the same, what does he report? He will say that he has seen God bringing forth a beautiful offspring, and generating all things in Himself, and preserving in Himself that which He hath produced without pain. For, pleased with what He hath produced, and delighted with His offspring, He keeps them all in His presence, and rejoices in His own glory and in theirs. All these being beautiful, and they more beautiful that remain concealed within the Father, alone of the rest Zeus the Son was manifested externally. From whom, being the youngest son, may be seen, as from an image, how great is the Father, and how great the brethren who abide with the Father.† And not vainly does he declare himself come

* The understanding may behold intelligibles externally, without attaining that perfect vision which Love alone confers.

† The Father (Kronos, or Saturn) is the divine Intellect, and the "supplier of all intellectual life." According to the myth, he devoured all his sons prior to

from the Father; for he is another world proceeding from that one, and made beautiful, as an image of beauty itself;* for it is not in accordance with the divine law that an image of the beautiful and of essence should not itself be beautiful. He therefore in all respects imitates his archetype [the divine Intellect]. For he hath life and the property of essence, as an imitation [of intelligible essence]; and beauty he hath, as proceeding from the Beautiful itself. He participates also the eternity of Intellect, as an image thereof; otherwise he would at some time cease to possess that image. But this is not an image formed by art; and every image formed by nature lasts as long as its archetype endures. For this reason they are not in the right who suppose that the sensible world will perish while the intelligible remains, and who think the former was produced as the result of deliberation on the part of the Creator.† For whatever be the manner of such a creation, they will not understand, nor do they know, that as long as that [intelligible] world shines, this world of ours will never fail, but since that *is*, this also exists. But the intelligible world ever was and ever will be; for we are obliged, by the desire of signifying something concerning it, to employ such words as these.‡

XIII.

The God [Kronos],§ then, who is represented as fettered in

Zeus, who was concealed by his mother. These elder sons, therefore, are the "brethren who abide with the Father," *i.e.*, the Forms or Ideas of Intellect subsisting in their cause, and greater because unmanifest; since even intellectual manifestation implies a certain extension, or departure of the Thing from itself. Zeus is the Form proceeding into manifestation, and becoming the creator of the universe.

* The divine Intellect is one with the intelligible world, or Beauty itself; and Zeus, his son, who here represents the Universal Soul, is said to be a world proceeding therefrom, since, as creator of the sensible universe, he is essentially the universe itself on the plane of soul.

† Here again Plotinus alludes to the Gnostics.

‡ *I.e.*, such expressions as *was* and *will be* cannot properly be applied to that which is eternal.

§ According to the mythologists, Kronos mutilated his father Heaven, and was in his turn cast into fetters by his son Zeus. Since Heaven here stands for the One itself, the "uniform gift" which He imparts to his son is the One Being (τὸ ἓν ὄν), *i.e.*, Being considered simply in relation to its unity, and apart from all other attributes. This One Being is therefore the First Intelligible, and contains causally the multitude of forms or ideas which are distinguished by Intellect. In Intellect, again, these forms subsist as distinct in powers yet as one in essence, for their essence is Intellect itself, which is eternal. And further, they subsist in Soul, the *logos* of Intellect, and by the self-motive power of Soul are evolved and separated, and manifested in the visible universe.

reference to his abiding in the same, and who has yielded to his Son the government of this universe—for it was not fitting that He, laying aside the sovereignty of the intelligible world, should seek for a sovereignty younger and inferior to Himself, since He possessed already the fulness of all beauty—this God, then, renouncing these things [*i.e.*, the sovereignty of this universe], established his father [Heaven] in Himself, and lifted Himself up to Him. And on the other hand He established as posterior to Himself those things which proceed from his son; so that He is between these twain, whereas He produces into division and difference the Unity which is above Him, and holds Himself on high above whatsoever is posterior to Him, and in relation to which He is represented as fettered. Thus He is between the Father who is superior, and the son who is inferior to Him. But since the Father is greater than beauty, He [Kronos] is that which is primarily beautiful, although the soul is also beautiful. But He is more beautiful than the soul, because soul is but a vestige of Him, and on this account she is beautiful by nature; yet is she more beautiful whenever she looks to Him.

If then the soul of the universe (to speak more plainly) and Aphrodite herself are beautiful, what must Intellect be? If the soul derive her beauty from herself, how great must that Intellect be [which is the source of the soul]! But if she derive it from something else, from whence hath she her beauty, whether acquired or connate with her essence? For with us also, whenever we are beautiful, it is by belonging to ourselves that we are so; and we become deformed by passing into an alien nature. And when we know ourselves we are beautiful, but deformed when we are ignorant of ourselves.

There, then, in the intelligible world, beauty subsists, and thence it proceeds. Is then what has been said sufficient to guide us to a clear understanding of the intelligible place, or must we proceed thither again, and by another path?

THE GREAT ORIGINATION AS TAUGHT BY THE BUDDHA

Being an Attempt at an Exposition of the Process of Relative Origination

The problem of what is called the Process of Relative Origination (Patichcha-samuppâda)—symbolically represented as a wheel-rim of twelve ties or an endless chain of twelve links, the Nidânas—is one of the most difficult and least understood questions which confronts the student of Buddhism. Its difficulty is so great that Lord Buddha Himself is represented as hesitating for a moment whether He should teach it to the world, whether there were any fit to receive and understand it. And if I propose to hazard a tentative explanation of the problem it is only because I have been fortunate enough to receive a few hints as to its right meaning from teachers whose knowledge is far greater than my own ; without some such help the present attempt would be highly presumptuous for a simple student like myself.

Before, however, we proceed with our tentative explanation of the great Process let us see what place it occupies in the Dharma taught by the Buddha, what position it holds in His Wisdom called the Bodhi.

This will be at once clear if we give a quotation which tells us how Lord Buddha Himself described what that Dharma is.

Just after he attained Sambodhi or the highest Illumination, the Lord was sitting under the Ajapâla Nigrodha tree, absorbed in thought and full of boundless compassion for the suffering world. Then the thought came to Him :

"Realised by me is indeed this Law (Dharma), profound, difficult to perceive, difficult to comprehend, peaceful, exalted, [far] beyond the reach of intellection, delicate, and intelligible [only] to the wise. But the people are dwelling in desire,

attached to desire, and delighted in desire. To such people, therefore, dwelling in desire, attached to desire, this truth —the truth of the Relativity [of existence] and of the Relative Origination [of all will be] difficult to perceive; still more difficult to perceive moreover [will be] the truth of Nirvâṇa—That which is the cessation of all saṁskâra (karman), absolute freedom from all basis for manifestation (upâdhi), freedom from all desire, the antithesis of all attachment, [yea] the cessation [of all goings-out.]*

In the above we find the Dharma clearly defined by the Lord Himself. It consists of two propositions:

(1) The relative (*a*) existence and (*b*) origination of beings, without any *absolute* reality in them as such.

(2) Nirvâṇa, where all saṁskâra ceases.

This is the whole essence of Buddha's teachings. These two propositions granted, all the rest follow as a necessity.

Of these again, the first, the relative (*a*) existence and (*b*) origination of beings, plays the more prominent part in the Dharma, in so far as it has to do with the practice of religion. And this naturally so, for there need not, indeed cannot, be much said about Nirvâṇa; only this, that it is to be realised when all proper steps are taken to remove the evil of relative being. Once believing that there *is* such a sublime consummation, all the aspirant to Nirvâṇa has to do is to understand how he has come into existence, that is to say, the process of Relative Origination, the topic of our essay; and further, how he exists or continues in it. Then, by following a reverse process, so to say, he will undo those links of existence and realise Nirvâṇa, nay, *be* Nirvâṇa.

On the thorough understanding of this relativity of the origination of the changing existences experienced by the real Being depends the power of discerning the real keynote of all practical Buddhism, which is:

"Anichchâ sabba-saṅkhârâ uppâda-vaya-dhaṃmino,
Uppajjitvâ ni rujjhanti tesaṁ vûpasamo sukho."

"All that are made and evolved are non-eternal. Birth and

* *Mahâvagga*, I. 5, 2, Oldenberg's ed. And yet people fancy that the Law taught by the Buddha is very simple and meant equally for all.

decay their very nature make. [As surely as] they come into being [so surely] they cease to be. Their complete cessation [alone] is bliss."*

Everything is saṁskâra, evolved and made, that is to say, brought into being only relatively; therefore:

(1) Everything is anitya, impermanent; and thus,
(2) Everything is duḥkham, misery; consequently,
(3) Everything is anâtman, not the Self (non-self).

These are the three characteristics stamped on everything, as such, in the Universe, because none of them has any absolute being. This idea, fully grasped, produces in the candidate non-attachment to everything, and he applies himself diligently to the realisation of Nirvâṇa, firstly by calming the passions, the flowings-out of the heart and mind (âsravâḥ; Pâli, âsavâ), which have their foundation in attachment and selfishness, in the notion "This is mine," "I am this thing," and so on; and secondly, when the passions are calmed, by the acquisition of the virtues, by meditation and contemplation consummating in Samâdhi.

Thus it is that on the thorough grasping of the Process of Relative Origination and Existence chiefly depends the whole of practical Buddhism. Waddell is perfectly right when he says that "this chain [the Process of Relative Origination] forms the chief corner-stone of Buddhism."†

But, at the same time, this Process—the Causal Nexus, as it has been called by some—cannot be understood unless we have some sort of idea, however vague it may be, as it must be—of what Nirvâṇa *is*. Nor can we have the full incentive to apply ourselves diligently to the removal of saṁskâras—which can be done only by the realisation of Nirvâṇa—unless we recognise that there is such a thing as Nirvâṇa, and that it is possible to get beyond saṁskâras, and be free from all the weary revolutions of saṁsâra, the wheel of births and deaths. We must set before ourselves Nirvâṇa as the goal.

What, then, is this Nirvâṇa; and what is its relation to the saṁskâras? The question has been answered most clearly in

* *Saṁyutta*, I. 2, 1, and several other places. That is to say, as long as they last there is no abiding bliss, which is found only when they altogether cease to be.

† *Buddhism of Tibet*, p. 106.

the Piṭakas, as the following citations, among many others, will show. Thus we read in the *Dhammapada :*

"Chhinda sotaṁ parakkamma kâme 'panuda Brâhmaṇa,
Saṅkhârânaṁ khayaṁ ñatvâ akataññû'si Brâhmaṇa."

"Stop the stream [of âsravas, goings-out, desire and attachment], O Brâhmaṇa, with [all thy] might. Cast [all] desires aside. When thou hast known [and realised] the destruction of all which are evolved and made (saṁkhâras), [then only] shalt thou know That which is *uncreate*." *

Thus Nirvâṇa is the Uncreate, as opposed to all saṁskâras, which are created. It is to be realised by stopping all goings-out. It is beyond all streams of existence which is ever fleeting and relative. Therefore It is called Nirodha, ceasing, cessation.†

Again, in the *Majjhima Nikâya :*

"Myself subject to birth [before I was a Buddha], O Bhikṣhus, I perceived the misery in everything that is subject to birth; [so] I sought most eagerly that birthless [lit., unborn] Nirvâṇa, which is the security that can never be excelled; and I attained It. Myself subject to old age, disease, death, sorrow and suffering, I perceived the misery in everything that is subject to these. [So] I sought most eagerly that Nirvâṇa, unaging, undiseased, deathless, sorrowless and beyond suffering's reach—[that Nirvâṇa] which is the security that can never be excelled; and I attained It." ‡

In the above, Nirvâṇa is spoken of as unborn, unaging, undying, and so on, as opposed to everything that is subject to birth, death, misery and the rest.

Still better and clearer as a metaphysical principle it appears in the *Udânaṁ* as follows :

"There is, O Bhikṣhus, That which is unborn, which has not become, is uncreate, and unevolved. Unless, O Bhikṣhus, there were That which is unborn, which has not become, is

* *Op. cit.*, xxvi. 1.

† That this is the reason why It is called Nirodha, Nirvâṇa, and by all such negative names, will also be evident from *Milinda-Pañho*, pp. 68-69 (Trenckner's ed.). There we read how men are carried away by the stream of passions, and how Nirvâṇa is realised by stopping this stream. For stream comp. *Saṁyutta*, xli. 5, 4.

‡ *Ariya-Pariyesana-Sutta*, p. 167, Pâli Text Soc. ed.

uncreate, and inevolved, there could not exist* here the manifestation of what is born, has become, is created and evolved. It is only because, O Bhikṣhus, there is That which is unborn, has not become, is uncreate and inevolved, that therefore the manifestation of what is born, has become, is created and evolved, does here exist.†

Sharper distinction between the Real and the Unreal, the Noumenal and the Phenomenal, the Absolute and the Relative, could not be made. And not only this, but we have here in clearest terms expressed the idea that:

Without such an Absolute Reality, relative and dependent existence could not at all be possible.

Here is a statement which is of the greatest importance for the understanding of the Process of Relative Origination.

Anyone acquainted with the teachings of the Vedânta (both in the Upaniṣhads and also in the systematised form of it), at once recognises here exactly the same ideas as are taught in that "Final Goal of the Vedas."

Nirvâṇa is the Real, the Sat, It is the same as the Mokṣha, Brahman or Âtman of the Vedânta.‡

Though really unspeakable, It is described when spoken of at all by the same terms as are applied to Brahman, Âtman or Mokṣha.

Nirvâṇa is changeless, therefore absolute Bliss. It is unexcelled, unborn, undecaying, unaging, immortal, free from everything dead (kuṇapa); transcending name and form; beyond time and space; neither past nor future, nor yet present, but *always;* neither here nor there, but everywhere. It is unproduced and unproducible. It is neither any virtue nor yet any aggregation of virtues, for virtues are produced. Virtues do but enable one to realise It, lead one to It, as chariots§ carry one to a destination.

* Lit., "could not be cognised." But in their basic sense (paramârthataḥ) "to exist" and "to be known" are convertible terms.

† *Op. cit.*, viii. 3.

‡ Mokṣha is identical with Brahman; see Shrî Shaṅkara's Bhâṣhya on the *Vedânta Sûtras*, I. i. 4.

§ *Cf. Ratha-Vinîta-Sutta.*

It is not any state of mind, because a state of mind is produced; mind is but an instrument whereby one may realise It, but only when that mind has the proper qualifications; nothing is like It, infinite and eternal (ananta.)*

From the above description taken from the Pâli books, every student will surely at once be able to identify Nirvâṇa with the Brahman or Âtman of the Vedânta.†

Thus recognising Brahman in the Nirvâṇa of the Buddhist, the student will also recognise that the teaching concerning the saṁskâras, the three characteristics of impermanence, misery, and non-self, is the same as that of the Vedânta, which, as "every school-boy" knows, postulates that: "From Brahmâ down to the tuft of grass" (Â-brahma-stamba-paryantam), everything is unreal; Brahman alone is Real.

So far then, we see, the teaching of Buddhism and Vedântism is identical. Is it possible, then, that there is any difference as regards their teaching of Origination, that is to say, how everything comes into that relative state of existence which makes it that thing and no other? This is the question we have now to answer, and so attempt an explanation of the Process of Relative Origination, or the Causal Nexus, as we shall now call it for the sake of brevity.

In the first place we shall regard the Causal Nexus as representing the *scheme of cosmic evolution*, the evolution of everything in the universe, and not attribute it, as many have, to the *process* of reincarnation. This Causal Nexus teaches how the various species of being‡ come into existence prior to starting on that pilgrimage of saṁsâra, which is accomplished by countless revolutions of birth and death till Nirvâna is seen.

It is most distinctly stated in the *Mahâ-Nidâna-Sutta* of the

* See *Ariya-Pariyesana*, *Ratha-Vinîta* and other *Suttas*; *Saṁyutta*, i. 3, 7; *Udânam*, i. 10, where the description is exactly the same as that of Brahman in the *Kath.Up.* —"the sun and the moon do not shine there," etc.; *Udânam*, viii. 1-4; *Milinda-Pañho*, pp. 268-271, and pp. 313-328 of Trencker's ed.; etc.

† There has been so much discussion in the West on this question of Nirvâṇa, that to treat it fully it would be necessary to quote as many passages as possible out of the Piṭakas and other authentic books. But this fuller treatment of the subject must be postponed for the present.

‡ Using that word in the Buddhistic sense of a nexus of causation, continually changing in the relation of cause and effect, but retaining the identity and continuity of one particular line of manifestation and no other.

Dîgha-Nikâya that it is the Vigñâna and Nâma-rûpe, or rather Nâma-rûpa * held together by Vigñâna, which pass from incarnation to incarnation, changing of course all the while, but retaining continuity and identity, just as the physical body, which changes completely in every seven years, and yet retains its continuity and identity.†

The Causal Nexus shows how this Vigñâna and Nâma-rûpa to which the Vigñâna is bound as its Upâdâna or basis of desire, first come into being. When this part has thus first come into existence, it passes from birth to birth.

Unless we take the Causal Nexus in this sense—namely, the process of cosmic evolution—we cannot reconcile it with what we learn in the *Mahâ-Nidâna-Sutta*, nor with what is called the *Wheel* of Relative Origination (patichcha-samuppâda-chakka). The *Process* of Relative Origination or Causal Nexus is one thing, the *Wheel* of Relative Origination is another. That this Wheel continues this process by means of Reincarnation, and that it fills in certain details left out in the *Mahâ-Nidâna-Sutta*, we shall see later.

From the *Saṁyutta-Nikâya* also we learn—and learn without a shadow of doubt—that the Causal Nexus refers to the evolution of the universe, to the origination of *everything* in it.

There it is said that people generally believe either in the (absolute) *being* of the *world* (loka) or in its (absolute) *non-being*; but he who has seen and known the origination of the *world* (loka-samúdaya), as also its dissolution, cannot hold to either of these extreme views. Lord Buddha has seen this origination and dissolution; therefore he teaches a middle view, namely, the *relative existence* only of the universe. His teaching on this point has been given as follows:

"*Everything* (sarvam) exists [absolutely]. This O Kâtyâyana is one extremity [extreme view].

"Everything does not exist [at all], this is the other extremity.

"Avoiding both these extremes, O Kâtyâyana, the Tathâ-

* That is the saṁskâras; see below.

† See *Mahâ-Nidâna-Sutta*, D. Nik., Vol. II., pp. 79-81. King of Siam's ed.

gata [Buddha] teaches the Law (Dharma) through a middle course, [namely] :

"Through Avidyâ (Non-Being) as a basis* originates Sâṁskâras (Ideation) ;

"Through Saṁskâra† as basis originates Vigñâna (I-consciousness, the Ego, the Agent) ;

"Through Vigñâna as basis originate Nâma-rûpe (Differentiated Objects as opposed to the Subject—Ego) ;

"Through Numa-rûpa† as basis originates Ṣhaḍâyatanâni (Six Fields of Cognition) ;

"Through Ṣhaḍâyatana† as basis originates Sparsha (Contact) ;

"Through Sparsha as basis originates Vedanâ (Sensation, Feeling) ;

"Through Vedanâ as basis originates Tṛiṣhṇâ (Desire, Thirst) ;

"Through Tṛiṣhṇâ as basis originates Upâdâna (Identification, Grasping) ;

"Through Upâdâna as basis originates Bhava (Formation) ;

"Through Bhava as basis originates Jâti (Species, Specialisation) ;

"Through Jâti as basis originate Jarâmaraṇâdayaḥ (Old Age and Death, sorrow, lamentation, grief and despair—collectively Duḥkham, misery).

"Thus does the entire host of misery arise."‡

In the above we have the process of cosmic evolution (loka-samudaya), or the origination of everything (sarvam), and it is

* Pratyaya (Pâli, pachchaya), from prati + i, which means, to go towards, to approach, grasp, be related to, depend upon, believe, etc. I translate it by "basis" because the term "cause," by which it is often rendered, does not quite cover the meaning connoted by pratyaya, a term which includes conditions as well. It refers not only to the seed, which is only one cause of a tree, but also to rain and sunshine, the conditions of growth, etc. There are twenty-four kinds of pratyaya mentioned in the *Abhidhamma*.

† For the sake of convenience we shall use these three technical terms in the singular as collectives.

‡ *Saṁyutta*, xxii. 90. In the above translation of the Causal Nexus the full form of every proposition has been given. But for the sake of convenience it is perhaps better to use shorter sentences, as Warren has done, namely : "On Avidyâ depends Saṁskâra," etc. ; though in this case some of the words of the original have to be left untranslated.

difficult for even the hardiest sceptic to venture to gainsay it in the face of such a distinct statement. The *world* (loka), then, with everything in it, does exist, by means of the above process, not absolutely, but only relatively.*

But how? How can this process of causation refer to the origination of all things, even of those things which are called "inanimate"?

The answer is that in reality there is nothing inanimate. We have seen that Lord Buddha posits Absolute Reality only of Nirvâṇa, the only Noumenon, but for which nothing could exist. In other words, it is Nirvâṇa, the only thing *real* (sat), which manifests itself in the countless forms which we call our universe. And whoever regards the universe and everything in it as the manifestation of one principle, cannot but look upon all—man, beast, plant and mineral—as *essentially* the same. If man is sentient, so are also minerals, only the sentiency in them is incalculably more veiled, more latent. Any one recognising one and the same fundamental principle underlying all manifestations, has only three logical and consistent view-points open before him regarding the universe.

(1) If he admit that fundamental principle to be intelligent—as does the Vedântist when he speaks of the principle as Brahman or Âtman; † then he must look upon everything as conscious, though certainly in different degrees.

(2) If he consider the first principle as unintelligent—as does the materialist—then he should logically consider every manifestation, man included, as unintelligent and unconscious, seeing that an intelligent cannot proceed from an unintelligent.

(3) If he maintain that he does not know anything whatever regarding the nature of the ultimate principle, whether it be intelligent or unintelligent—as does the agnostic—then he should logically also make the same statement regarding all

* The Northern Buddhists also understand the Causal Nexus as referring to cosmic evolution, as appears from a description of this Nexus given, from their standpoint, in the *Journal of the Buddhist Text Society* of India (Vol. V., Pt. I. Supplement, following page 40). The Tibetan word for the Causal Nexus (kun ḥbyuñ) means, we are told, "the origin of all things."

† To the Vedântist everything is alive, and the Universe full of Devas, or intelligences; everything being the manifestation of Âtman, the Self hidden in the hearts of all.

manifestation ; he should also remain agnostic regarding everything and say, "I do not know whether man is intelligent or unintelligent," and so on.

These are the only logical positions for anyone who regards the universe as the manifestation—temporary and fleeting—of one and the same principle, which alone is real.

Of these Lord Buddha takes the first position, and the process of evolution He teaches is purely idealistic and psychological. He teaches one intelligent principle—in itself neither conscious nor unconscious in our present sense of the terms*—evolving consciousness, and thus producing the universe which is nothing but a saṁskâra, an idea.

If we have grasped these preliminary postulates our understanding of the Causal Nexus, which we shall now attempt to explain, will be made easier.

J. C. CHATTERJI.

(TO BE CONTINUED)

* I use the terms "intelligence" and "consciousness" in different senses "Intelligence" is "conscious" of an object when it is related to such an object. "Consciousness" I use in a relative sense, implying the relation of subject and object, Sat and Asat, Brahman and Mâyâ, the Real and unreal. This duality lasts as long as the universe lasts; without it a universe could not be.

NOTES ON THE ELEUSINIAN MYSTERIES

(CONTINUED FROM p. 157)

"A Vision of Hades"

Before we go further it will be necessary to translate another passage from the little-read theosophical treatises of the famous eclectic priest of Apollo, in order to give the reader some idea of how the after-death state appeared to the mind of an uninitiated* Greek when out of the body. The following story is taken from cap. xxii. of the dialogue, *On those who are Punished by the Deity Late.*†

A certain Aridæus or Thespesius of Soli, a town on the sea coast of Cilicia, in Asia Minor, apparently died from the effects of a severe fall, and was buried. At the end of three days, however, he recovered consciousness and escaped from his tomb. After this unpleasant experience Thespesius became an entirely changed person; from being a man of very shady character indeed, he became an example of virtue. The following is the account he gave to his intimate friends of the extraordinary experiences through which he passed while out of the body.

"When his consciousness passed out of the body, he experienced from the change the same sort of sensation that a sailor would who had been swept overboard into deep water.‡ Then, coming

* I write the word "uninitiated" with hesitation; for it is quite possible either that Plutarch merely invented the story as a literary setting for his own first-hand knowledge, or that he elaborated a rough popular tale into the detailed narrative of his treatise. Against this view, however, we may urge the consideration that such an undertaking would have been too hazardous, seeing that the punishment for the revelation of the mysteries was death. And yet again this risk may have been obviated by the fact that the narrative was straightforward and *not* couched in the peculiar phraseology of the mysteries, and so it might have been pleaded that no violence had been done to the ancestral rites.

† Περὶ τῶν ὑπὸ τοῦ θείου βραδέως τιμωρουμένων, or *De sera numinis vindicta.* I use the text of Bernardakis, published in the Bibliotheca Teubneriana series, Leipzig, 1891.

‡ It is perhaps for some such reason that "water," the "sea," the "ocean," etc., were used so widely as symbols and glyphs for subtle matter.

up a little, he seemed to breathe in every part of him, and to see on every side at once, as though his soul—the 'single eye'*—had been opened. But of objects with which he had been previously familiar, he saw none save the stars,† which were stupendous in size and having enormous differences with one another in magnitude, sending forth a radiance marvellous in its shades of colour and possessed of sound, so that the soul sailed softly in the light,‡ as in deep calm, and easily and swiftly passed from one region to another on every side.

"Omitting most of the things he saw, he said that the souls of those who died, when passing from the lower [physical] to the higher [psychic] state, formed, as it were, a kind of flaming bubble§ from which the air was excluded; then, when the bubble quietly broke,‖ they appeared with forms like men,¶ only

* A familiar phrase to Pythagoreans and Platonists.

† ἄστρα; perhaps we have here the reason why Paracelsus called this state of matter the "stellar" or "astral light." These "stars" were the seven stellar orbs or spheres, interpenetrating one another, of which the Chaldæan and Egyptian traditions and the Pythagorean and the Platonic schools treated at such length. They are not to be confounded with the seven "planets," substituted for them among the uninitiated, and interwoven with a false geo-centric theory stereotyped by Hipparchus and his commentator Ptolemy, who by such a fantastic combination cut off their astronomy and astrology from the parent stem and made them an almost lifeless branch. The physical "planets" are merely "indicators" of the real spheres. The Pythagoreans, on the contrary, with the rest of the really initiated, taught the true helio-centric theory, as Aristotle bears witness in the fourth century B.C.: "The majority," he says, "of those who claim that the whole heaven has been investigated, say that [the earth] is in the centre. The Italic school, called Pythagoreans, on the contrary, maintain that what is in the centre is fire, and that the earth, being one of the stars [*i.e.*, planets], by its orbital motion round this centre causes night and day" (*De Cælo*, II. xiii.).

The text is as follows: *Τῶν πλείστων ἐπὶ τοῦ μέσου λεγόντων ὅσοι τὸν ὅλον οὐρανὸν πεπερασμένον εἶναι φάσιν. Ἐναντίως οἱ περὶ τὴν Ἰταλίαν καλούμενοι δὲ Πυθαγόρεοι λέγουσιν· ἐπὶ μὲν γὰρ τοῦ μέσου πῦρ εἶναι φάσι, τὴν δὲ γὴν ἓν τῶν ἄστρων οὖσαν, κύκλῳ φερομένην περὶ τὸ μέσον νύκτα τε καὶ ἡμέραν ποιεῖν.*

‡ Thespesius is not in these "spheres," it should be remarked, but in their "light." As will be seen further on, he is in the "sublunary region," that is to say, the earth's astral aura, or atmosphere, the limits of which are roughly marked on the physical plane by the moon's orbit.

§ *πομφόλυγα φλογοειδῆ*; an envelope of astral or radiant substance.

‖ The "breaking of the bubble" may mean either: (*a*) the shedding off of that portion of the physical etheric matter which still inhered in the aura of the person after death; or (*b*) of the densest layer of subtle or astral matter, which is said to be coterminous with the physical matter of the earth's crust, and constitutes the "garment" of those who are denizens of "Tartarus," as the Greeks called this sub-terrestrial region, most probably using a name more archaic than their own race.

¶ The plane or region above Tartarus is said to be a duplicate of earth-life, being coterminous with it.

far lighter. They, however, differed in their movements; some leaped up with wonderful lightness and soared straight up [to heaven]; while others were kept turning together in a circle, like spindles, bobbing up and down, with a mixed and confused motion, which recovered its balance only after a long time and with great difficulty.*

"As to the majority of them, he did not know who they were; but he recognised two or three acquaintances, and tried to approach them and talk to them. They, however, would not listen to him, and did not seem to be in their proper minds, but out of their senses and distraught, trying to avoid the sight of and contact with all. And first of all they turned round and round by themselves, then falling in with many in the same condition, they huddled together, drifting about in every direction confusedly, without any object in view, and uttering inarticulate sounds, cries of wailing and fright.†

"Other souls were to be seen above in the higher region ‡ of the [world-]envelope,§ shining with joy, crowding together in friendly intercourse, but avoiding the troubled souls below them; they seemed to show dislike by contracting themselves into themselves, but joy and delight by expanding and extending themselves.‖

"In that region, he said, he caught sight of the soul of a relative, though he was not quite sure about it, for his kinsman had died while he (Thespesius) was still a boy. However, the other came up to him and said, 'Welcome, Thespesius.' And on his replying in surprise that his name was not Thespesius, but Aridæus, the other remarked, 'It *was* Aridæus, but from henceforth it will be Thespesius ¶; for indeed thou art not dead,

* And this, unfortunately, is still the unhappy fact; the majority of those who die are either in great fear owing to the insane soul-paralyzing doctrine of an eternal hell, or are all distraught at the strange and unexpected nature of their surroundings, being neither aware of where they are nor what is expected of them.

† The lower planes or regions of the post-mortem state; the 6th and 5th subplanes of kâma-loka, counting from above, to use our modern technical terms.

‡ The 2nd, 3rd and 4th planes; the "summer-land" levels, presumably.

§ The sub-lunary regions.

‖ A very correct description, I am told, of the action of fear or dislike and of love or pleasure upon the auric envelope.

¶ Meaning anyone "sent by" or "proceeding from the gods," or God.

but by the will of the gods thou art come hither in thy higher consciousness, while thou hast left the rest of thy soul, as it were an anchor, in the body. And this thou mayest now and hereafter prove to thyself by the fact that the souls of the dead cast no shadow and never close their eyelids.' *

"On hearing this Thespesius set himself the more to use his rational faculties, and, taking a closer look, he saw that he had a faint and shadowy outline attached to him,† while those [who had no physical body] shone all round and were transparent, though not all in the same way; for some were like the purest full-moonlight, emitting one smooth, continuous and even colour, while others had patches spreading here and there or narrow bands [of the same colour]. Others again were entirely variegated and strange to the sight, dappled with livid spots, like adders; and yet others had dim scratches.‡

"Then Thespesius' kinsman (for there is nothing to prevent our calling souls by persons' names) pointed out everything,§

* It has been remarked that so-called "ghosts" and "apparitions of the dead" never close the eyes. The closing of the eyes is regulated here by the alternations of light and darkness; while the subtle state of matter, the realm of the "astral light," is, it is said, without these alternations. The "shadow" again is presumably some portion of the most subtle part of the etheric physical matter, which still clouded Thespesius' aura, seeing that he was still "anchored" to his body, by means of a magnetic current or etheric connection, which only by a very far-fetched and clumsy analogy can be compared to the umbilical cord which attaches the embryo to the mother.

† *συναιῶρουμένην*, lit., = raised and suspended together. Shilleto translates "suspended over him"; see his *Plutarch's Morals*, in Bohn's series, London, 1888, p. 359.

‡ It is said that there is a certain number of states of subtle matter, analogous to the solid, liquid, gaseous and etheric states of physical matter; in fact, as we shall see later on, that there are seven, according to the number of the "spheres." After death, we are told, the soul, or rather its astral envelope, passes through these seven stages of density, gradually shedding off the denser phases of matter and becoming more and more ethereal. Seeing that this matter and all of its phases are luminiferous, as we have already been told, it is easy to follow the idea of the light-colours playing over and through the soul-envelope, and to understand how they are of different radiance according to the phase of astral matter which is for the time dominant in the aura.

§ We have now an exposition of the kârmic agencies at work in the world; first, there is the unmanifested Logos; then the manifested or creative Logos, Zeus, in his aspect of self-limitation, that is to say, with his spouse or power, Necessity. The daughter of Zeus and Necessity is the Inevitable, Adrastæa, the kârmic law. Servants to her are the three great powers, Retribution, Justice and Vengeance. Thus there are seven great kârmic powers in all. This is the hierarchy of the justice-side of the Logos; the hierarchy of the mercy-side is another, and yet, perchance, the same.

telling him that Adrastæa,* daughter of Necessity and Zeus,† has been set by the highest cause, as the administer of retribution over all offences. And no sinner is either so great or so small as to escape her by flight or violence.

"There are three kinds of punishment, each appropriate to one of the [three] warders and executors [of Adrastæa]. For speedy Retribution deals with those who are punished at once, in the body and through their bodies, but in a somewhat mild fashion, since many offences are passed over as only requiring expiation; in the case of those, however, whose moral cure is a more serious business, they are handed over by their conscience to Justice after their decease; and finally, in the case of those who are rejected by Justice as altogether incurable, Vengeance, the third and most implacable of Adrastæa's ministers, pursues them as they wander and flee, some one way, some another, and pitifully and cruelly undoes them all, and thrusts them down into a state which we can neither speak nor think of.‡

"Of these [three kinds of] punishments," he said, "that which is brought about by Retribution, while a man is still alive, resembles a method of chastisement in vogue with the Persians among others, where they strip the clothes and head-dresses off the culprits and scourge the former, while the latter entreat them with tears to stop. In like manner punishments by means of loss of goods or bodily suffering do not really probe the disease sharply nor reach vice itself, but most of them are matters of opinion and sentiment.§

"Thus it is that whenever a man leaves that world‖ for this unpunished and impure, Justice seizes hold upon him by the

* Lit., "she from whom none can escape."

† That is, of the inalterable creative law of cause and effect.

‡ This is evidently a state or region more awful than the Tartarus. It is clearly the Avîchi of the Buddhist and Brâhman. The word a-vîchi is said to mean the "waveless." It is the *final* state into which the irredeemably evil in spiritual wickedness are thrust, until the end of this world-period. It is called "waveless," presumably, because it is a state of complete isolation, and is repeatedly referred to in the Coptic Gnostic treatises.

§ Just as the "clothes and head-dresses" are the garments of the body, so the body is the garment of the soul. The soul is the real sinner; and bodily chastisement, except for venal offences, does not touch the real culprit.

‖ *Sci.* earth-life.

soul, just as he is, naked, unable to plunge into anything, and so hide and cloak his villainy, but every bit of him in full view of everyone on all sides. And first of all he is shown to his good parents, if such they are, or to his ancestors, to make him see how contemptible a wretch he is; whereas if his forebears were bad, he has to look on their sufferings and they on his, and this continues for a long time until he has exhausted every one of his evil tendencies in sufferings and pains, which in extent and intensity as much exceed all suffering in the body, as waking consciousness is more vivid than a dream. And the scars and marks of every one of their evil tendencies more or less remain on all of them.

"Observe, he continued, the colours of the souls of every shade and sort: that greasy, brown-grey (*τὸ μὲν ὄρφνιον καὶ ῥυπαρόν*) is the pigment of sordidness and selfishness; that blood-red inflamed shade (*τὸ δ' αἱματωπὸν καὶ διάπυρον*) is a sign of a savage and venomous nature; wherever blue-grey (*τὸ γλαύκινον*) is, from such a nature incontinence in pleasure is not easily eradicated; innate malignity mingled with envy, causes that livid discoloration (*τουτὶ τὸ ἰῶδες καὶ ὕπουλον*), in the same way as cuttle-fish eject their sepia.* Now it is in earth-life that the vice of the soul (being acted upon by the passions and reacting upon the body) produces these discolorations; while the purification and correction here have for their object the removal of these blemishes, so that the soul may become entirely ray-like† and of uniform colour.

"As long as these colours are present, there are relapses into the passions, accompanied with pulsings and throbbings; with some souls faint and soon suppressed, but with others vigorously intensified. Of the latter class some by dint of

* *Cf.* the essay of C. W. Leadbeater, entitled *The Aura: An Enquiry into the Nature and Functions of the Luminous Mist seen about Human and other Bodies* (reprinted from *The Theosophist*), Madras, 1895, pp. 14 *sqq.*

"Dull hard brown-grey usually indicates selfishness . . . . Lurid, flaming red—a quite unmistakable colour, though difficult to describe—indicates animal passions. . . ." Blue-grey is not mentioned but is the *opposite* of light blue which "shows devotion to [or *love* of] a noble spiritual ideal." "Dull brown-red —almost rust-colour—shows avarice."

† *αὐγοειδῆ*; see my essay *The Theosophy of the Greeks: Orpheus* (London, 1896), "The Augoeides," pp. 281 *sqq.*

repeated correction at length recover their proper disposition and condition; others again, by the strength of their intractability and their being nailed down to the love of pleasure, are carried down to the bodies of animals. The former class, through weakness of reason and want of use of the 'contemplative' element of the soul, are carried down by the 'practical'* element in it to rebirth ;† while the latter, lacking an instrument for their unbridled lust, long to unite desires to enjoyment and bring them together by means of a body, for out of the body there is only an imperfect shadow and dream of pleasure without fulfilment.‡

* The "contemplative" and the "practical" parts of the soul are the energies or modes (guṇas) which the Indian philosophers characterise respectively as pure (sâttvika) and passionate (râjasa). The "contemplative" and "practical" are, according to Proclus (*Tim.*, 1, 348, tr. Taylor), the higher and lower aspects of the rational part (λόγος) of the soul. Macrobius, in his commentary on the *Dream of Scipio* (*Som.*, I., xii., 63; Cominus excud., Petavii, 1736), translates the Greek terms "contemplative" (*θεωρητικὸν*) or "rational (*λογικὸν*) part" by the Latin expressions *ratiocinatio et intelligentia*, reason and intelligence, and the "energic" or "practical part" (*τὸ πρακτικὸν*), by the expression *vis agendi*, the power of action. The former is said to be "ruled by Saturn," the latter by "Jupiter." According to the mythology of the Greeks, Saturn (Cronus) was the father of Jupiter (Zeus). Jupiter is the fabricative power or Logos, and Saturn the contemplative or emanative power or Logos. *Cf.* my *Orpheus*, pp. *272 sqq.* The term "contemplative" is sometimes translated "theoretic," but this has nothing to do with the modern meaning of the word, but is derived from the Greek *θεωρία*, which signifies "direct sight" or eye to eye knowledge. Thus Porphyry, in his *Auxiliaries to the Perception of Intelligibles* (ii.), intended as an Introduction to the philosophy of Plotinus, tells us that the contemplative or theoretic life has three grades of virtues, the highest of which is the ideal or paradigmatic, pertaining to the spiritual mind alone. These are the Uranic powers latent in man, Uranus being father of Saturn. They transcend the soul-powers, just as the type or paradigm transcends the image; for the spiritual mind contains at one and the same time all the essences which are the types of lower things. This is the Vedântic Kâraṇa Sharîra or "causal body," the inmost nature of man.

† *πρὸς γένεσιν*, the technical term for the ever-turning wheel of birth and death, the ever-becoming, the saṁsâra of Brâhman and Buddhist.

‡ This lowest intractable class of souls consists of those in whom the dark or heavy mode or quality (tâmasa guṇa) rules absolutely. When the latter is entirely in the ascendant and the two other qualities are atrophied, that is to say, when the contemplative and practical parts are killed out in the soul, then, *and only then*, is retrogression into the *nature of an animal* possible. Such a soul becomes irrational (ἄλογος), and it is concerning such souls that Proclus (*Theol. Plat.*, p. 7., Introd., ed. Taylor) says: "True reason asserts that the human soul may be lodged in brutes, *yet in such a manner, as that it may obtain its own proper life*, and that the degraded soul may, as it were, be carried above it and be bound to the baser nature by a propensity and similitude of affection. And that this is the *only mode of insinuation* we have proved by a multitude of arguments in our Commentaries on the *Phædrus*." And Chalcidius also in his Commentary on the *Timæus* (p. 350, ed. Fabricius) tells us that Hermes declared that a *human* soul, that is to say, the rational part of the soul, can never return to the body of an animal, and that the will of the gods for ever preserves it from such disgrace. *Cf.* my essays *The Theosophy of the Greeks: Orpheus*, "The Doctrine of Rebirth," pp. 292 *sqq.*, and *Plotinus*, pp. 32 *sqq.*

For a description of the passion-colours of the soul and the after-death states

"After these explanations he was conducted by his kinsman at great speed across an immense space, as it seemed, nevertheless easily and directly as though supported by wings of light-rays; until having arrived at a vast vortex (χάσμα) extending downwards, he was abandoned by the power which supported him. He observed also that the same thing happened to the rest of the souls there, for checking their flight, like birds, and sinking down, they fluttered round the vortex in a circle, not daring to go straight through it. Inside, it seemed to be decked like Bacchic caves* with trees and verdure and every kind of foliage, while out of it came a soft and gentle air, laden with marvellous sweet scents, making a blend like wine for topers, so that the souls feasting on the fragrance were melted with delight in mutual embraces, while the whole place was wrapt in revelry and laughter and the spirit of sport and pleasure.

"Thespesius' kinsman told him that this was the way by which Dionysus ascended to the gods and afterwards took up Semele;† it was called the Place of Lethe (Oblivion).‡ Where-

as treated of by modern theosophical writers, the reader may be referred to three essays by C. W. Leadbeater, entitled *The Aura* (Madras; 1895), *The Astral Plane* (London; 1895), and *The Devachanic Plane* (London; 1896); and also to Mrs. Besant's latest work, *The Ancient Wisdom* (London; 1897). Even the most sceptical and prejudiced will be struck with the similarity of evidence separated by so many centuries; while the student of these matters will see how admirably the observations and theories of the modern writers supplement and explain the record of the ancient chronicler. It may be added that neither Mrs. Besant nor Mr. Leadbeater was acquainted with this passage in Plutarch.

* Presumably the bowers of delight of the sensuous corruptions of the Bacchic mysteries.

† His mother, from the under-world; referring to the mysteries of generation, and the indestructibility of life. Semele in giving birth to Dionysus, the son of Zeus (the creative power), is said to have been killed, and subsequently restored to life among the gods by her son. In reincarnating, part of the soul is said to "die," in giving birth to itself on this plane. The "child" thus born may in its turn, in the case of an initiate, become the saviour of its "mother," and raise her, who is also itself, on to a higher plane. In Christian Gnostic terminology this is shown forth in the Sophia-mythus or Wisdom-myth. The Christ rescues and restores the lower Sophia or soul. In the Eleusinia, the higher and lower Sophia were represented by Demeter and Core. This "vortex" or "chasm" idea must be taken in connection with the "basin" or "crater" idea which almost immediately follows. Plato, in his psychogony, speaks generally of two "basins" (craters, mixing spaces, centres or vortices), in one of which (the cosmic) the Deity mixes the all-soul of universal nature for the cosmic elements, and from the other he "ladles out" the minds or souls of men, composed of sub-elements (Lobeck, *op. cit.*, p. 786). And Macrobius (*Somn.*, XI. ii. 66) tells us that "Plato speaks of this in the *Phædo*, and says that the soul is dragged back into a body, hurried on by new intoxication, desiring to taste a fresh draught of the overflow of matter [*Gnostice*, 'the superfluity of naughtiness'], whereby it is weighed down and brought back [to earth]. The sidereal [astral] 'crater' of Father Liber [Dionysus, Bacchus] is a symbol of this

fore he would not suffer Thespesius to stay there, though he wished to do so, but forcibly dragged him away, explaining how that the rational part of the soul was melted and moistened* by pleasure, while the irrational part and that which is of a corporeal nature, being thus moistened and made fleshly, awakens the memory of the body, and from this memory come a yearning and desire which drag down the soul into generation, . . . the soul being weighed down with moisture.

"Next, Thespesius, after travelling another great distance,† seemed to be looking at a huge basin,‡ with streams flowing into it; one whiter than the foam of the sea or snow, another like the purple which the rainbow sends forth, while from a distance the others were tinged with other colours, each having its own shade. But when he came closer, the basin itself (into which they flowed),—the surroundings disappearing, and the colours growing fainter—lost its varied colouring and only retained a white brilliance. Then he saw three beings seated together, and forming a triangle one with the other, mixing the streams in definite proportions.§

mystery; and this is what the ancients called the River of Lethe, the Orphics saying that Father Liber was the Material Mind (*νοῦς ὑλικός*)." Bacchus was thus, *in this aspect*, Indra, lord of the senses.

‡ This is an interesting topic which has not yet been properly treated in our literature. I can only at present find space to refer the reader to my translation of the Coptic Gnostic treatise *Pistis Sophia* (London; 1896), pp. 336, 337, which tells us how certain kârmic agencies "give unto the old soul [prior to reincarnation] a draught of oblivion composed of the seed of iniquity, filled with all manner of desire and all forgetfulness. And the moment that that soul drinketh of that draught, it forgetteth all the regions, through which it hath travelled, and all the chastisements through which it hath passed; and that deadly draught of oblivion becometh a body external to the soul, like unto the soul in every way, and its perfect resemblance, and hence they call it the 'spiritual counterfeit.'" But in the case of the advanced soul it is different, for a higher power "bringeth a cup full of intuition and wisdom, and also prudence, and giveth it to the soul, casteth the soul into the body which will not be able to fall asleep or forget, because of the cup of prudence which hath been given unto it, but will be ever pure in heart and seeking after the mysteries of light, until it hath found them, by order of the virgin of light, in order [that that soul] may inherit the light for ever" (*Ibid.*, p. 392, "Books of the Saviour"). For the "vortex" and "cup" idea see the notes above and below on the "crater" or "mixing-basin."

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* That is to say, made heavy and material, as opposed to dryness and lightness.

† That is, a plane or several sub-planes higher.

‡ Lit., a "mixing-bowl" (*κρατήρ*), the usual symbol in the Orpheo-Pythagorean, Platonic and Hermetic schools for a blending of the elements, out of which worlds, planes, and souls are severally made, as previously explained.

§ The "matter" of every plane or sub-plane, according to this philosophy, proceeds from such a "crater" or centre, proceeding from within outwards, that is

"Thespesius' guide thereupon informed him that Orpheus had come as far as this when he went in search of the soul of his wife, but, not remembering correctly, had spread an erroneous report* that the oracular source at Delphi was common to Apollo and Night, whereas Apollo† had nothing to do with Night. But that which you see, he said, is the common oracular source of Night and Selene,‡ which eventuates nowhere on the earth, nor has it a particular seat, but meanders in every direction man-wards in visions and images. It is from the latter source

from a more subtle or inner phase to a grosser or more material phase. The "crater" is the "monadic" or "atomic" state of the matter of any particular plane. Thus, with regard to the *higher* mind, in the twelfth book or rather fragment, called the "Crater or Monas," of the collection of "Hermes Trismegistus," known as the *Pœmandres*, we read as follows in Everard's version (London: 1st ed., 1650; 2nd ed., 1657):

"10. *Tat.* But wherefore, Father, did not God distribute the Mind to all men?

"11. *Herm.* Because it pleased Him, O Son, to set that in the middle among all souls, as a reward to strive for.

"12. *Tat.* And where hath He set it?

"13. *Herm.* Filling a large Cup or Bowl (Crater) therewith, He sent it down, giving also a Cryer or Proclaimer.

"14. And He commanded him to proclaim these things to the souls of men.

"15. Dip and wash thyself, thou that art able, in this Cup or Bowl: thou that believest that thou shalt return to Him that sent this Cup; thou that acknowledgest whereunto thou wert made.

"16. As many, therefore, as understood the Proclamation, and were baptised or doused into the Mind, these were made partakers of knowledge, and became perfect men, receiving the mind." (*Cf.* my essay *Simon Magus*, p. 56 n.; London, 1892).

Proclus (*Tim.*, v., 316, ed. Taylor) speaks of several of these craters: "Plato in the *Philebus* hands on the tradition of the Vulcanic Crater, . . . and Orpheus is acquainted with the Cup of Dionysus, and *ranges many other such cups round the Solar Table.*" That is to say, in the extra solar-space 12, and in the intra solar space 7. With regard to the creation of souls or "material minds," and not of the spiritual mind or higher ego, Proclus, in his *Theology of Plato* (V. xxxi.), tells us that the Demiurge or creative Logos is said to "constitute the psychical essences in conjunction with the crater;" this "crater is the peculiar cause of souls, and is co-arranged with the Demiurgus and filled from Him, but fills souls," thus it is called the "fountain of souls."

The student will perceive that the various elements or phases of "matter" are worked out on analogy with the white-light and the septenary colours of the rainbow. The "three beings" are presumably the representatives of the threefold energies of the Logos on the particular plane to which the consciousness of Thespesius had been raised. The "definite proportions" refer to the orderly and harmonious nature of the world-mixture.

* This passage is of interest as disclosing a *jalousie de métier* on the part of Plutarch. It should be remembered that Plutarch was an initiated priest of Apollo at Delphi, and it seems highly probable that he is here "having a fling" at the Orphic school of initiation, and asserting the superiority of his own teaching. The source of the oracle of Apollo, that is to say, the plane to which the initiated priests and priestesses at Delphi could raise their consciousness, is asserted to have been higher than the "sublunary" regions, the "astral" envelope of the earth. It was the next plane, the mental or "devachanic"; the sight employed was not astral but devachanic.

† The sun.

‡ The moon.

that dreams receive and distribute a mixture, as you see, of the simple and true with the complex and fallacious. As for the oracular source of Apollo, he continued, you have not seen it, nor are you able to do so, for the earthly nature of your soul does not allow it to mount higher or loose its grip, but drags it down by its attachment to the body.

"At the same time his guide led him closer and tried to show him the light which streamed from the tripod,* through the bosom of Themis,† as he explained, on to Parnassus. And though he longed to see, still he could not for the brightness of the light; but as he passed he caught a woman's shrill voice in rhythmic verse prophetically chanting, and among other things predicting, as it seemed, the time of his own death.

"That, said his genius, was the voice of the Sibyl, who sings of things to come as she circles in the face of the moon.‡ And though he would have liked to hear more, he was driven in the opposite direction by the moon's impetus, as though in the eddies of a whirlpool; and so he heard but little, but that little contained a prophecy about Mount Vesuvius and the destruction of Dicæarchia§ by fire, and a scrap about the reigning emperor,‖ which ran, 'Though good, his throne by sickness will he lose.'"

G. R. S. MEAD.

(TO BE CONCLUDED)

* *Sci.*, a higher symbolic triangle than that of the three beings already referred to. Compare this "triangle" idea with what Plutarch relates of the doctrine which his friend Cleombrotus heard from an adept who lived in absolute retirement on the shores of the Red Sea. It is to be found in the dialogue *Concerning the Cessation of Oracles*, and runs as follows: "He told me that there were 183 worlds, arranged in the figure of a triangle of which each side contained 60; and of the remaining 3 one is set at each angle. And those on the sides touch each other, revolving steadily as in a choral dance. And the area of the triangle is the common hearth of all, and is called the 'plane of truth' in which the logoi and ideas and paradigms of all things which have been and which shall be lie immovable, and the Eternity [lit., æon] being round them [*sc.*, the ideas], Time flows down upon the worlds like a stream. And the sight and contemplation of these things is possible for the souls of men only once in ten thousand years, should they have lived a virtuous life. And the highest of our initiations here below is only the dream of that true vision and initiation; and the discourses [*sc.*, delivered in the rite] have been carefully devised to awaken the memory of the Divine things there above, or else were to no purpose." See my paper "Plutarch's Yogin," LUCIFER, ix. 295 *sqq*.

† The minister of law and right.

‡ Which marked the limit of the sublunary regions, or earth-envelope, t which Thespesius was confined.

§ Puteoli.

‖ Vespasian; see Suetonius, *Vespasian*, xxiv.

THE WORKING BROTHERHOOD

A Russian School for the Christian Life *

To live Christianity, the truest and simplest of the Christ's precepts, to work and to love, to submit to the law and to resist evil, this was the ideal which struck mightily a young nobleman's mind wholly devoted to the poor and to study of means for the relief of their sufferings.

The idea was not really new, of course—no good idea is—but the scheme for bringing it to actual life was somewhat original.

N. N. de Neplueff was in 1877 attached to the Imperial Embassy at Munich. Heeding but little as it would seem the attractions of court life and the pleasures of youth gilded with every earthly advantage, this generous dreamer devoted most of his time and thought in trying to elucidate the reason of the painful, puzzling duality in the—supposed—Christian world's existence, the difference between word and act.

He waited, as many do, as many did, and no answer came; no ray of light illumined the heart's night. One evening he returned more depressed, more anxious perhaps than ever, from the ball of the present Prince Regent, thinking, as always, of the cottager's misery, not of the palace's wealth. He tried to sleep, and rest came at last, bringing a beautiful dream. . . . Very simple it was, as truth is. . . . He saw himself in a small *isba*, a *moujik's* hut, amidst little children of those poor peasants who were his only love. He spoke to them on what he did not remember clearly, but they were holy words, and the tiny faces were radiant. . . . When the young man awoke a sense of deep peace and joy ineffable was in him. "I *felt*,"

* *The School of Vosdvigenka, Cradle of the Working Brotherhood*, 1885-1895; St. Petersburg, 1895.

that dreams receive and distribute a mixture, as you see, of the simple and true with the complex and fallacious. As for the oracular source of Apollo, he continued, you have not seen it, nor are you able to do so, for the earthly nature of your soul does not allow it to mount higher or loose its grip, but drags it down by its attachment to the body.

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The children have a common room—the little ones apart, the older class apart—a dispensary, large rooms for manual work, a model *isba* (or *moujik's* hut), a well-kept yard for cattle, fowls and working tools. The school and the house are in the old garden, a small park rather, full of roses, lilacs, old oaks and young *kleny*, the strong, soft perfume of which hangs in the still, warm air of the Ukraine. Even the fields—in which all the labour is done by the children—are hedged in with fragrant rows of yellow acacia, and the gardens for young plants, the roads and the little lake—where, the work done, the pupils take their bath before evening meal—are surrounded by trees.

In the large room to the right, where the boys have their meals, the artist-teacher's hand has hung the "Prayer of the Cup," and in the garden the boys have erected, by their own exertions, a commemoration-mount, covered with flowers and semi-tropical foliage, crowned by a tiny Greek temple, and the statue of the mystic Ukranian poet, Alexis Homiakoff.

All in flowers and creepers, under huge old trees, stands the teacher's house, low and surrounded by a verandah, like a *hacienda* of the tropics. Close by it and by the school, on an open green place, is built the little church. It is grey, with its white windows decorated with brilliant blue crosses. The altar, very simple, is of light oak incrusted with dark. The whole church inside is filled with blue light, blue colour. On the altar-steps rise the two banners of the "Brother-Circles" (the inner spiritual Circles of the school); blue and silver for the Children's Circle, purple and gold for the Youths' Circle. The carpet on the steps is of purple velvet, strewn with white daturas. Again, the road from church to teacher's house is aglow with myriads of roses of all shades. The central point of all thoughts, longings and dreamings here is the Oratory in the teacher's house, a room but a few yards square, but full of love and hope infinite, for here, under his earnest gaze and kind advice, the reception into the Inner Circle takes place, and the child-candidate, facing the blue banner and the incense-veiled image of the gentle Master of Christianity, pledges his tender life and mind to Love, Truth, Forbearance and Work. . . . Round the School, the Home and the Girls' House, stretches in solemn silence one of the most

beautiful views on earth—the steppes in the full glory of boundless space, the steppes which made Gogol exclaim: "Oh, what a wondrous, shining *horizon* is Russia."

These children, brought together by one kind heart, are widely different in rank, life and antecedents. Some are of degraded noble families, most are of ignorant, miserable peasant parents, a few the sons of fierce Cossacks of the Don. The girls, except perchance some child of a poor priest, are all Ukranian village *divchata* (lassies). All wear the simple Russian peasant dress, so becoming to type and country, even when less symbolic than the rigid Eastern boyard costume of old with the golden aureole of the *kokochnik* round the head, and the pearl net shadowing the mystic, veiled eyes of the Slav race. All submit to the same strong discipline of work, prayer and purity; and the elder boys—young men of eighteen and twenty—pass the ordeal of abstinence and unrelenting hardship without break or complaint.

All learn their lessons in groups, together, to teach the mind concentration and sustained fixity of attention. The school teaching is in the hands of specialists, but in the free hour of evening M. de Neplueff comes himself to teach the children "moral self-control." Each evening brings this study for the united Circle of Brothers, small and grown-up. Each Saturday, after vesper service, the moral examination of the week takes place; once each month it assumes the solemnity of public confession, read by a delegate of each Circle to each pupil of it, and made with the utmost tenderness and regard. M. de Neplueff has said to them: "We must try to be in the state of goodness so long and so often that, at last, the highest Good becomes one with us, and so that the Kingdom of Heaven comes into us." And the youths of the older Inner Circle, addressing one of their friends who was of a proud disposition of mind, once said gently: "Brother, do not forget that your *brain* is only the servant of your *spirit*."

This system of brotherly criticism or praise—for gratitude and devotion is often shown to elder brothers who have been helpful and to the teacher of them all—has proved one of the best stimuli of the work. The bad and the careless neither fear nor

heed it, but it is a *frein* for many, and M. de Neplueff has witnessed more than once marvellous changes of conduct and feeling coming over a child all of a sudden, like the bursting of a bud into full blossom in the early hours of a warm, bright summer morning.

M. de Neplueff soon found that he could abandon the children to their own guidance, and leave them entirely free in the matters of their inner life.

From the ranks of the outer school the Inner Circle—the Junior and Senior Brotherhood Circles—at one of the weekly evening councils chooses deserving candidates for admission (five or less in number). The boys go away in their own meeting-room, the little candidates stand somewhere in the dark, trembling and wavering between hope and fear, the voices in the room grow louder, the door at last opens, and the child is gladly welcomed by the brilliant eyes and extended hands of his new "brothers." The little boy—always a religious, pure-minded, gentle child—beams like a sunray and up to the hour of his definitive reception lives in a rosy dream of devotion to truth and love, in a fervour of novitiate.

When the great day comes, after mass, he is taken, with all his new comrades, into the private oratory of his teacher, where he has perhaps already spent many an hour of confession and uplifting resolutions alone with this beloved guide and friend. The boy chosen as bearer of the blue banner stands close to Christ's image; flowers glow and incense burns on the altar; the children pray, and the new brothers say the solemn words of the pledge—to them a pledge for life—to Good and Faith. A few words from the master, a hearty embrace from all boys, and the child has begun a new life. . . He then begins to share each evening their more intimate existence—councils and planning of service, service to other comrades, to outsiders, closer linking of soul to soul, of thought to thought.

Years pass; he passes, too, to the higher class, and one day he is chosen from among the younger ones to take his place in the Senior Circle. . . . By their own wish the elder pupils created a post of moral instructor to little beginners, specially for such little ones who showed vicious or gloomy disposition or

incapacity. Each elder "brother" carefully follows his small charge's life, character and conduct, and at the year's end draws his psychological portrait, marking the growth and weaknesses, and the help given and needed.

Then comes the hour to leave school and go out into the world to struggle for gain and comfort, and these boys, being well-trained, are eagerly sought for to fill good situations in the country. Some go, but many remain to devote their lives to the dream of teaching brotherhood, forbearance, voluntary poverty and voluntary toil, to generations of aspirants. As step by step the school grows, so do her own teachers multiply, and the founder gathers round the banner of his ideal a nucleus of devoted, purified minds, and earnest, pure lives.

Those who go remain linked to the Home, where love and faith were to their childhood like air and sun to flowers. The letters, the "addresses," and even verses of elder pupils throw a soft light on this humble, unknown village house, hidden behind its elms in the emerald space of the steppes. Love, toil, service and study are the daily routine. And over all, behind all, shines the same still glory; through all rings the same deep note of faith, of a clear, firm, and spiritual belief, the same conviction of, the same yearning for, the life that lasts, for the Spirit and for God.

Readings of the accepted Revelation—the gospels, and comments thereon—long, deeply-examined discussions, the teacher's earnest comment and exhortation to link life and faith in one, rigid observance of Church service, and share in it—in summer, on Sunday afternoons, on a green lawn among dark pines—reading in common of some high parable, or a loved legend of the Scripture . . . these are the pleasures and the light-giving hours of the hard school life. On Sunday evenings a lecture with beautiful lantern pictures is sometimes given, when chosen outsiders are allowed in, and treated in the same gentle, brotherly spirit.

The country people, poor and suspicious peasants, have grown to trust and esteem Neplueff and the Vosdvigenka School. . . . Ten years' toil has already thrown some sparks of spiritual fire into the material, heavy everyday existence of

workmen and tradesmen for miles round. . . Even when the envy and disappointment of some broke the health, if not the energy of the founder, and compelled him to leave his little nest for a long voyage to the Holy Land and farther, to mysterious, mystic Egypt—the School stood its ground, the seeds of faith and straightforwardness remained vigorous, and strove on to light, and Neplueff came back to a home full of peace restored and of love tried in the fire. He then made with his pupils a pilgrimage to Russia's most sacred Laura, the Kievo-Petchersky, in the old first capital of the land, Kieff, the beauty of southern Russia.

Neplueff has written for his "children" prayers set in music for their long evening meditations. Verses of high, noble thought are often recited, one of the Younger Circle boys showing himself a real poet. On February 23rd, 1886, the school played —as drama—the exquisite story of an "all-conquering love," "Prince Kostia," by Professor N. Wagner,* a story which, for many a heart, has been the first ray to illuminate with its power of renunciation and love the nothingness of earthly attractions. The School does not confine this expansion of feeling and thought to Russian and Greek brethren only. It has several times made advances to the Old Catholic movement in favour of a re-union of the Churches, and to noble men of all nations who work for the same aim of *living* up to some Christian ideal, whenever "Christian" means fulfilling Christ's teaching and law of union and mercy.

In concluding his record of his twenty years' experiences, Neplueff says: "These twenty years have been given to the attempt of serving Russia and the Faith; they are not lost whatever be the results, for they have given to my life:

> The eternal sense
> Which alone gives the right to live."

In the handsome book which contains all the documents of the outer and inner life of the School for nearly a quarter of a century, many gleams of brilliant soul-light flash. The "Initiation" of Rodion Lelianoff—the young poet of the school—is a

* Prof. N. Wagner has been in friendliest relations with H.P.B., and remains true to her memory.

beautiful picture of the taking of the pledge and of the entrance into the Junior Circle. A series of graceful verses bear on love to Nature, long musings of oneness with that Nature, with the pink glory of the evening-sky, with the soft stars of night, with all. They tell of the tender love, of the care and comprehension of animals and plants. They stoop to the smallest . . . they expand through earth, sun, sky, to God. And all at once a reminiscence, repeating Alexis Tolstoi's famous thought, "All this has been a little changed . . . but when?"

Charming are the descriptions of the deep peacefulness and sense of rest that sweep over the dreamy, pure stillness of that house on a summer night. Truly did the venerable Prof. Wagner, in describing the school to the writer, term it a "real Place of Peace." The windows are all wide open, stars shine in over the rows of murmuring elms; with the dawn the birds call the children to rise with the first ray. Loving, careful steps are heard in the silence; the teachers or seniors on duty make their nocturnal round and watch over the little sleepers, tenderly bending over the white bed of some favourite pupil of great promise.

With the first ray then the bird-world stirs and calls to life again. The children rise at the first tinkling of the bell; no sloth, no laziness is allowed. A senior is first sent among the children and calls to order gently, but firmly, every little sluggard. They wash or run to the lake in the glen. In half an hour all are out in the fields, except those who are on duty to bring out the cattle and the working oxen. It is dark yet, the morning star pales slowly as the East glows pinker and more pink. The dawn comes in the vast silence of the steppes, the smell of hay and wild flowers mingles with the heavy perfume from the far-off gardens; the morning wind rises, and the children from either side a field at once begin a song of gladness; yet strange to say it is a sad, sweet melody of death, a funeral chant of the Greek Church, the mournful note which for ever vibrates in the depths of Russian souls . . . . an unconscious blending of dawn and rebirth with death and return into the primæval darkness.

And when darkness and rest come again, and the golden

wheel of the sun and the day is turned once more, some chosen pupils, some newly initiated to the Senior Circle, gather round the long, white-covered table of their beloved spiritual father and teacher. Strange red flowers glow in artistic vases on the white linen. M. de Neplueff, answering to eloquent entreaties, opens his piano and plays his own soul-music and the high music of others, of long byegone great masters. The peasant children listen; the purifying light of refinement shines lustrously in the misty eyes of Slavs. . . . And suddenly the boy Rodion exclaims in a wondering, lingering tone of rapture; "How strange, master! when you play that strain I see a vision: A lovely garden, a house in green shade. . . . It is moonlight. . . . And now it is an unknown land. It must be the south of which you spoke to us when you told us of your travels. . . . But it is different. . . . I do not know what it is, but it is *quite familiar*. I know it, I am sure. . . . What is it then that I cannot remember . . . how, . . . when, . . . where? . . ."

Spiritual, pure life leads unconsciously to the awakening of soul-consciousness; it has led these children to the question: What *is* it, . . . how, . . . when? The answer lies with Theosophy!

A RUSSIAN.

NOTES ON THE POLYHEDRIC THEORY

(CONCLUDED FROM p. 119)

GEOMETRICAL EVOLUTION

THERE are no simple *bodies*, because the only absolutely simple body is the central atom which combining with itself engenders the other atoms, living things in which appears a new power—that of being centres of movement and of moving themselves as such centres.

These atoms cannot by combining together form a three dimensional shape more simple than that of the tetrahedron—that is, the living thing which results from the placing of four living atoms at the points of a geometrical tetrahedron ; or (what is the same thing) covering the Platonic *idea* of the tetrahedron with the *body* of four living atoms placed in equilibrium in its vertices. This engenders within the body of the four atoms a centre of gravity and of figure, a soul, a central atom of distinct species, which, in likeness to the central atom of the universe, governs the movements of the vertices relatively to each other.

All the forms of nature are regular combinations of the tetrahedron ; consequently all have a geometrical centre, a soul, a central atom, so intimately united with the vertices of the form presided over by it that all physical or chemical action exerted on the vertices of the polyhedric form (or body) will react in some way on the central atom. Conversely, all psychic action exerted upon the centre (or soul) of the combination will repercuss on to the body, that is to say, on to some or all of the vertices. It is obvious that the greater the complexity of the forms the more complex will be the nature of the central soul and the higher in the process of evolution will be its level of perfection.

The central atom of each form (by the geometrical fact of its being the centre of figure, and the metaphysical fact of its being

the image and likeness of the central atom of the universe) is the centre of movements, invisible and intangible, of some unknown substance which is perhaps only space in motion.

The process of evolution is nothing else than the ordered and gradual manifestation of the mathematically possible combinations of the *living* regular tetrahedron with itself; that is, of the thing composed of the four living atoms, call it what you will, monad, protyle, protoplasm, etc., whose form or body is a regular tetrahedron. The geometry of the tetrahedron is geometry *par excellence*, because it is the geometry of nature.

The undeniable fact that all forms are combinations of the regular tetrahedron remains veiled or hidden to a superficial examination, because the combinations have for external forms polyhedra which appear to be less and less regular, but which nevertheless are capable of being decomposed into a number of regular tetrahedra. The four atomicities which the chemists observe are the expression of this geometrical fact.

Let us combine two tetrahedra so that their centres coïncide and the edges cut each other in the form of a cross. There appear two related forms, the effects of which the tetrahedron is the cause—the cube and the octahedron.

If we combine five tetrahedra so that their centres coincide and the points are separated as far as possible, there appear two other related forms—the dodecahedron and the icosahedron.

In demonstrating the unity of the five regular polyhedra we have already entered upon the path of evolution, but its difficulties increase at each step.

Let us place on each side of a tetrahedron another similar figure. The four most separate of the vertices form a new tetrahedron, from which, by repeating the process, proceed other tetrahedra of greater dimensions, in an indefinite series. Each one contains those which have gone before, in a position of perfect equilibrium, giving a series of bodies whose atomic weights will be $4,\ 4\times2,\ 4\times3,\ 4\times4,\ 4\times5,\ 4\times6\ \ .\ \ .\ \ .\ \ .\ \ 4\times n.$

Placing six cubes round a central one, so as to occupy all the sides, a form will be obtained which can be easily imagined and constructed. This form is quite regular, but of a class of regularity distinct from that of the five regular solids, and

superior to it. As each cube is equivalent to two tetrahedra, and the figure is composed of seven cubes, it is consequently equal to fourteen tetrahedra. The external figure enclosing this combination (formed by joining the external points) conceals the perfect regularity, because it is composed of three different classes of faces, *i.e.*, of six squares, eight triangles and twelve rectangles.

In a similar manner, if we place eight octahedra, or twelve dodecahedra, round a central one; or if, instead of placing only one figure on each side of the central one, we place lines of 2, 3, 4, etc.; if we take each form thus obtained and combine it with itself and with the others in as many different ways as the governing polyhedron has classes of polygons for sides, we shall produce an infinite number of figures, all capable of being inscribed in a sphere—the embryonic or elemental forms of all the possible organic forms, in which the perfectly regular internal structure (composed of a definite number of regular tetrahedra) is concealed by the apparent irregularity of the faces of the external figure. In these faces we see appearing successively regular polyhedra, whose sides give the series of the prime numbers, their powers and combinations of their powers, rectangles, rhombs, intersections of triangles, squares, pentagons of various sizes, trapeziums, etc.

No one, on seeing for the first time some of these forms, will believe that they are built from regular polyhedra, but nevertheless this is an evident and indisputable geometrical fact which can be seen by the eyes and felt with the hands. How is it possible that anyone can believe without close consideration the truth which we announce, that all, absolutely all, the forms in the universe result from the geometrically possible combinations of the regular tetrahedron?

If since the disappearance of the Pythagorean school, which without doubt knew these things and much more, twenty-four centuries have passed without the rediscovery that the dodecahedron is the result of the combination of five regular tetrahedra—if this most simple but fundamental fact in the doctrine of evolution has been unnoticed by the giants of science—how is it possible that an obscure soldier in the army of knowledge can

convince the entire army that the true protoplasm is the *living* regular tetrahedron?

If the atom is a living sphere with its own proper movement, four atoms in equilibrium, in the form of a regular tetrahedron, form the true protyle. That which the materialists admit without definition, without form and without concrete attributes, is a thing abstruse and incomprehensible.

If we took a man who knew no other form than that of the regular tetrahedron and he found that, on combining two such figures so that the centres coincided and the edges cut each other in the form of a cross, the cube and the octahedron appear, he would certainly say that the combination had produced two things which had previously existed in the tetrahedron, but which had not been manifested. The man might express the operation of the genesis of these forms by the abbreviated sign or symbol of the cross.

This is what, in my opinion, the geometers previous to Pythagoras had done, on observing in the successive transformations which are now the object of my studies, the phenomenon of perpendicularity, or the law of the cross, repeating itself with singular persistency.

Let us take the figure described above produced by six cubes placed around a central one. On prolonging the planes of the six squares in the said figure, a cube will result. If we prolong the eight triangular sides, the octahedron will appear, and on treating the twelve rectangular faces in the same manner the rhombic dodecahedron emerges. Thus the polyhedron enveloping the seven cubes is a regular figure (of another class of regularity) which is at the same time cube, octahedron and rhombic dodecahedron, three distinct polyhedra, a form triple and simple at the same time.

The transformation has arisen by the conversion of each point or vertex of the central cube into an equilateral triangle, and each edge into a rectangle. By the power of the law of combination the rhombic dodecahedron and the octahedron, which were hidden but potential in the cube, have emerged and manifested themselves.

In the same way, combining together regularly these poly-

hedra of twenty-four points (produced by the seven cubes), there will emerge other regular forms, and from these still others, and so on indefinitely. In this series of transformations, we perceive millions upon millions of creations of new forms, potentially contained and hidden one within the other. On looking around us and seeing that the seed is changed into the flower, and the chrysalis into the butterfly, and the fœtus into the man, these changes appear to us as marvellous as the geometrical transformations which we have described; and they are incomprehensible until we understand geometry, until we have persuaded ourselves that the phenomena of crystallisation and of nutrition of plants, of animals and of men, are nothing else than the building of the most minute regular geometrical elemental forms upon a central group, more or less complex, and that from this operation results the birth of new forms potentially contained but concealed in the nucleus.

The group of seven *living* cubes, with an atom at each point, is in my opinion the form of hydrogen, from which are derived the forms of all the simple and compound chemical bodies.

Whoever observes that the definite proportions and the saturation of the chemical compounds coincide with the geometrical saturation of the regular combinations of polyhedra; who is persuaded that the atomic weights of any substance can have a regular geometrical representation, that there is a perfect relation between the atomic weights of the simple substances and the vertices of certain regular polyhedric forms; who constructs for himself some regular combinations of these forms, and sees how the same figure can be considered as a cube, an octahedron, a dodecahedron or an icosahedron; he who does these things, will begin to understand that all the secrets of chemistry are disclosed in geometry, and that to be a chemist, a naturalist, a doctor, a sociologist, a statesman or a philosopher, it is necessary to begin by being a geometrician.

Why is water a combination of hydrogen and of oxygen in the proportion of one to eight, if not because to a nucleus of octahedral form there are applied eight other like figures, one to each face?

Why are certain hydrocarbons combinations in the proportion of one to six (in molecular weight), if not because to a cube of any class of regularity can be applied six other cubes, one to each face?

All Things are Numbers

The Theosophical septenary constitution, the Chinese doctrine of the five elements, the Buddhist trinity, the Zoroastrian duality and that of the modern geometricians, the Pythagorean unity and the monism of modern science, are partial aspects, more or less confused, of a truth more lofty and embracing—that the world is the appearance and the manifestation of mathematical truths, or what is the same thing, that the evolution or graduated series of the natural geometrical forms has for its arithmetical expression, for its abbreviated symbol, the succession of prime numbers, of their powers, and of all the possible combinations of both. I cannot demonstrate this, although to me it is as certain as the postulates of Euclid, some of which are no less undemonstrable, but I hope that there will appear some great geometrician who will be able to prove it. All I can do is to indicate some of the less complex facts which point in the direction I have shown.

The first atom (whatever may be its origin) is the Pythagorean unity, the first One, which engenders all other forms. The monistic tendency of modern science and the monotheism of religion are the apparition of the number One, of the first prime number, of the absolute perfection which corresponds to the unique combination.

The duality, the symmetry, the sex of all the forms, the division into syzygies or pairs, are the apparition of the number Two, for all the forms of all the geometrical classes are double and single at the same time. The most simple expression of the number 2 is the straight line formed by two atoms. The tetrahedron is the duplication of this line or edge, or 2^2.

On combining the tetrahedron with itself the number Three appears in two forms (see Introduction, p. 113): (*a*) the double tetrahedron—the cube, the octahedron—a form triple, double and single at the same time; (*b*) the right-handed pentatetrahedron—

the dodecahedron, the icosahedron; (*c*) the left-handed pentatetrahedron—the dodecahedron, the icosahedron; and (*d*) finally the Pythagorean decad, the double pentatetrahedron—the dodecahedron, the icosahedron; all forms triple, double and single at the same time.

The mysterious trinity, most obscure and even absurd for many minds, because it touches the highest point in geometry, is in the elemental geometry of the tetrahedron a thing so evident that it needs no demonstration because it can be seen and felt. A cube cannot exist without having a double tetrahedron and an octahedron within it. Each one of these three forms exists separate from the others and joined to them at the same time.

Geometrical Form of the Ether

Eight atoms or centres of force grouped in the form of a cube, and a central atom placed at the point of intersection of the four diagonals, make a perfectly balanced system (the Ogdoad of the Gnostics).

Combining together cubes of the same dimensions so that each side of one cube lies against the side of another, space can be completely filled—the infinite space containing the central nebula and all the minor nebulæ derived from it. As the cube is the most elementary form giving such a result, and as we cannot conceive that anything in nature is amorphous or without life, we may infer that interplanetary space is built up into such a structure.

Of what size then, are these cubes and the tetrahedra of which they are built? This requires investigation.

Living space (the absurd amorphous ether of the physicists) is then an immense crystal of the cubic system, an ocean of the most subtle matter, in whose bosom crystallise, subject to mathematical laws, all the forms of nature. If this be not its structure, what other can be? There is no other shape more simple, and thus the form of living space, sometimes called ether, must be a cube of indefinite dimensions subdivided into an infinite number of minute cubes—the web of Mâyâ, the net in which all beings are imprisoned.

This cubic construction, the most simple combination of the

fundamental tetrahedral form, is much more complicated than appears at first sight. Let us consider any cube whatsoever (the Gnostics chose the first cube or Ogdoad engendered by the central atom or Plerôma), and unite by a straight line the central atom with two opposite vertices. Prolonging this line indefinitely, an indefinite series of vertices and centres of other cubes can be threaded upon it. If through the six remaining vertices of the primary cube we trace lines parallel to the first, which we can consider as axis, we shall obtain a hexagonal prism, whose edges are engendered by the vertices of the cube contained in them. We can thus trace the appearance of crystallisation in hexagonal prisms, and can see that this is a polyhedric envelope form, belonging to the cubic system.

If through the vertices of the other cubes composing the ether we draw lines parallel to the axis of this first prism, we can observe that space is filled with like hexagonal prisms, and as the cube contains four different diagonals, living space can be considered as the result of intersecting, in a regular manner, four systems of hexagonal prisms.

Also, as the cube, remaining immovable in the centre, can combine with itself only in a regular and balanced manner, so that five equal cubes form a pentahexahedron and therefore a dodecahedron, an icosahedron, the Pythagorean decad and the multitude of geometrical forms to which such combinations give birth, living space can be organised in five equal ways which interpenetrate each other regularly. This results in a balanced combination of dodecahedra, within each one of which are contained the other four solids—besides the pentatetrahedron, the double pentatetrahedron and the pentaoctahedron which I have discovered, and certainly many others which as yet I have not perceived.

It seems to me that this structure should be taken into account in the study of light and other phenomena.

We may note that the hexagonal prism can be decomposed into rhombic dodecahedra. Thus space can be filled completely with cubes, with rhombic dodecahedra and with hexagonal prisms. We may also see that this very simple cubic structure can be considered under many and diverse aspects.

If we study any form whatever we may see that it decomposes into cubes. Liquids and gases are structures made by placing cubes together, like the structure of interplanetary space, with this difference: that instead of the cubes being of the first class of regularity (see THE THEOSOPHICAL REVIEW for December) they are of different classes of regularity. We must of course bear in mind that in all cases the edges of these cubes are ideal or figurative, because the cubes are formed by atoms or groups of atoms placed in the eight vertices.

ARTURO SORIA Y MATA.

THE COMTE DE ST. GERMAIN

OCCULTIST AND MYSTIC

(CONTINUED FROM p. 167)

SONNET PHILOSOPHIQUE ATTRIBUÉ AU FAMEUX ST. GERMAIN

CURIEUX scrutateur de la nature entière,
J'ai connu du grand tout le principe et la fin.
J'ai vu l'or en puissance au fond de sa minière,
J'ai saisi sa matière et surpris son levain.

J'expliquai par quel art l'âme aux flancs d'une mère,
Fait sa maison, l'emporte, et comment un pépin
Mis contre un grain de blé, sous l'humide poussière;
L'un plante et l'autre cep, sont le pain et le vin.*

Rien n'était, Dieu voulut, rien devint quelque chose,
J'en doutais, je cherchai sur quoi l'univers pose,
Rien gardait l'équilibre et servait de soutien.

Enfin, avec le poids de l'éloge et du blâme,
Je pesai l'éternel, il appella mon âme,
Je mourus, j'adorai, je ne savais plus rien.†

ONLY a mystic could write, and none but mystics can gauge, words so potent in their meaning, treating as they do of those great mysteries that are unfolded, in their entirety, only to the Initiated. The "Veil of Isis" ever hides the earnest student of the Great Science from the vulgarly curious; hence in approaching the philosophic and mystic side of this mysterious life the difficulties of research become even more complicated by reason

* Referring to occult embryology.

† *Poëmes Philosophiques sur l'Homme*. Chez Mercier; Paris, 1795.

of that veil which hides this Initiate from the outer world. Glimpses of knowledge rare among men; indications of forces unknown to the "general"; a few earnest students, his pupils, striving their utmost to permeate the material world with their knowledge of the unseen spiritual life; such are the signs that surround the Comte de St. Germain, the evidences of his connection with that great Centre from which he came. No startling public movement springs up, nothing in which he courts the public gaze as leader, although in many societies his guiding hand may be found.

In modern Freemason literature the effort is made to eliminate his name, and even, in some instances, to assert that he had no real part in the Masonic movement of the last century, and was regarded only as a charlatan by leading Masons. Careful research, however, into the Masonic archives prove this to be untrue; indeed, the exact contrary can be shown, for M. de St. Germain was one of the selected representatives of the French Masons at their great convention at Paris in 1785. As one account says: "The Germans who distinguished themselves on this occasion were Bade, von Dalberg, Forster, Duke Ferdinand of Brunswick, Baron de Gleichen, Russworm, von Wöllner, Lavater, Ludwig Prince of Hesse, Ross-Kampf, Stork, Thaden von Wächter . . . . . The French were honourably represented by *St. Germain*, St. Martin, Touzet-Duchanteau, Etteila, Mèsmer, Dutrousset, d'Hérecourt, and Cagliostro."*

The same category of names, but with more detail, is given by N. Deschamps.† We find Deschamps speaking of M. de St. Germain as one of the Templars. An account is also given of the initiation of Cagliostro by the Comte de St. Germain, and the ritual used on this ocaasion is said to have been that of the Knights Templar. It was in this year also that a group of Jesuits brought the wildest and most disgraceful accusations against M. de St. Germain, M. de St. Martin and many others, accusations of immorality, infidelity, anarchy, etc. The charges were levelled at the Philaletheans, or "Rite des Philalètes ou

* *Magazin der Beweisführer für Verurtheilung des Freimaurer-Ordens*, i. 137; von Dr. E. E. Eckert, Leipzig, 1857.

† *Les Sociétés Secrètes et la Société, ou Philosophie de l'Histoire Contemporaine*, ii. 121. (Paris, 1881).

Cherchcurs de la Vérité," founded 1773 in the Masonic Lodge of "Les Amis-Réunis." Prince Karl of Hesse, Savalette de Lange (the Royal Treasurer), the Vicomte de Tavanne, Court de Gebelin, and all the really mystic students of the time were in this Order. The Abbé Barruel* indicted the whole body, individually and collectively, in terms so violent and on charges so unfounded that even non-Masons and anti-Mystics protested. He accused M. de St. Germain and his followers of being Jacobins, of fomenting and inciting the Revolution, of atheism and immorality.

These charges were carefully investigated and rejected as worthless by J. J. Mounier, a writer who was neither Mystic nor Mason, but only a lover of honest dealing. Mounier says: "There are accusations so atrocious, that before adopting them a just man must seek the most authentic testimony; he who fears not to publish them, without being in the position to give decided proofs, should be severely punished by law, and where the law fails, by all right-minded people. Such is the procedure adopted by M. Barruel against a Society that used to meet at Ermenonville after the death of Jean Jacques Rousseau, under the direction of the charlatan St. Germain."†

This view appears to be well corroborated, and is upheld by various writers; in fact, the proof is conclusive that M. de St. Germain had nothing to do with the Jacobin party as the Abbé Barruel and the Abbé Migne have tried to insist.

Another writer says: "At this time Catholic Lodges were formed in Paris; their protectors were the Marquises de Girardin and de Bouillé. Several Lodges were held at Ermenonville, the property of the first-named. Their chief aim was 'd'établir une communication entre Dieu et l'homme par le moyen des êtres intermédiaires.'"‡

Now both the Marquis de Girardin and the Marquis de Bouillé were staunch Royalists and Catholics; it was the latter, moreover, who aided the unhappy Louis XVI. and his family

* *Mémoires sur l'Histoire du Jacobinisme*, ii. 554 (Paris, 1797).

† *De l'Influence attribuée aux Philosophes, aux Francmaçons et aux Illuminés, sur la Révolution de France*, p. 154 (Tübingen, 1801).

‡ *Der Signatstern*, V., art. 19 (Berlin, 1809).

in their attempted escape. Again, both of these Catholic nobles were personal friends of M. de St. Germain; hence it hardly appears possible that the assertions of the Abbés Barruel and Migne had any veracious foundation, since the establishing of "Catholic Lodges" certainly does not appear atheistical in tendency, nor the close friendship of true Royalists alarmingly revolutionary. According to the well-known writer Éliphas Lévi,* M. de St. Germain was a Catholic in outward religious observance. Although he was the founder of the Order of St. Joachim in Bohemia, he separated himself from this society as soon as revolutionary theories began to spread among its members.

Some of the assemblies in which the Comte de St. Germain taught his philosophy were held in the Rue Platrière; other meetings of the "Philalètes" were held in the "Lodge des Amis-Réunis" in the Rue de la Sourdière.

According to some writers, there was a strong Rosicrucian foundation—from the true Rosicrucian tradition—in this Lodge. It appears that the members were studying the conditions of life on higher planes, just as Theosophists of to-day are doing. Practical occultism and spiritual mysticism were the end and aim of the Philaletheans; but alas, the karma of France overwhelmed them, and scenes of bloodshed and violence swept them and their peaceful studies away.

A fact that disturbed the enemies of the Comte de St. Germain was the personal devotion of his friends, and that these friends treasured his portrait. In the d'Urfé collection, in 1783, was a picture of the mystic engraved on copper, with the inscription:

"The Comte de St. Germain, celebrated Alchemist," followed by the words:

" Ainsi que Prométhée, il déroba le feu,
Par qui le monde existe et par qui tout respire;
La nature à sa voix obéit et se meurt.
S'il n'est pas Dieu lui-même, un Dieu puissant l'inspire."

This copper-plate engraving was dedicated to the Comte de Milly, an intimate friend of M. de St. Germain, a well-known

* *Histoire de la Haute Magie*, pp. 419, 420 (Paris, 1860).

man of the period, and Chevalier de l'Ordre Royal et Militaire de St. Louis, et de l'Aigle Rouge de Braunschweig. This unlucky portrait, however, produced a furious attack from Dr. Biester, the editor of the *Berlinische Monatschrift*, in June, 1785. Amongst some amusing diatribes, the following is worthy of notice, if only to show how inaccurate an angry editor can be. As we have already seen, M. de St. Germain was in the year 1785 chosen representative at the Masonic Conference in Paris. Nevertheless, Herr Dr. Biester, in the *same* year, opens his remarks with the astonishing statement: "This adventurer, who died *two years ago* in Danish Holstein"!

Our editor then proceeds to clinch the argument as follows: "I even know that tho' he is dead, many now believe that he is still living, and will soon come forth alive! Whereas he is dead as a door-nail, probably mouldering and rotting as any ordinary man who cannot work miracles, and whom no Prince has ever greeted."

Ignorance alone must excuse our editor from the charge of being a literary Ananias; but indeed in our own days critics of matters occult are just as ignorant and equally positive as they were a century ago, no matter what their learning in other respects.

Passing now from France to Austria, let us see what Gräffer says in his interesting, though curiously written, sketches. To give, then, a few extracts out of many:

St. Germain and Mesmer

"An unknown man had come on a short visit to Vienna.

"But his sojourn there extended itself.

"His affairs had reference to a far-off time, namely, the twentieth century.

"He had really come to Vienna to see one person only.

"This person was Mesmer, still a very young man.

"Mesmer was struck by the appearance of the stranger. 'You must be the man,' said he, 'whose anonymous letter I received yesterday from the Hague?'

"'I am he.'

"'You wish to speak with me to-day, at this hour, on my ideas concerning magnetism?'

"'I wish to do so.'

"'It was the man who has just left me, who in a fatherly way has guided my ideas in this channel. He is the celebrated astronomer Hell.'*

"'I know it.'

"'My fundamental ideas, however, are still chaotic; who can give me light?'

"'I can do so.'

"'You would make me happy, sir.'

"'I have to do so.'

"The stranger motioned Mesmer to lock the door.

"They sat down.

"The kernel of their conversation centred round the theory of obtaining the elements of the elixir of life by the employment of magnetism in a series of permutations.

"The conference lasted three hours. . . . . .

"They arranged a further meeting in Paris. Then they parted."†

That St. Germain and Mesmer were connected in the mystical work of the last century we know from other sources,‡ and that they again met and worked together in Paris, is verified by research among the records of the Lodge meetings already mentioned. This meeting in Vienna must have taken place before Mesmer began his work in Paris judging by the context. Vienna was the great centre for the Rosicrucians and other allied Societies, such as the "Asiatische Brüder," the "Ritter des Licht," etc. The former were the largest body who really occupied themselves deeply with alchemical researches and had their laboratory in the Landstrasse, behind the Hospital. Among them we find a group of St. Germain's followers.

To quote Franz Gräffer again:

"One day the report was spread that the Comte de St. Germain, the most enigmatical of all incomprehensibles, was in Vienna. An electric shock passed through all who knew his

* Maximilian Hell (Imperial Court Astronomer). To this highly respected scholar are due thanks for having had the impulse to take up magnetism scientifically and practically. See *Oesterr. National Encyclopädie*, art. "Mesmer."

† *Kleine Wiener Memoiren*, i. 81 (Wien, 1846).

‡ H. P. Blavatsky, *Theos. Gloss.*, p. 214 (London, 1892).

name. Our Adept circle was thrilled through and through. St. Germain was in Vienna! . . . . . .

"Barely had Gräffer [his brother Rudolph] recovered from the surprising news, than he flies to Hiniberg, his country seat, where he has his papers. Among these is to be found a letter of recommendation from Casanova, the genial adventurer whom he got to know in Amsterdam, addressed to St. Germain.

"He hurries back to his house of business, there he is informed by the clerk: 'An hour ago a gentleman has been there whose appearance had astonished them all. This gentleman was neither tall nor short, his build was strikingly proportionate, everything about him had the stamp of nobility . . . He said in French, as it were to himself, not troubling about anyone's presence, the words, "I live in Fedalhofe, the room in which Leibnitz lodged in 1713." We were about to speak, when he was already gone. This last hour we have been, as you see, sir, petrified.' . . . .

"In five minutes Fedalhofe is reached. Leibnitz's room is empty. Nobody knows when 'the American gentleman' will return home. As to luggage, nothing is to be seen but a small iron chest. It is almost dinner time. But who would think of dining! Gräffer is mechanically urged to go and find Baron Linden; he finds him at the 'Ente.' They drive to the Landstrasse, whither a certain something, an obscure presentiment, impels them to drive post haste.

ISABEL COOPER-OAKLEY.

(TO BE CONCLUDED)

THE ATHANASIAN CREED

The Athanasian Creed is usually regarded as little more than an expansion of the earlier formulæ, and, as has already been stated, criticism fixes the date of its composition comparatively late. Much obloquy has been cast upon it in recent years in consequence of what have been called its damnatory clauses, and many people who naturally enough entirely misunderstood their real meaning have on this account regarded the whole Creed with horror—indeed some of our most enlightened clergy, in open defiance of the directions of the rubric, have declined to allow its recitation in their churches. Had the meaning ordinarily attached to those clauses been the true one, such a refusal would have been far more than justified, yet to the mind of the Theosophical student they are entirely unobjectionable, for he sees in them not a blasphemous proclamation of the inability of the Logos to carry through the evolution which He has commenced, but merely the statement of a well-known fact in nature.

I do not mean to say for a moment that the majority of the members, or even of the leaders of the Church which recites it, have ever known its true meaning; I do not even claim that he who first penned it in the sea-girt monastery at Lérins realized the full and glorious signification of the rolling phrases which he used. But this at least does seem certain—that narrowed, degraded and materialized as the Christian faith has been, corrupt almost beyond recognition as its scriptures have become, an attempt has at least been made to guide those who have compiled for it these great symbols called the Creeds, so that whatever they may themselves have known, their language still clearly conveys the grand truths of the ancient wisdom to all who have ears to hear; and all that in these formulæ seems false and incomprehensible when the endeavour is made to read them in accordance with modern misconceptions, becomes at once luminous and full

of meaning when understood in that inner sense which exalts it from a fragment of unreliable biography into a declaration of eternal truth.

From this point of view, then, let us take up the examination of the *Quicunque vult*, omitting, of course, such parts of its explanation as would be mere repetitions of what has already been said, and confining ourselves to the points in which this Creed is fuller than the other two.

In the ordinary interpretation of the opening words "Whosoever will be saved," we at once encounter a misconception of the most glaring character, for they are commonly supposed to embody some such blasphemous idea as "saved from eternal damnation," or "saved from the wrath of god" (I really cannot honour with a capital letter any being who is supposed to be capable in his anger of committing so unspeakable an atrocity as the infliction of endless torture!). A far more accurate translation, and one much less likely to be misunderstood, would have been "Whoever wishes to be safe," and when it is put in this form any student of occultism will at once see exactly what is meant.

We have all read in early Theosophical literature about the critical period of the fifth round, and we thus understand that a period will then be reached when a considerable portion of humanity will have to drop out for the time from our scheme of evolution, simply because they have not yet developed themselves enough to be able to take advantage of the opportunities which will then be opening before mankind—because under the conditions then prevailing no incarnations of a sufficiently unadvanced type to suit them will be available. Thus we shall come to a definite division—a kind of day of judgment upon which will take place the separation of the sheep from the goats, after which *these* shall pass on into æonial life, and *those* into æonial death—or at least into a condition of comparatively suspended evolution. Æonial, we observe; that is, age-long, lasting throughout this age, or dispensation, or manvantara; but not for a moment to be looked upon as eternal. Those who thus fall out of the current of progress for the time will take up the work again in the next chain of globes exactly where they had to leave it in this; and though

they lose such place as they have held in this evolution, yet it is only because the evolution has passed beyond them, and it would have been a mere waste of time for them to attempt to stay in it any longer.

It will be remembered that when a pupil has been so happy as to pass successfully through all the difficulties of the probationary period, and has taken that first initiation which is the gateway to the Path Proper, he is spoken of as the Srotâpanna —"he who has entered upon the stream." The meaning of this is that he as an individual has already passed the critical period to which we have referred; he has already reached the point of spiritual development which nature requires as a passport to the later stages of the scheme of evolution of which we form a part. He has entered upon the stream of that evolution, now sweeping along its upward arc, and though he may still retard or accelerate his progress—may even, if he act foolishly, waste a very great deal of valuable time—he cannot again turn aside permanently from that stream, but is carried steadily along by it towards the goal appointed for humanity.

He is thus safe from the greatest of the dangers which menace mankind during this manvantara—the danger of dropping out of the current of its evolution; and so he is often spoken of as "the saved" or "the elect." It is in this sense, and in this sense only, that we can take the words of this first clause of the Athanasian Creed, "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith."

Nor need we let ourselves fall into the vulgar error as to the real meaning of this last statement. The word catholic means simply universal, and that faith which is truly universal is not the form into which truth is cast by any one of the great Teachers, but the truth itself which underlies all form—the Wisdom Religion, of which all the exoteric religions are only partial expressions. So that this clause, when properly understood, simply conveys to us the undeniable statement that for any man who wishes to carry out his evolution to its appointed end, the most important thing is rightly to understand the great occult teaching as to the origin of all things and the descent of spirit into matter.

It has been objected that this statement is inaccurate, and the

objectors remark that surely the most important teaching to any man is that which educates him morally—which tells him not what he must believe but what he must *do*. Now of course that is quite true; but such objectors ignore or forget the fact that the fullest moral development is always taken for granted in all religions before even the possibility of attaining a true grasp of any sort of high occult knowledge is admitted. They also forget that it is only by this occult knowledge that either the commands or the sanctions of their moral code can be explained, or indeed that any reason can be shown for the very existence of a moral code at all.

In addition to all this it has to be clearly recognized that though morality is absolutely necessary as a prerequisite to real progress, it is by no means *all* that is required. Unintelligent goodness will save a man much pain and trouble in the course of his upward path, but it can never carry him beyond a certain point in it; there comes a period when in order to progress it is absolutely imperative that a man should *know*. And this is at once the explanation and the justification of the second verse of the Creed, around which such heated controversy has raged—"Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly"—the last word being of course not taken in the unphilosophical and metaphysically impossible orthodox sense, but understood as before to signify æonially, as far as this age or manvantara is concerned. There is no halo of special antiquity surrounding this particular form of words, for in the profession of Denebert, which is the oldest form we have of this earlier part of the Creed, they do not appear. But whether the original writer used them or not, there is no need to be afraid of them or to attempt to explain away their obvious meaning; this clause is after all merely the converse of the last one, and simply states somewhat more emphatically that, since a grasp of certain great facts is most important and indeed necessary in order to pass the critical period, those who do not acquire that grasp will certainly fail to pass it. A serious statement, truly, and well worthy of our closest attention, but surely in no sense a dreadful one; for when a man has once got beyond the stage in which he "faintly trusts the larger hope"

to that further stage where he knows that it is not a hope but a certainty—in other words when he has for the first time discovered something of what evolution really means—he can never again feel that awful sense of helpless horror which was born of hopelessness.

Our author then very carefully proceeds to inform us what these great facts are whose comprehension (in so far as our very finite minds may at present comprehend them) is so essential to our hope of progress.

"And the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance." Perhaps the great mystery of the Logos could hardly be better put into words for our physical understanding; we can scarcely better express the eternal Oneness which is yet ever threefold in Its aspect. And assuredly the final caution is most emphatically necessary, for never will the student be able even to approach the comprehension of the origin of the solar system to which he belongs—never by consequence will he in the least understand the wonderful trinity of Âtman, Buddhi, Manas, which is himself, unless he takes the most scrupulous care to keep clear in his mind the different functions of the Three Great Aspects of the One, while never for one moment running the risk of "dividing the substance" by losing sight of the eternal underlying Unity.

Most certainly "there is one person of the Father, another of the Son, and another of the Holy Ghost," for *persona* is nothing in the world but a mask, an *aspect;* yet again beyond all shadow of doubt or question "the Godhead of the Father, of the Son, and of the Holy Ghost is all *one*—the glory equal, the majesty co-eternal," since all are equally manifestations of the ineffable splendour of Him in whom our whole system lives and moves and has its being.

"Uncreate" indeed are each of these aspects as regards their own system, and differing thereby from every other force or power within its limits, since all these others are called into existence by them and in them; "incomprehensible "indeed, not only in the modern sense of "ununderstandable," but in the much older one of "uncontainable," since nothing on these far

lower planes which alone we know can ever be more than the most partial and incomplete manifestation of their unshadowed glory; "eternal" certainly, in that they all endure as long as their system endures, and probably through many thousands of systems; "and yet they are not three eternals, but one eternal; not three uncreated, nor three incomprehensibles, but one uncreated, and one incomprehensible," for that in them which is uncreated, incomprehensible and eternal is not the aspect, but ever the underlying Unity which is one with the All.

"For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord" (that is, to recognize the almighty power of the Logos as working equally in each of these His aspects), "so are we forbidden by the Catholic religion to say there be three Gods or three Lords" —that is, to set up the three aspects in any sense against or apart from each other—to regard them in any way disproportionately, or as separate entities. How often these aspects of the Divine *have* been divided, and worshipped separately as gods or goddesses of wisdom, of love, or of power, and with what disastrous results of partial or one-sided development in their followers, the pages of history will reveal to us. Here, at any rate, the warning against such a fatal mistake is sufficiently emphatic.

Again in the Athanasian Creed we see evidence of the same careful endeavour to make clear as far as may be the difference of genesis of the three aspects of the Logos which we found so prominent in the wording of the Nicene Creed. "The Father is made of none, neither created nor begotten; the Son is of the Father alone, not made, nor created, but begotten; the Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding."

We need not here go over again the ground already traversed in connection with the corresponding clauses in the Nicene Creed, further than to point out that in the words "the Son is of the Father alone," we have once more an emphatic statement of the true meaning of the term usually so grossly mistranslated as "only-begotten." (See page 262 of vol. xxi. of this REVIEW.)

C. W. LEADBEATER.

(TO BE CONCLUDED)

IN THE TWILIGHT

"It is interesting to notice," said the Vagrant, when the friends had gathered round the fire for their monthly chat, "how often we come across stories of sea-captains who have been roused and induced to change their course by some mysterious visitant. On one of my many voyages I travelled with a captain who told me some of his own experiences, and among these he related one about a man in a dripping waterproof who had come to him in his cabin, and had begged him to steer in a particular direction so as to save some castaways. The captain did so, and found a party of shipwrecked sailors, one of whom he recognised as his visitor. The best and most typical of all these tales is perhaps the one which Robert Dale Owen tells so well in his *Footfalls on the Boundary of Another World*—that in which the mate sees a stranger writing on the captain's slate the laconic order, 'Steer to the north-west.' The captain, hearing the mate's story and seeing the written words, decides to follow the suggestion, and by so doing saves from a wreck a number of people, one of whom is at once recognised by the mate as the mysterious visitant. A somewhat similar story, though differing curiously in some of the details, lately appeared in one of our daily papers, and though this be an unverified one it is typical enough to put on record. It is headed, 'Crew Saved by a Ghost,' but the ghost seems to have been the soul of a man living in this world, clothed in the astral body, as is normally the case during sleep. Here it is: 'Many strange incidents occur at sea, but none more so than that which befell Captain Benner, of the brig "Mohawk," a small vessel engaged in the West Indian trade. After leaving St. Thomas, her last port of call, on one voyage the brig was steering a north-westerly course, homeward bound, beating up under short canvas again high winds and heavy seas following in the wake of a hurricane which had traversed the tropics five or six days before. Her captain, who had been some hours on deck, went below at midnight, after directing the first officer, who was on watch, to keep the course then steered, and to call him in case of any change for the worse in the weather. He lay down

upon a sofa in the main cabin, but as the brig's bell struck twice, became conscious of the figure of a man, wearing a green sou'wester, standing beside him in the dim light of the cabin lamp. Then he heard the words, "Change your course to the sou'west, captain." Captain Benner got up and went on deck, where he found that the weather had moderated and that the brig was carrying more sail and making better headway. He asked the mate on duty why he had sent down to call him, to which that officer replied that he had not done so. The captain, fancying that he had been dreaming, went back to the cabin, but he was disturbed soon again by a second visit from the man in the green sou'wester, who repeated his previous order and vanished up the companionway. The captain, now thoroughly aroused, jumped up and pursued the retreating figure, but saw no one until he met the mate on watch, who insisted that he had not sent any messenger below. Mystified and perplexed, Captain Benner returned to the cabin only to see his singular visitor reappear, to hear him repeat the order to change the course to sou'-west, with the added warning—"If you do not it will soon be too late!" and to see him disappear as before. Going on deck he gave the necessary orders for the change in the ship's course to south-west. The officers of the brig were not only surprised but also indignant, and finally determined to seize their captain and put him in irons, when, soon after daybreak, the look-out forward reported some object dead ahead. As the vessel kept on, it was made out to be a ship's boat. As it ranged abeam it was seen to contain four men lying under its thwarts, one of whom wore a green sou'wester. The "Mohawk" was promptly hove to, a boat lowered, and the castaways taken in. The castaways proved to be the captain and three men, the only survivors of the crew of a vessel which had gone down in the hurricane, and they had been drifting helplessly without food for five or six days. The green sou'wester was the property of the rescued captain. A few days later when he had recovered sufficiently to be able to leave his berth, he was sitting one day in the main cabin of the brig with Captain Benner. He suddenly asked his host whether he believed in dreams. "Since I have been here," he continued, "I have been thinking how familiar this cabin looks. I think that I have been here before. In the night before you picked me up I dreamed that I came to you here in this cabin and told you to change your course to sou'west. The first time you took no notice of me, and I came the second time, in vain; but the third time you changed your course,

and I woke to find your ship alongside of us." Then Captain Benner, who had noticed the resemblance of the speaker to his mysterious visitor, told his own story of that night.' In most of these cases," concluded the Vagrant, "the visitor is probably a pupil, serving on the astral plane, but occasionally one of the sufferers is himself the bringer of help."

"That is so," said the Shepherd, "but it is a very common occurrence for one of the 'invisible helpers' trained in our own circle to seek physical aid in this way for the shipwrecked. Sometimes a very vivid dream, caused by throwing an idea into the captain's mind while he is asleep, is sufficient to persuade him to take action, for sailors, as a rule, believe in the 'supernatural,' as people foolishly call our larger life. The dream, followed by a prompt awakening, prompt enough to cause a slight shock, is often enough. It is often possible also to prevent an accident which one sees approaching—such as a fire or a collision—by the same means, or by rousing the captain suddenly and making him think uneasily of such an occurrence, so that he may go on deck, or look round the ship carefully, as the case may be. A great deal more of this work might be done if only there were a larger number of our students willing to live the life which is necessary in order to qualify them for service when the soul is out of the body during sleep."

"And the work is certainly its own reward," answered the Vagrant. "You remember that steamer that went down in the cyclone at the end of last November; I betook myself to the cabin where about a dozen women had been shut in, and they were wailing in the most pitiful manner, sobbing and moaning with fear. The ship had to founder—no aid was possible—and to go out of the world in this state of frantic terror is the worst possible way to enter the next. So in order to calm them I materialised myself, and of course they thought I was an angel, poor souls, and they all fell on their knees and prayed me to save them, and one poor mother pushed her baby into my arms, imploring me to save that, at least. They soon grew quiet and composed as we talked, and the wee baby went to sleep smiling, and presently they all fell asleep peacefully, and I filled their minds with thoughts of the heaven-world, so that they did not wake when the ship made her final plunge downwards. I went down with them to ensure their sleeping through the last moments, and they never stirred as their sleep became death. One or two of them, it may be hoped, will not awaken until the dream of the heaven-

world gives place to the reality, and the soul regains consciousness amid the light and melody of Devachan."

"It is curious what tricks one's etheric brain often plays one in these matters," remarked the Scholar. "I often find myself in the morning recalling the events of the night as though I had myself been the hero of the tragedy in which I was simply a helper. For instance, the other night up in the hills among the fighting, I was doing my best to avert a serious accident, and in the course of the work had to help one of our Tommies who was bringing up a gun, driving at a headlong pace down a breakneck sort of path, and it seemed to my waking memory that I had been driving the horses myself. And I remember one night when I had tried to drag a fellow away who was working in a building where there was going to be a big explosion, and had failed to make him move, that when the explosion came and I went up with him, and explained to him as he shot out of his body that it was all right, and that there was nothing to be alarmed about—the next morning the impression on my mind was that *I* had been exploded, and thought it was all right after all, and I could taste the choking gas and the mud and slush quite plainly."

"Yes, you have an odd way of identifying yourself with the people you help," commented the Shepherd. "It seems a kind of sympathy, making you experience for the time just what they experience, and on waking the brain mixes up the identities, and appropriates the whole."

"Bruno used to describe our lower nature as an ass," quoth the Vagrant, "and there really is a good deal of the ass in the body we have to use down here, to say nothing of the asinine attributes of the astral body, at least until it is thoroughly cleaned up, and confined to its proper function as a mere vehicle. But what was that story I heard a bit of the other day, about our Youngest saving a boy in a big fire somewhere? You tell it us, Doctor."

"Properly speaking, the story is not mine to tell," said the Doctor. "I was not present on the occasion; but as nearly as I can recall, it ran something like this. It seems that some time ago the Shepherd and our Youngest here were passing over the States one night, when they noticed the fierce glare of a big fire below them, and promptly dived down to see if they could be of any use. It was one of those huge American caravanserais, on the edge of one of the great lakes, which was in flames. The hotel, many stories in height, formed three sides of a square round a sort of garden, planted with trees and flowers

while the lake formed the fourth side. The two wings ran right down to the lake, the big bay windows which terminated them almost projecting over the water, so as to leave only quite a narrow passage-way under them at the two sides. The front and wings were built round inside wells, which contained also the elevator shafts of lattice work, so that when once the fire broke out, it spread with almost incredible rapidity. Before our friends saw it on their astral journey all the middle floors in each of the three great blocks were in flames, though fortunately the inmates—except one little boy—had already been rescued, though some of them had sustained very serious burns and other injuries.

"This little fellow had been forgotten in one of the upper rooms of the left wing, for his parents were out at a ball, and knew nothing of the fire, while naturally enough no one else thought of the lad till it was far too late, and the fire had gained such a hold on the middle floors of that wing that nothing could have been done, even if anyone had remembered him, as his room faced on to the inner garden which has been mentioned, so that he was completely cut off from all outside help. Besides, he was not even aware of his danger, for the dense, suffocating smoke had gradually so filled the room that his sleep had grown deeper and deeper till he was completely stupefied. In this state he was discovered by our Youngest, who, as you know, seems to be specially attracted towards children in need or danger. He first tried to make some of the people outside remember the lad, but in vain; and in any case no help could have been given, so that the Shepherd soon saw that nothing could be done in that way. He then materialised Cyril—as he has done before—in the lad's room, and set him to work to awaken and rouse up the more than half-stupefied child. After a good deal of difficulty this was accomplished to some extent, but the lad seems to have remained in a half-dazed, semi-conscious condition all through what followed, so that he needed to be pushed and pulled about, guided and helped at every turn.

"The two boys first crept out of the room into the central passage which ran through the wing, and then finding that the smoke and the flames beginning to come through the floor made it impassable, our little one got the other lad back into the room again and out of the window on to a stone ledge, about a foot wide, which ran right along the block just below the windows. Along this he managed to guide his companion, balancing himself half on the

extreme edge of the ledge, and half walking on the air on the outside of the other, so keeping him from dizziness and preventing him from becoming afraid of a fall. On getting near the end of the block nearest the lake, in which direction the fire seemed least developed, they climbed in through an open window and again reached the passage, hoping to find the staircase at that end still passable. But it too was full of flame and smoke; so they crawled back along the passage, with their mouths close to the ground, till they reached the latticed cage of the lift running down the long well in the centre of the block. The lift of course was at the bottom, but they managed to clamber down the lattice work inside the cage till they stood on the roof of the elevator itself. Here they found themselves blocked, but luckily Cyril discovered a doorway opening from the cage of the lift on to a sort of *entresol* above the ground floor of the block. Through this they reached a passage, crossed it, half-stifled by the smoke, made their way through one of the rooms opposite, and finally, clambering out of the window, found themselves on the top of the verandah which ran all along in front of the ground floor, between it and the garden. Thence it was easy enough to swarm down one of the pillars and reach the garden itself; but even there the heat was intense, and the danger, when the walls should fall, very considerable. So the two lads tried to make their way round at the end first of one, then of the other wing; but in both cases the flames had burst through, the narrow overhung passages were quite impassable. Finally they took refuge in one of the pleasure boats, which were moored to the steps that led down from the sort of quay at the edge of the garden into the lake, and, casting loose, rowed out on to the water.

"Cyril intended to row round past the burning wing, and land the lad whom he had saved; but when they got some little way out, they fell in with a passing lake steamer, and they were seen—for the whole scene was lit up by the glare of the burning hotel, till everything was as plain as in broad daylight. The steamer came alongside the boat to take them off; but instead of the two boys they had seen, found only one—for the Shepherd had promptly allowed our little one to slip back into his astral form, dissipating the denser matter which had made for the time a material body, and he was therefore invisible. A careful search was made, of course, but no trace could be found, and so it was concluded that the second boy must have fallen overboard and been drowned just as they came alongside. The lad who

had been saved fell into a dead faint as soon as he had been got on board, so could give no information, and when he did recover, all he could say was that he had seen the other boy the moment before they got alongside, and then knew nothing more.

"The steamer was bound down the lake to a place some two days' sail distant, and it was a week or so before the rescued lad could be restored to his parents, who of course thought that he had perished in the flames; for though an effort was made to impress on their minds the fact that their son had been saved, it was found impossible to convey the idea to them."

"That's much more dramatic than my little story," observed the Archivarius, "though my people were certainly quite as dense and unimpressible—more so, indeed, than the camels they were using as beasts of burden."

"Stop," broke in the Marchesa, "we really must break up, or some one will go unhelped in reality, while we are telling stories of past incidents. So let us leave our Archivarius and the camels for a future occasion."

THEOSOPHICAL ACTIVITIES

MRS. BESANT arrived safely in Benares on April 3rd. The activity of the various Branches is increasing and lecturing Inspectors have been appointed to each of the Provinces.

India

THE little band of Theosophical workers in Ceylon is as busy as ever. Mrs. Higgins and her staff at the Musæus School and Orphanage are winning golden opinions from the public by their steady work. It is daily increasing, and steps are now being taken to make further extensions to the existing buildings to secure more accommodation.

Ceylon

Next term begins on May 1st, when Mrs. Higgins will have many more applications for admission as boarders. But they will have to be refused for want of accommodation. Urgent appeals are being made to all friends to help her to build a School Hall, without which the Institution will not get any aid from the Government. It has promised to give that help next year, provided the Hall is built.

We trust all our friends will help. Mrs. Higgins needs the personal assistance of a few ladies to extend the educational work in the Island.

Meetings of the Hope Lodge are regularly held on Sunday afternoons at the Musæus Library and the members are studying *The Ancient Wisdom*. Mr. Banbery has been elected Vice-President of the Lodge. Our Library is being well stocked with books, and the collection in hand is well utilised by the members. *Rays of Light* is doing good service. S. P.

Mr. Banbery writes from Kandy: "I am going on a month's lecturing tour into the interior, travelling in a bullock cart. On April 7th I shall be lecturing at Adam's Peak."

Europe

By resolution of the Executive Committee the Annual Convention of the European Section will be held in London on Saturday and Sunday, July 9th and 10th. The Hon. Otway Cuffe took up the work of General Secretary of the Section on May 1st, and Mr. Burrows was appointed by the Committee to fill the vacant post of Treasurer. Mr. Mead still continues to be the Editor of *The Vâhan*.

The Blavatsky Lodge had four typical and extremely interesting lectures delivered before it during April. On April 7th, Mr. J. C. Chatterji spoke on "The Middle Path of Buddhism," and the readers of this Review will be aware of the valuable light thrown by the researches of the speaker upon the theosophy of Buddhism. On April 14th, Mr. Leadbeater's subject, "Types of Magic," was listened to with deep interest, whilst on April 21st Mr. Mead took us back to the early days of Christianity and showed how Bardaisan's "Hymn of Initiation" points to the author's exact knowledge of our theosophic teachings of to-day. On April 28th, Mrs. Cooper-Oakley gave us the result of much patient investigation into the real constitution and aims of the "Knights of Light," an occult body of the last century. All the Sunday evenings in May are occupied by a series of studies in *The Secret Doctrine* given by Mrs. Cooper-Oakley, except May 8th, "White Lotus Day," which was reserved for the grateful recollection of H. P. Blavatsky and of her work for the Theosophical Society.

The West London Lodge held its first "At Home" on April 22nd, and the members and guests evidently enjoyed the evening.

From France we learn that *Le Lotus Bleu* has changed its name to *La Revue Théosophique Française*.

Mr. Keightley has been away for a "rest," working with the

Rome Lodge for ten days, lecturing and receiving the members each morning and evening to explain questions which had arisen in the course of study and to talk over points of interest. Mr. Keightley also visited Florence and Munich and in each place saw members of the Society, or held meetings of those interested in our theosophical studies.

In Brussels Mr. Chatterji has been well received and a long and sympathetic account of his lecture on the "Philosophy of India" before the Idealist Art Society has reached us.

Mr. W. B. Fricke gave a public lecture in Rotterdam, on Monday, April 11th, on "The Cause and the End of Pain." The Hall was well filled, and the lecture, which was listened to with great attention, was very fully reported in the daily papers. On April 22nd, Mme. Perk lectured in the Bron Geboun, Haarlen; the lecture was followed by an interesting debate. We further learn from Holland that the new edition of the *Seven Principles* has just been published, also a small pamphlet, *The Theosophical Society and the Object it has in View*, by Lorenzo. The new edition of *Reincarnation* is in the press.

The Spiritualist papers have been very busy with Theosophy for the last few months, and the Utrecht Spiritist Society has invited the Gen. Secretary of the Section (W. B. Fricke) to lecture for it in June.

New Zealand

THE holidays are now fairly over, and activities are once more fully resumed, the various classes and meetings have picked up their work and members have settled down to the business of the year. In Auckland Mrs. Draffin gave two interesting and very sympathetic lectures during the month of February, on "The Teachings and Miracles of Christ," which attracted considerable attention, In the same month Mr. A. W. Maurais lectured in Dunedin on "The Ancient Wisdom: its Relation to Christianity." The Wellington Branch has reconstructed itself since the New Year, and the following officers have been elected:—President, Mrs. Richmond; Vice-President, Mr. W. S. Short; Secretary, Mrs. Gibson (24, Marion Street, Wellington). This Branch is now in a fairly healthy condition and some good and useful work may be expected from it in the future. In Woodville the President of the Branch has resigned, and Mr. T. Gilbert has been elected to fill that position. Meetings and study continue as before. This Branch is a centre of much devotion to the cause of Theosophy.

Numbers of young people have joined the Society of late, and display a good deal of interest and enthusiasm.

REVIEWS AND NOTICES

The Adyar Lectures

Theosophy Applied. Four lectures delivered at the Twenty-second Annual Convention of the Theosophical Society at Adyar Madras, by Lilian Edger, M.A., 1898.

In these four lectures Miss Edger has given us an elegant and scholarly attempt to fulfil the task set by "A Master of Wisdom" in the first volume of Lucifer. He says: "The problems of true Theosophy and its great mission are: *first*, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and *second*, the modelling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitableness."

The second of these objects has, perhaps, not yet been sufficiently studied; or else those of us who *have* ideas as to the adaptation of Theosophy to daily life have either been wanting in boldness to express them or have found other needs more pressing in this early stage of the Society's work. When, therefore, Miss Edger takes courage to lecture to the Adyar Convention on "Theosophy Applied": (1) To Religion; (2) To the Home; (3) To Society; and (4) To the State; the very last thing we should think of would be to fill our notice with small criticisms on points where *our* reading of its application might differ from hers. Her lack of the intricate knowledge of her Indian audience possessed by her predecessor in the chair—a lack for which she more than once gracefully apologises—only makes the little book the more readable and intelligible to the English public.

What Theosophy is to the religions of the world has been often enough stated; and it bears the very same relationship to the manners and customs which characterise the home, society, and even the state. Carefully guarding itself against the exclusive worship of any *form*, it takes each up from its best and highest side, and shows how from every one there is a way open to the Highest—to love all others,

not *like* ourselves, but as *being* ourselves; to live, not for the progress of our own small personality, but for the Humanity which has, by our united efforts, to rise to the level of Divinity. In this connection Miss Edger's account of her own experience in the education of children is exceedingly interesting; the young creatures, yet unspoilt by their surroundings, may be taught unselfishness as easily as they are, in almost every case, carefully instructed in the hard self-seeking which is understood to be the only fit preparation for what is truly called the Battle of Life.

But when we come to imagine our carefully trained pupils sent out into the existing world to get their living in it we begin to hesitate. Mr. Howell, in his dainty and suggestive volume, *A Traveller from Altruria*, has pointed out how serious a disqualification for "business" life is the elevation of sentiment produced by a college education; how much more an education like *our* ideal! It is for this reason that all ideal Commonwealths, like Mr. Bellamy's, have to presuppose a catastrophe of one kind or another—something which shall, practically, start a new race of men for their new world. The process which shall *transform* the present "struggle for life" into the Altruria of the novelist's dream has not yet revealed itself; but to a Theosophist one thing at least is certain—that the only way to prepare for it is for each one of us steadily and perseveringly to apply our faith in Universal Brotherhood, each in his *own* way, to the forms of our own daily life. And as a contribution to this—the most important service we can render to our country, and to the civilisation in the midst of which we live—we heartily welcome Miss Edger's volume.

A. A. W.

Magazines and Pamphlets

The Theosophist for April contains in "Old Diary Leaves" an account of Colonel Olcott's visit to H. P. B. in Paris, and describes a meeting at the house of Lady Caithness, at which Mr. Yves Guyot and some of his equally sceptical friends were present. An account is then given of the way the first portraits of the Masters were produced, the final and most successful being those painted by Herr Schmiechen. Mr. Mackenzie concludes his articles on "Immortality of the Soul in the Light of Theosophy," and argues that whoever accepts pre-existence of the soul and the theory of evolution must finally accept the teaching of reincarnation.

"Samâdhi, a State of Stable Equilibrium" is an interesting contribution by P. J. G., who draws attention to an article by Mr. Narain Rai Varma, in *The Pioneer*, on the recent paper read before the Royal Society by Messrs. H. T. Browne, F.R.S., and F. Escombe, B.Sc., F.L.S., and published in *Nature*. Mr. Varma "compares the condition of the Yogî while in Samâdhi to 'resting seeds,'" and asks whether it may not be "that the Yogî knows the art of consciously attaining an absolutely stable equilibrium in which, side by side with a complete cessation of chemical activity, there is life—life with consciousness?" And again, "if life can exist in an involuntary coma along with a perfect absence of the 'signs' of life, may it not also exist in a voluntary coma, and may not an Indian Yogî in trance be truly 'a living organism in absolutely stable equilibrium'?" Though not entirely agreeing with Mr. Varma's suggestions, P. J. G. has considered them worthy of notice. This article should be compared with the paper in our last issue, entitled "The Dethroning of the 'Inanimate'." "Ancient Australia," by Mr. H. A. Wilson, is interesting. Mr. Mayers continues his articles on "Mystic Fire." In a short notice of Professor Thibaut's translation of the "Vedânta Sûtras," Mr. R. Ananthakrishna Sastri announces his intention of translating the *Lalitasahasranâma Bhâshya*. This, with a reprint of *Light's* report of Mrs. Besant's address to the London Spiritualist Alliance and "Prophecy," by Mr. C. A. Ward, completes an interesting and varied number.

In *The Prashnottara*, Mr. G. Paranjothi Chettiar announces his translation of Mrs. Besant's manual entitled *Man and His Bodies*, into Tamil, a vernacular of Southern India. He describes it as "a real long-felt god-send," a rather complicated statement, but we know what our colleague means, and congratulate him on having taken the best means of spreading the teachings of Theosophy amongst the Southern Indians. Mr. P. Narayana Iyer concludes his paper on "Ideals and Conduct," and also contributes a short article, "The Meaning of Avatars."

The Dawn completes its first year of existence with the February number, and its readers are reminded that all profits it may yield are destined for the Bhagavat Catuspathi, a free Hindu boarding religious institution at Bhowanipore, Calcutta.

The Theosophic Gleaner opens with an interesting lecture, called "The Threefold Fire," delivered by Dr. Arthur Richardson before the Pârsî community in the Framji Cowasji Institute, Bombay.

"Man's Quest for God," by Mrs. Besant, reprinted from our pages, follows, and with reprints of Miss Lilian Edger's lecture on "Fundamental Conceptions of Religion," and Mr. William Scott's paper, on "Evolution and Reincarnation," the number is complete.

The Journal of the Mahâ Bodhi Society for April gives an account of the recent Buddhist discoveries by Mr. Vincent A. Smith, I.C.S., and a short paper reminding its readers of the suggestion made at the Chicago Parliament, that a similar Parliament of Religions should be held at Benares in 1900.

We have also to acknowledge from India *The Âryа Pâtrika; The Light of Truth, or Siddhânta Dîpikâ; The Âryа Bâla Bodhinî*, and from Ceylon *Rays of Light.*

The Vâhan announces that no change will be made in the editorship, though Mr. Mead has resigned the office of General Secretary to the Section. "The Enquirer" maintains its usual high standard. C. W. L. enters into the question of the renunciation of Devachan as fully as is possible for the general reader. G. R. S. M. is responsible for three answers; in the first he quotes Professor Adolf Harnack as an orthodox authority on the "fundamental creed of Christendom," but a distinction is drawn between "the faith held by Christ Himself" and "the Creed of the Christian Church." The second answer gives the Theosophical definition of the "Christ spirit," while the third deals with the attitude of Theosophy towards the various religions. A. A. W. probes the weak spots in the questions with which he deals, in the skilful manner which delights the reader who can discern beneath the delicate satire the attempt made to induce students to think for themselves. B. K. discusses ably the superior merits of "Cremation *versus* Burial," in answer to the rather confused suggestion that decayed physical matter may be helpful to the evolution of lower types of nature! B. K. points out that "the specific point raised rests on a complete misconception of what the process of decay involves."

Mercury for March opens with the gratifying announcement that a new headquarters has been obtained by the Editors and the Golden Gate Branch. A small engraving enables the reader to form some idea of the outward appearance of the building where our members will meet in future. Miss Marie Walsh contributes an interesting paper on "Hawaiian Folk Lore," and gives an account of the training of the "Kahanas" or magicians, and of their psychic and healing powers; they were always members of priestly families. A most

useful leaflet is enclosed, giving a list of all the branches of the American Section, with the addresses of the Secretaries. The proof-reading and printing of *Mercury* still leave much to be desired, this last number being especially faulty in both respects.

Theosophy in Australia for March has an interesting note in "The Outlook" on the Maori genealogies and traditions, quoting from the same source we have used in this month's "On the Watch-Tower." Notice is given of the Fourth Annual Convention of the Australasian Section, which will have been held ere this notice is printed.

Theosophia from Holland, with two exceptions, "A Fairy Tale," and a paper on "Colours," by "Afra," is filled with translations of Mrs. Besant's writings, and the usual notices.

La Revue Théosophique Française, known hitherto by its present subtitle *Le Lotus Bleu*, begins with a continuation of the translation of *Devachan*, by Mr. Leadbeater. X. brings to an end his commentaries on *Light on the Path*. Mr. H. de Castro continues "Symbolisme de la Bible," and in "Variétés Occultes" Colonel Olcott discusses the difference between the ordinary "controls" and those who came during the time H. P. B. was writing *Isis;* and a description of some of them is given. The 17th fascicule of *La Doctrine Secrète* is also included in this number.

Baldev, from Norway, continues its translation from the *Ancient Wisdom* by Mrs. Besant, and Mr. Leadbeater's "Invisible Helpers" is begun.

Teosofia, our Italian contemporary, opens with "The Place of Peace," by Mrs. Besant, and contains besides "Spiritualism in the Light of Theosophy," by the Countess Wachtmeister, an "Extract from a Letter of H. P. Blavatsky," and Signorina Olga Giaccone continues her translation of *Scientific Corroborations of Theosophy*, by Mr. A. Marques.

In *Sophia*, from Spain, Señor Soria continues his "Genesis," the translation of *Reincarnation* is finished, and the articles on the Sâṅkhya Philosophy are continued.

Mind (*not* the well-known Journal of Psychology, but an American magazine), describes a document, obtained through a "western representative of the Society De Sigionoth, a very ancient eastern order of Tantric philosophers," entitled *The Code of Reconstruction of Self*. It is now published in full for the first time in English from the original Arabic. The members of the society assert that this

document is over six thousand years old, though it is "Pythagorean in sentiment and textual embodiment," and "modifications of it are traceable in the rituals of the Essenes and other fraternities of less remote antiquity"! The word Sigionoth refers to the "chanting of hymns, tunes, songs, etc., according to the fundamental chord of being." A quotation describes the ritual to which the neophyte is required to subscribe. Tântric philosophy in Arabic and a six thousand years MS. *are* novel!

The Metaphysical Magazine for April gives an interesting account of "A Strange Hypnotic Experience." Mr. H. H. Brown, a lecturer on "Soul Culture," used Psychometry, Telepathy and Hypnotism as illustrations. Having developed several young men as somnambules, the experiment was made of setting the hypnotised subjects to watch a football match which was arranged for the following Saturday, between two well-known clubs. The game was followed by the young men with interest, all the details being described, and each one seeing the game alike. On the day of the real match Mr. Brown took the same young men to see it, and to the surprise of all it corresponded exactly with what they had recounted previously. Mr. Brown vouches for this statement and will furnish names and further particulars to anyone interested in the incident.

We have also received: *Light; Review of Reviews; The Agnostic Journal; The Vegetarian; The Literary Digest; Neue Metaphysiche Rundschau; Current Literature; Nova Lux; L'Hyperchimie; The Herald of the Golden Age; The International Theosophist; Modern Astrology; The Literary Guide; Pearls*, etc.

L.

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ON THE WATCH-TOWER

THE other day while searching in the "Periodical Publications" catalogue in the British Museum our editorial eye was arrested by the title "Lucifer." On closer inspection the periodical thus designated instead of being "A Theosophical Monthly 'designed to bring to light the hidden things of darkness,'" proved to be a French revolutionary political sheet, plentifully besprinkled with wood-cuts in which the orthodox representation of the "Prince of Darkness" was conspicuous as the oppressor of all such enlightened spirits as "citoyen" Buchoz-Hilton. Le sieur Buchoz-Hilton appears to have had the honour of being both editor and publisher of the venture, for which indeed and for many other reasons, mostly political, he had been imprisoned some scores of times and rejoiced greatly thereat in true martyr spirit. Nor was he at all cast down by his being "in prison oft." He was still "going strong" in the 4th year and 38th number of his daring enterprise, which bears date February, 1850, and continues his autobiography with the following startling headlines:

"The Lucifer"

"Mémoires politiques et judiciaires du citoyen Buchoz-

Hilton pour servir à l'édification et à l'instruction des niais qui ont la manie de sacrifier leur fortune, leur santé, leur repos, en pure perte, sur l'autel de la patrie et de la République des singes à queues, demi-queues et sans queues."

This is the only copy of citoyen Buchoz-Hilton's curious production which the Museum possesses, and no one will regret that the rest of the numbers are missing. We note, however, that the title of this quaint revolutionary print was not exactly the same as that which our REVIEW bore through twenty of its volumes, for Buchoz-Hilton called his sheet (there are four pages of it) "*The* Lucifer," which we are not surprised to find—his hybrid name suggested it—described as an "English and French Monthly Newspaper"; it was printed both at Paris (3, rue Richelieu) and at London (13, King Street). Thinking that our readers might perhaps be interested in this chance find of archæological remains we have printed the above paragraph.

* * *

That "Primitive Man"

IN looking through our Australian mail a month or so ago, our eye fell on a notice in *The Argus* of February 14th, of a projected excursion to the Islands of the South Seas. Among much else of interest promised to the intending excursionists, the following paragraph caused us to shed a final tear over an old friend—we mean the deceased hypothesis of the "primitive man" which is fast decomposing in the arms of its fond parents. Our paragraph runs:

> When in the Tongan group an opportunity is to be given passengers to visit Kologa, where is to be seen the greatest of Tongan wonders—the "Trilethon," a sort of gigantic Stonehenge, composed of immense blocks whose erection and removal to their present site will probably always remain a mystery. Hardly less interesting are the "Langis," or tombs of the ancient kings of Tonga. These immense mausoleums are built of gigantic slabs of stone, each several tons in weight, which have been cut out of the reef in ages gone by and carried many miles to their present position—no one knows how. These wonderful buildings extend for miles, and cover the remains of kings of thousands of years past.

Indeed there is no "primitive man" known to history. The "primitive man" has ever back of him mighty civilisations, is indeed for the most part the slowly decaying remnants of such

once great civilisations—a reversion to type through isolation arising from great seismic disturbances. Some of the remnants can be worked up again, some will disappear, but the "primitive man" appears in neither line of this "transmigration."

* * *

The Geometry of Nature

Cosmos (Paris, March 19th) publishes an article by G. M. Stanoievitch, a Russian scientist, wherein he describes another of the innumerable scientific discoveries which are filling in the details of the broad sketch which Theosophy has made of the evolutionary process. He has noted that the growth markings on a section of wood or vegetable are precisely similar to the arrangement of lines of force and "equipotential" lines which constitute the field of force surrounding every attracting body, such as a magnet, and which are rendered visible when iron filings are scattered on a sheet of paper covering a magnet, in a way which is familar to all students of elementary physics. From this he argues that plant growth must be governed by forces that marshall the cells in line in very much the same way as iron filings are "lined up" by magnetic force. "We cannot believe," he says, "that the similarity of these phenomena, so different in their nature, is due to chance. It would be more natural to conclude that they are produced by analogous, if not by identical actions, that each plant represents a cellular field, characterised by its lines of force and its equipotential surfaces (visible or not), and that each cellule moves and becomes fixed definitely following a line of force or an equipotential surface, the *forces that govern growth being directed forces*" [italics ours]. Readers who have been interested in the articles on the Geometry of Nature, and have followed the theosophical teaching as to the working of Nature's finer forces in the several kingdoms of manifested existence cannot fail to be interested in this series of observations. Polished sections of concretions of carbonate of lime, purely crystalline and inorganic in origin, have often been sold to the ignorant buyer of curios as fossil wood. Mr. Stanoievitch's article suggests the true explanation of the resemblance, and theosophists will see another illustration of the trite "as above so below" maxim, and recognise once more

that, however prodigal in her examples, Nature is frugal in her methods.

* * *

Psychology!

THE most authoritative journal of psychology written in the English language is, as every one knows, the quarterly review called *Mind*. Turning over the pages of the last number we stumbled on a review of a book on "ghosts." Surely, we thought, these great authorities on psychology (the "*science* of the soul") will have something of interest to tell us about "ghosts" now that the S.P.R. has been working away in so industrious and scientific a fashion for fourteen years or so. But it is not to be yet, as it seems; our modern psychologist still prefers to found his "science" on the denial of the soul's existence. Thus we read that "*Hours with the Ghosts* is a detailed *exposé* of the tricks of slate-writing, materialisation, spirit-photography, Blavatskyism, etc." But the most delicious part of the whole joke is yet to come, and the poor S.P.R., after the painfully dull and wearisome labours with which its hyper-sensitiveness to the charge of being "unscientific" has led it to burden its voluminous Transactions—is crushed out by the superior remark: "Unfortunately, the author is still to some extent in the bonds of superstition; telepathy and psychic force figure largely in his explanations." "The bonds of superstition"! Too delicious! And this is our authoritative science of the soul to which we have to bow with reverence. *Merci!*

* * *

Culpeper's *Herbal* and MSS.

IN the May number of *The Nineteenth Century* is an article by Mr. Sidney Peel on "Nicolas Culpeper, Soldier, Physician, Astrologer and Politician." This biographical sketch of Culpeper will be of interest to all who have searched through the pages of his famous *Herbal*, which Mr. Peel tells us a Royalist periodical of the time, the *Mercurius Pragmaticus*, slated in the following vigorous fashion. After mentioning that the Pharmacopœia had been "done (very filthily) into English by one Nicolas Culpeper," it goes on to remark that he "by two years' drunken labour had gallimawfred the Apothecaries' Book into nonsense, mixing every receipt therein with some samples, at least, of rebellion or

atheisme, besides the danger of poysoning men's bodies. And (to supply his drunkenness and leachery with a thirty shilling reward) endeavoured to bring into obloquy the famous societies of Apothecaries and Chyrurgeons." The same old story, we see. The chief point of interest to students interested in Culpeper's subjects is the statement that at his death he left behind him no fewer than seventy-five unpublished works.

* * *

Astrology

THE last number of *La Nouvelle Revue* (May 15th) contains an able article by Mons. Paul Flambart on the "science of the stars," entitled "L'Astrologie et la Science." It is "all that there is of the most favourable," to use a French phrase, and should bring rejoicing to the hearts of that "foule de prosélytes pleins d'ardeur" which the art counts among our own countrymen and women, who, says M. Flambart, "have the reputation for being practical"—and he's not joking. Our essayist is not a man to delay us over trifles and niceties of terms. Thus, referring to the "astral body," in generous open-heartedness, he exclaims: "But let us not be frightened at words. Let us agree to call the 'astral' the part of our faculties dependent on the stars at the moment of birth, and search for the laws which govern the astral body." Precisely; but that is exactly the begging of the whole question!—the Philistine will say. The student of occultism, however, will read on, for he knows that the "stars" are not the physical planets, though the latter may be the physical pointers which mark certain changes in that occult nature which is a sealed book to all but the very few. The "astral body," as M. Flambart says, is truly the key to the riddle of astrology, but who can fit the key to a lock rusted over with the misunderstanding of ages?

* * *

The Name Christian

IN *The Expositor* for June there are some interesting notes on the name "Christian" by Mr. Arthur Carr. The first use of the term is supposed to have been made at Antioch according to the *Acts* document. Previously the members of the early Faith had been known as "brethren" (ἀδελφοι), "disciples" (μαθηταί), "those

of the way" (οἱ τῆς ὁδοῦ), the "believers" (οἱ πιστεύοντες), the "called" (οἱ κλητοί), the "saints" (οἱ ἅγιοι), "they of the Christ" (οἱ Χριστοῦ), *i.e.*, the men of the Messiah or Anointed, who were themselves also anointed. Thus Theophylact: "We are called Christians, having ourselves been anointed, just as kings used to be called anointed ones." So Theophilus: "We are called Christians because we are anointed with a divine unction." Again Gregory of Nyssa: "Through showing the Christ have we received the name of Christian." And again Cyril of Jerusalem: "Being deemed worthy of this holy Chrism (or unction), ye are called Christians." This is interesting as showing the strong influence of Gnosticism on common Christianity.

* * *

Science on the Borderland

In the issue of *Nature* for May 26th, there is the abstract of a lecture delivered at the Royal Institution by Mr. Alan A. Campbell Swinton, and entitled "Some New Studies in Kathode and Röntgen Radiations." In an interesting paragraph the lecturer sums up the various theories as to the new "force" as follows:

> With regard to the true nature of the Röntgen rays, there have been many theories. There is the original suggestion of Röntgen himself, that they may possibly consist of longitudinal waves in the ether. Others have thought that they were possibly ether streams or vortices. There is a theory that they consist of moving material, particles similar to the Kathode rays. There is the more generally received doctrine that they are simply exceedingly short transverse ether waves, similar in all respects to the waves of light, only so much shorter than the most ultra-violet waves hitherto known that they pass between the molecules of matter, and are consequently neither refracted nor easily absorbed or reflected by any media. Lastly, there is the theory, first suggested to the writer early in 1896 by Professor George Forbes, and recently independently enunciated and elaborated by Sir George Stokes, which imagines them to be frequently but irregularly repeated, isolated, and independent disturbances or pulses of the ether, each pulse being similar, perhaps, to a single wave of light, but the pulses following one another in no regular order, or at any regular frequency, as do the trains of vibration of ordinary light.

PROBLEMS OF SOCIOLOGY

(CONTINUED FROM p. 208)

IF we look back some thirty years, we shall find in England a fairly strong party representing the republican ideal. Any one who took a share in the political movements of that time will remember that a definite feeling in favour of republicanism was very widely spread, more especially among the manual workers, who displayed distinctly anti-monarchical sentiments. That feeling—as popular waves of feeling often are—was due to causes that had not in them the elements of permanency, and that have for the most part disappeared during the last twenty years. Philosophic republicans there have always been, and they will continue to be, but we are concerned here with practical problems rather than with academical debates. The popular feeling which showed itself against the heir to the crown was chiefly due to what we are bound to admit was the lamentable example of reckless extravagance and carelessness of life shown by the then young man who stood highest on the steps of the throne. This feeling has subsided as years have brought dignity and sobriety in public life. Another thing that has contributed to make republicanism in England a practically dead issue is the obvious failure of that system alike in France and in the United States. In the latter country the failure is the most marked. The interference with private life, greater there than here; the increasing wars between capital and labour, waged with a terrible bitterness unknown in older lands, and with a violence on both sides that shocks humanity; the poverty which holds in its grip a huge population surrounded by natural advantages; the corruption and police oppression that are rotting municipal government; the withdrawal from public life of the most thoughtful and refined people, in consequence of the intolerable conditions con-

nected with it, conditions such that the very name of "politician" has become a reproach; all these and other causes have brought about a complete disillusion as to republicanism in action, whatever arguments may be adduced for it theoretically by those who believe in human equality. Men who twenty years ago were concerned in questions of government have now for the most part passed on into questions of economics, and declare that, whatever may be the form of government, it is a sound economic system which is needed to make a nation prosperous, contented and happy.

We may then put aside the issue as between monarchy and republicanism, as not coming within practical purview. And as though to mark its unreality there stands the wonderful celebration of last year (1897), acclaiming the conclusion of the sixty years of rule by our present monarch. Everyone admits—no matter what may be his personal opinions or prejudices—that we witnessed an unexampled uprising of sentiment in every part of the English-speaking world, an uprising that submerged for the time every other feeling. England and all her colonies were swept by one wave of enthusiastic devotion to the sovereign who sits on the throne of this vast empire, and all observers were struck by the strength and the passion of the sentiment, the hold it had on the popular heart, the transfiguring effect on the object of that devotion. The truth is that, deep in the heart of nations, despite all the crimes that evil kings have wrought, there lives a passionate desire to look up and see as the Head of the nation one human being who incarnates all it has of greatness, of glory and of power, who stands as its symbol to the world. This tendency in human nature seems to be ineradicable, and its strength is witnessed by its survival through all strain of royal crimes. History testifies to the fact that extremity of misery and despair has ever been needed to goad a nation into revolt.

Rebellion is not the natural tendency of the human brain and heart. Man desires with a passionate longing to be taught, to be guided, to be ruled, as is shown by the pathetic inextinguishable loyalty of the masses to one man after another who rises into power on their shoulders. But man also demands that

the one who claims to teach shall be able to teach; that the one who stands as guide shall be able to guide; that the one who is crowned as ruler should be able to rule. In this country, amid our political parties, there is no one man who stands out as leader, whom all would unitedly acclaim as great, who incarnates the ideal of a nation's Head. Were it possible that in a royal House a man should be born with the genius of a Ruler, with the power to awaken popular enthusiasm, with the brain to guide the nation, and the heart to love the people with a wise and all-embracing tenderness, seeing their sufferings, understanding the causes, and applying with a firm unflinching hand the sufficient remedies, then should we see what loyalty means in the heart of a nation, and the power that such a one would wield, amid glad assent, to eradicate wrongs and establish better conditions, with all the concentrated force and directness of an individual will, guided by a keen intellect and a noble heart. Government would no longer be a series of compromises arrived at by decisions depending on the varying strength of parties, but a clear rational application of definite principles to definite ends.

In our own days the study of economics is leading many into various forms of Socialism. These forms are all democratic, and are based, explicitly or implicitly, on the assumption of the basic rights of man, and the counting of heads. The majority of heads is to fix the form of government, no matter what the contents of the heads may be. Empty ones, if the hands connected with them can scratch a cross on a ballot-paper, are to count as much as full ones, the drunken profligate is to balance the noblest sage. Truly it is said that under a proper system there would be no empty heads and no drunken profligates; but the proper system is yet to be established, and social derelicts are meantime to have an equal hand in making it, and to form part of the materials out of which it is to be constructed. "The sovereign people" cannot logically exclude any. This is the rock on which democratic socialism must split. It is the condition of success in all compulsory or voluntary groupings of men for the attainment of an object, that the head of the association shall be superior in faculty, knowledge, and grip of the whole situation to those who compose the active constituents of the working

body ; if he cannot rule and they cannot obey, disaster is certain Hence the manifold failures in co-operative production. The head of a business, the captain of a ship, the general of an army, the principal of a college, the father of a family—each of these must be superior to his subordinates in the matter in hand, else chaos results. Only in a democratic State are the ruled supposed to elect the ruler, an equal to govern equals.

It is argued that a man might be elected to a position of authority and be vested with full power during the period of his official status ; it is, however, very difficult for the official superior to impose a strict discipline on and to control effectually those to whom he is ultimately responsible, and by whom he may be ejected ; the prompt obedience necessary to success is also not easily yielded by those in whose hands is the power of throwing off their chief. Even were these difficulties overcome, greater ones remain behind ; in voluntary associations trust must be given to the elected officer, while he must be ruled by a sense of keenest honour to do his duty to the full ; these qualities are lacking both in men and their chosen leaders for the most part, as is evidenced by the bitter suspicions of his fellows, that have broken many a labour leader's heart after fettering his energies for years, and by the failures in integrity among officials that have so hampered trade organisations. Trust and high honour are among the noblest and rarest of human qualities at the present stage of evolution, yet without the general diffusion of these democratic Socialism must fail.

If we look at governing bodies belonging to the State—such as socialistic communities would organise — we see staring us in the face the hideous difficulty of corruption. Men elected to office are continually found using their office for personal gain. In democratic America municipal and other public bodies are sinks of corruption, and there is scarcely any attempt to hide the fact that officials must be bribed when any undertaking is in question with which they are able to interfere. Where are we to find the men who may be trusted with office and will not turn it to their own ends? Such men are found where office is accepted for love of country and from traditional sense of obligation to the public service, but—until

human nature be changed—such qualities are not to be found often in those who seek elective office as a means of livelihood.

That a noble form of Society is possible in which all the forces of the State shall be organised to subserve the general good, and in which all the plenty and happiness for which Socialists are rightly yearning shall be realised, is indeed a truth, as we shall presently see. But it will not be what we now call democratic, for democracy runs counter to the all-compelling laws of nature.

The fundamental error on which this system is based is the idea that "men are born equal," the keynote of the "declaration of the rights of man," which was the legacy of the last century to the present. Truly if men were born into this world but once, this fundamental error ought in justice to be a natural truth, and each man should be as good as any one else, and have equal rights in the community. If the soul be newly created when it comes into the world in a new body, or if, as some think, man is only a body; if everyone now living in England was born for the first time during the present century and will pass away from earth for ever when the grave closes over his head or the fire consumes his body; if our only experience of earthly life lies in this brief space which stretches from the cradle behind us to the grave in front of us; then we might expect that one man should not be innately wiser or better than another, one fitted to rule, another only fitted to obey.

As we know by observation, men are not born equal but very unequal; some with tendencies to virtue, others to vice; some with genius, others with narrowest intellect. Never can a stable society be built if we start by disregarding nature, and treat as having right to equal power the ignorant and the wise, the intellectual and the stupid, the criminal and the saintly; on that uneven ground no edifice that will endure can ever be based. Yet if man be born but once, it would be unjust to build on any other foundation; for it would be a shocking injustice to subordinate one man to another, save by his own free choice, if both come freshly to the world, neither having learned anything, nor struggled, nor experienced, in former lives. In such case it would seem as though everyone had an equal right to everything,

and should have his equal turn at governing among the rest; ignorance should have as great a voice in the guiding of a nation as wisdom, and a free fight and free scramble should give each man his chance in so irrational a world.

Nor are matters mended if "equal" be translated to mean "should have equal opportunities," for to give equal opportunities to the unequally equipped is to condemn the weaker to perish in the struggle for existence. We have, in our selfishness, left the weaker as a prey to the stronger, instead of training the stronger to regard his strength as imposing on him heavier responsibilities—among which are the helping and protecting of the weaker. Our economic system is one of free combat, with the inevitable "Woe to the vanquished." In former days it was a battle of bodies, now it is chiefly a battle of minds, but a battle none the less. We have learned that a man must not use his muscles to plunder his neighbour; we have yet to learn that he must not use his brains to the same end. It is no more right to trample on others because we are cleverer, smarter, shrewder than they, than in the days that are called barbarous it was right for a man to use his strength to rob, to crush, to enslave. The free combat that we call "civilisation" is not a state that can endure. I am not denying the necessity of passing through this stage in evolution, in order that the individual may be developed, but am looking to the next stage, for which we may rightly begin to work.

No one with a human heart in him can go through one of our great cities, seeing the condition of thousands of our people, realising the hopelessness of them for those who are born into them, without feeling a bitter pain, even if he think the state of things to be without remedy. To see into what surroundings children are born, how they grow up, how their parents live and die—these things are enough to break the heart if it be not wise enough to understand, and strong enough to labour. And I, for one, cannot have harsh condemnation for words, however wild, and schemes, however ill-considered, that spring from suffering, misery and starvation, embittered by ignorance alike of causes and of ends. I have seen too much of the life of the poor, of the wearing anxiety and blinding pain, of the brutalisation and

crushing out of hope and energy, to feel aught but tenderest compassion for their woes and sympathy with the motive that underlies all honest efforts for their relief. The wildest words are often but cries of pain, half-inarticulate, born of the blind feeling that something is wrong and of ignorance how to change, of the despair that grows out of patience long outworn and breaking hearts that find no help in man or God.

The worst of all is that this is of modern development and belongs especially to western lands; it is not of more than a century and a quarter's growth, and dates from the substitution in general use of machinery for handicrafts. The huge aggregations of population brought about by the methods of production are the superficial cause of much of the degradation; another of these causes is the crushing out of individual faculty. In the older days those who were employed in supplying objects needed by the community were men who, to a great extent, had joy in their work, the joy of the creator in his finished product. The craftsman of days not long gone by was an artist in a humble way, and his faculties were drawn out by the effort to invent, to improve, to adorn his work. Looking back even a couple of hundred years to the things in common use amongst us, we find everywhere traces of the individual hand and fancy. Farmhouses are still found where treasures of oaken tables, dressers, chests, etc., have come down in the family for generations, and these things in common use are eagerly bought up by connoisseurs, though but the work of ordinary craftsmen, often of "farm-hands," who in the long winter's evenings—as still in Norway and Sweden—would carve rough copies of flowers and twisted stems, adding a leaf or a bud or a tendril as the whim suggested itself, or some onlooker put in his word.

It is not, of course, possible to turn back the wheels of time and bring back the era of handicraft, even though it was more conducive to widespread comfort and development than the era of machinery in which we live. Machinery is here, and is here to stay, and we must adapt our society to the new conditions. As yet we have taken no steps to meet the difficulties caused by it, nor to make up for the deprivations imposed by it on manual workers employed on it. More and more in our

modern life the man who tends a machine is becoming a machine himself, a flesh and blood lever of the thing of steel and iron. He is deprived of the joy of the artist and becomes an automaton, turning out millions of fragments, say the heads of pins, but never an entire thing in which he can take delight or pride, into which he can put himself, which makes him feel himself to be a living man and not a mere hand to produce. The brains of a large number of those from whom the bulk of the nation is born are thus being partially atrophied and the physical development of the workers is injured.

Not without incurring a national Nemesis may a nation allow millions of its workers to be thus arrested in their growth. Into the lower physical types born of parents thus stunted can only come souls of low development, for nations, like individuals, reap that which they sow. If men's faculties are no longer, under modern conditions, cultivated *in* their labour as they used to be, then the enormous increase of the powers of production due to machinery must be utilised to give more leisure to the machine-workers, so that their faculties may be cultivated *outside* their labour. The English workman of the past was more of a *man* than is his compeer of to-day, and if we would not see the nation composed of souls of lower types it is necessary to redress the balance. The stunting of the mind in mechanical work is the justification of the cry for shorter hours of labour, and should be met by the co-operation of all classes of the commonwealth in bringing them about. It is not labour that takes the heart out of a man, but the dwarfing, stunting, deadening labour to which so many myriads are now condemned. Where such labour is necessary it should be brief, and should be balanced by the cultivation of faculties at other times. Otherwise our system tends to the dissolution instead of to the evolution of society.

The Theosophist, believing in reincarnation and karma, is able to see the roots of our social troubles and their remedy, and to work patiently in sure dependence on the law. He sees that the ideals of society must be changed, and that the Socialists are aiming at a right end—the general happiness—by mistaken methods. And he finds in the history of the past social condi-

tions brought about, and for a time superintended, by Adepts, that they realised the most beautiful dreams of the idealist Socialist, while the basis and the methods were entirely different from those of the modern schools. Ere considering these, let us see the ideals which are created by a belief in reincarnation and karma.

Reincarnation implies the evolution of the soul, and when evolution is recognised equality is seen to be a delusion. Evolution is as a ladder up the steps of which humanity is climbing, and all men do not stand on the same rung. As evolution is a matter in which time plays the greatest part—at any rate until a late stage of growth—difference of stage in evolution implies difference of time during which the evolving entity has been climbing up the ladder. In other words souls, while eternal in their essence, are of different ages in their individuality, and herein lies the fundamental natural truth on which a stable human society must be based. For the ideal then of organisation based on the mutual contracts of individuals of equal age, each born with equal rights, we must substitute the ideal of a family, the members of which are of different ages, each born into duties dependent on the faculties they bring with them. The family, not the chartered company, is to be the ideal of the State; the discharge of duties, not the enforcing of rights, is to be the keynote of the individual life.

As evolution of the soul comes to be recognised as a factor which must enter into the organisation of society, the corollary that evolution is by law will also be accepted—karma will accompany reincarnation. Then the faculties with which a man is born will mark his stage in evolution, and will therefore determine his position in the State. And as the law guides the soul into the environment it has rendered necessary by its past actions, so in a State that was a living natural organism instead of a legal machine, souls would be as normally guided to the social grade fitted for the working out of the results of their past and their own further evolution, as in the building of the human frame the necessary materials are guided to where nerve or bone is required. Abnormal cases would appear, owing to the complexity of the causes generated by the past, but could be met, as we shall see, by special methods.

From this way of regarding the State, as an organisation based on natural laws and intended to aid and further the progress in evolution of every soul entering into it, certain principles of conduct will flow. In the family the heaviest burdens are borne by the elders and not by the children; the youngest are carefully trained, tenderly guarded, shielded from trouble, anxiety and undue strain. If food run short, it is not the children who are first stinted; if anything be lacking, the elders bear the suffering and strive to let the children feel no want. Their greater strength is regarded as imposing on them responsibilities and duties, not as giving the right to plunder and oppress. These principles are to be worked out in the solution of social problems, and we may now turn to the question of their practical application in sociology.

ANNIE BESANT.

(TO BE CONCLUDED)

Indian Alchemy

THE *Journal des Savants* for April contains an article on Indian Alchemy by M. Berthelot, who has already published so many Greek, Syriac and Arabic texts on the subject. Alchemy is of course treated from the modern point of view and as being of solely archæological interest, and the Alchemical student proper will derive no benefit from it. The trouble with this *rara avis* of occult ornithology, however, is that as a rule he never has any idea of the history of his own subject and gets everything in consequence woefully out of proportion. Such an one should try a dose of the veteran Berthelot, which will purge him of some of his mediævalism at any rate.

THE COMTE DE ST. GERMAIN

Occultist and Mystic

(concluded from p. 267)

"The laboratory is unlocked; a simultaneous cry of astonishment escapes both; at a table is seated St. Germain, calmly reading a folio, which is a work of Paracelsus. They stand dumb at the threshold; the mysterious intruder slowly closes the book, and slowly rises. Well know the two perplexed men that this apparition can be no other in the world than the man of wonders. The description of the clerk was as a shadow against a reality. It was as if a bright splendour enveloped his whole form. Dignity and sovereignty declared themselves. The men were speechless. The Count steps forward to meet them; they enter. In measured tones, without formality, but in an indescribably ringing tenor, charming the innermost soul, he says in French to Gräffer: 'You have a letter of introduction from Herr von Seingalt; but it is not needed. This gentleman is Baron Linden. I knew that you would both be here at this moment. You have another letter for me from Brühl. But the painter is not to be saved; his lung is gone, he will die July 8th, 1805. A man who is still a child called Buonaparte will be indirectly to blame. And now, gentlemen, I know of your doings; can I be of any service to you? Speak.' But speech was not possible.

"Linden laid a small table, took confectionery from a cupboard in the wall, placed it before him and went into the cellar.

"The Count signs to Gräffer to sit down; seats himself and says: 'I knew your friend Linden would retire, he was compelled. I will serve you alone. I know you through Angelo Soliman, to whom I was able to render service in Africa. If Linden comes I will send him away again.' Gräffer recovered

himself; he was, however, too overwhelmed to respond more than with the words: 'I understand you; I have a presentiment.'

"Meanwhile Linden returns and places two bottles on the table. St. Germain smiles thereat with an indescribable dignity. Linden offers him refreshment. The Count's smile increases to a laugh. 'I ask you,' said he, 'is there any soul on this earth who has ever seen me eat or drink?' He points to the bottles and remarks: 'This Tokay is not direct from Hungary. It comes from my friend Katherine of Russia. She was so well pleased with the sick man's paintings of the engagement at Mödling, that she sent a cask of the same.' Gräffer and Linden were astounded; the wine had been bought from Casanova.

"The Count asked for writing materials; Linden brought them. The 'Wunderman' cuts from a sheet of paper two quarters of the sheet, places them quite close to each other, and seizes a pen with either hand simultaneously. He writes with both, half a page, signed, alike, and says: 'You collect autographs, sir; choose one of these sheets, it is a matter of indifference which; the content is the same.' 'No, it is magic,' exclaim both friends, 'stroke for stroke both handwritings agree, no trace of difference, unheard of!'

"The writer smiles; places both sheets on one another; holds them up against the window-pane; it seems as if there were only one writing to be seen, so exactly is one the facsimile of the other; they appear as if they were impressions from the same copper-plate. The witnesses were struck dumb.

"The Count then said: 'One of these sheets I wish delivered to Angelo as quickly as possible. In a quarter of an hour he is going out with Prince Lichtenstein; the bearer will receive a little box.' . . .

"St. Germain then gradually passed into a solemn mood. For a few seconds he became rigid as a statue, his eyes, which were always expressive beyond words, became dull and colourless. Presently, however, his whole being became reanimated. He made a movement with his hand as if in signal of his departure, then said: 'I am leaving (*ich scheide*); do not visit me. Once again will you see me. To-morrow night I am off; I am much needed in Constantinople; then in England,

there to prepare two inventions which you will have in the next century—trains and steamboats. These will be needed in Germany. The seasons will gradually change—first the spring, then the summer. It is the gradual cessation of time itself, as the announcement of the end of the cycle. I see it all; astrologers and meteorologists know nothing, believe me; one needs to have studied in the Pyramids as I have studied. Towards the end of this century I shall disappear out of Europe, and betake myself to the region of the Himalayas. I will rest; I must rest. Exactly in eighty-five years will people again set eyes on me. Farewell, I love you.' After these solemnly uttered words, the Count repeated the sign with his hand. The two adepts, overpowered by the force of such unprecedented impressions, left the room in a condition of complete stupefaction. In the same moment there fell a sudden heavy shower, accompanied by a peal of thunder. Instinctively they return to the laboratory for shelter. They open the door. St. Germain was no more there. . . . .

"Here," continues Gräffer, "my story ends. It is from memory throughout. A peculiar irresistible feeling has compelled me to set down these transactions in writing once more, after so long a time, just to-day, June 15th, 1843.

"Further, I make this remark, that these events have not been hitherto reported. So herewith do I take my leave." *

The curious character of Franz Gräffer's sketches is striking. From other sources it can be learned that both of these Gräffers were personal friends of St. Germain, both were also Rosicrucians. And though no date is given of the interview here recorded, we can deduce it approximately from another article in the same volume, where it is said: "St. Germain was in the year '88, or '89, or '90, in Vienna, where we had the never-to-be-forgotten honour of meeting him."†

That the Comte de St. Germain was also a Rosicrucian

* *Op. cit.*, ii. 136-162. It is to be regretted that Gräffer's florid account opens the door to a slight suspicion of charlatanry in the mind of the modern student of occultism. It is probably, however, his way of looking at the matter which is at fault. A more experienced student would probably have described the interview far otherwise, although he might have testified as strongly to precisely the same facts.

† *Op. cit.*, iii. 89.

there is no doubt. Constantly, in the Masonic and Mystic literature of the last century, the evidences are found of his intimacy with the prominent Rosicrucians in Hungary and Austria. This mystic body originally sprang up in the central European States; it has, at various times and through different organisations, spread the Sacred Science and Knowledge with which some of its Heads were entrusted—the same message from the one Great Lodge which guides the spiritual evolution of the human race. Traces of this teaching, as given by our mystic, are clearly found, and are quoted by Madame Blavatsky, who mentions a "Cypher Rosicrucian Manuscript"* as being in his possession. She emphasises also the entirely Eastern tone of the views held by M. de St. Germain.

Again, when pointing out the relation of the Logos, or manifesting God, to that marvellous unfathomable Mystery which lies beyond all mental conception, Mme. Blavatsky says: "The Vatican MS. of the Kabalah—the only copy of which (in Europe) is said to have been in the possession of Comte de St. Germain—contains the most complete exposition of the doctrine, including the peculiar version accepted by the Luciferians and other Gnostics; and in that parchment the 'Seven Suns of Light' are given in the order in which they are found in the *Sapta Sûrya*. Only four of these (suns), however, are mentioned in the editions of the Kabalah which are procurable in the public libraries, and that in a more or less veiled phraseology. Nevertheless, even this reduced number is amply sufficient to show an identical origin, as it refers to the quaternary groups of the Dhyan Chohans, and proves the speculation to have had its origin in the Secret Doctrines of the Âryans."†

The fact that M. de St. Germain possessed this rare work shows the position held by him. Turning again to *The Secret Doctrine*,‡ we find his teaching on "Numbers" and their values, and this important passage links him again with the Pythagorean School, whose tenets were purely Eastern. Such passages are of deep interest to the student, for they prove the unity which underlies all the outward diversity of the many

* *The Secret Doctrine*, ii. 212, 3rd ed. † *Op. cit.*, ii. 250. ‡ ii. 616, 617.

societies working under different names, yet with so much in common. On the surface it would appear that better results might have been attained had all these small bodies been welded into one large Society. But in studying the history of the eighteenth century, the reason is evident. In Austria, Italy and France, the Jesuits were all-powerful and crushed out any body of people who showed signs of occult knowledge. Germany was at war, England also at war; any large masses of students would certainly have been suspected of political designs. The various small organizations were safer, and it is evident that M. de St. Germain went from one society to another, guiding and teaching; some evidence of this is found in a letter from the Saxon Minister von Wurmb, who was himself an earnest Mason and a Rosicrucian.

"Correspondence of the Prior El, with the Minister Wurmb, o.d. Fr. a Sepulcro.

"*Gimmern, June 3rd*, 1777.

"The 'a Cygne tr' (Gugomos) has most certainly not gone to Cyprus, but to England. . . . M. de St. Germain chiefly on my account has come to Dresden. If he does not disguise himself in an extraordinary manner, then he will not suit us, altho' he is a very wise man."*

Evidently a visit was expected which had to be disguised; this gives a clue to the reason why M. de St. Germain was travelling in Leipzig and Dresden under that name of Comte Welden. According to Cadet de Gassicourt, he was travelling member for the "Templars," going from Lodge to Lodge to establish communication between them. M. de St. Germain is said† to have done this work for the Paris Chapter of the "Knights Templar." Investigation proves him to have been connected with the "Asiatische Brüder," or "the Knights of St. John the Evangelist from the East in Europe," also with the "Ritter des Licht," or "Knights of Light," and with various other Rosicrucian bodies in Austria and Hungary; and also with the "Martinists" in Paris.

* *Der Signatstern, oder die enthüllten sämmtlichen sieben Grade der mystischen Freimaurerei*, iii., pt. 1 (Berlin, 1804).

† *Le Tombeau de Jacques Molai*, p. 34; par Cadet de Gassicourt (Paris, 1795).

He founded, according to Éliphas Lévi, the Order of St. Joachim, but this statement is not supported by any historical evidence at present forthcoming, though many of his students and friends were members of this body. Everywhere, in every Order where real mystic teaching is to be found, can we trace the influence of this mysterious teacher. A letter of his to the Graf Görtz at Weimar is quoted, saying that he had "promised a visit to Hanau to meet the Landgraf Karl at his brother's house in order to work out with him the system of 'Strict Observance'—the regeneration of the Order of Freemasons in the aristocratic mind—for which you also so earnestly interest yourself." *

From internal evidence this is an authentic letter, for the Comte de St. Germain would certainly have been helping in this body, based as it was on the old "Order of the Temple" which will be treated at length later on. It was, moreover, to save themselves from persecution that these members called themselves "Free and Adopted Masons," and adopted the signs and words of Masonry. Undoubtedly the "Strict Observance" sprang from the most secret "Order of the Temple," a truly occult organisation in the olden time.

At the suggestion of the Comte de St. Martin and M. Willermoz the name was changed because of the suspicions of the police; the new one chosen was "The Beneficent Knights of the Holy City."

Baron von Hund was the first Grand-Master; on his death the general leadership was vested in the Grand Duke of Brunswick, an intimate friend of M. de St. Germain. All these various organisations will be dealt with in order; at present they are merely mentioned to show the connecting link formed by M. de St. Germain between the separate bodies.

The following is a list of some of the societies, more or less connected with Masonry, which had "Unknown Heads." Translated they are as follows:

The Canons of the Holy Sepulchre.

The Canons of the Holy Temple of Jerusalem.

* "Brause Jahre" in *Gartenlaube*, No. 39, 1884.

The Beneficent Knights of the Holy City.
The Clergy of Nicosia in the Island of Cyprus.*
The Clergy of Auvergne.
The Knights of Providence.
The Asiatic Brothers; Knights of St. John the Evangelist.
The Knights of Light.
The African Brothers.

Then there are groups of various Rosicrucian bodies widely spread in Hungary and Bohemia. In all of these bodies enumerated can be traced clearly the guiding hand of that "messenger" of the eighteenth century, or of some of his immediate friends and followers. Again in all of these groups can be found, more or less clearly, those fundamental principles which all the true messengers of the Great Lodge are bound to teach: such, for instance, as the evolution of the spiritual nature of man; reincarnation; the hidden powers of nature; purity of life; nobleness of ideal; the Divine power that is behind all and guides all. These are the clues which show without possibility of doubt to those who search for truth, that Lodge whence came the Comte de St. Germain, the messenger whose life is here but roughly sketched.

His work was to lead a portion of the eighteenth century humanity to that same goal which now, at the end of the nineteenth century, again stands clear before the eyes of some Theosophists. From his message many turned away in scorn, and from the present leaders the blind ones will to-day turn away also in scorn. But the few whose eyes are opening to the glad light of a spiritual knowledge look back to him who bore the burden in the last century with gratitude profound.

ISABEL COOPER-OAKLEY.

* This is the Society mentioned by the Minister Wurmb in the letter quoted.

NOTES ON THE ELEUSINIAN MYSTERIES

(CONCLUDED FROM p. 242.)

THE TESTIMONY OF THE ANCIENTS AND OF THE INSCRIPTIONS

To continue, then, with Plutarch's description of a Vision of Hades or Glimpse into the Unseen World:

"After this they turned back again to see the punishments: and first of all nothing but distressing and pitiful sights met their eyes, till suddenly Thespesius, little expecting it, found himself in the midst of his friends, kinsfolk and intimates, all suffering punishment;* and they, in the midst of their terrible sufferings and unseemly and painful chastisements, bewailed their fate and cried out to him. And last of all he caught sight of his own father, emerging as it were from a gulf, covered with marks and scars,† stretching out his hands to him, and no longer allowed to keep silence, but compelled by the appointed agents of retribution‡ to confess that his hands were stained with the blood of some wealthy strangers whom he had poisoned; on earth he had completely succeeded in escaping detection, but in the after-state all was brought home to him; for part of his crime he had already suffered, and for the rest he had still to suffer.

"So great, however, were Thespesius' consternation and fear, that he dared not intercede or beg for his father. Moreover, when he would have turned and fled, he could no longer see his gentle guide and kinsman; but he was thrust forward by other guides whose appearance frightened him, and as though

* Thespesius' friends must have been an indifferent lot.

† *Sci.*, of his misdoings, which now seared themselves into his soul. The "gulf" is a symbol of the man's own degradation; the evil in him objectivising itself in the subtle matter of the soul-stuff.

‡ The elemental forces set in motion by the man himself.

there were no choice but to go through with the business. Thus he had to see that the shades of notorious criminals who had been punished in earth-life were not so hardly dealt with, inured as they were to endurance on behalf of their irrational and passional natures; whereas those who had passed their lives in undetected vice, under cloak and show of virtue, were hemmed in by the retributory agents, and forced with labour and pain to turn their souls inside out. . . . Some of these, when they have the outer layer taken off, and are unrolled,* show scars below the surface, and every kind of discoloration, owing to the vice deep down in the rational and ruling part of the soul. Others, he said, he saw entwined, like snakes, two, three, or more, together, devouring one another in revenge and malice for things suffered or done in life."

Further graphic details of this inferno are described, ere Thespesius "was suddenly sucked down, as through a tube, by an exceedingly strong and violent current,† and lit in his body."

Enough, however, has been quoted to give the reader an idea of the impression made on the mind of what Plutarch would have us consider an uninitiated Greek‡ by the vision of Hades, or of the invisible world "as far as the moon."§ We are told, moreover, that he returned to his body before submitting to some process whereby he might "the better remember everything he had seen." What he remembered, therefore, was confused, and clothed in the language and symbols of the mythological recitals with which he was acquainted. Had Thespesius been really initiated, he would not have been represented as requiring a guide, and would have remembered everything clearly without the symbolic cloaking of the images impressed on his physical brain by the recitals of popular religion.

* *Sci.*, from within without.

† *πνεύματι*, lit., wind or breath. This is exactly what does happen on the return of the astral to the physical; the "tube" is the tract of the spinal cord.

‡ *Cf.*, Sopater, of Apamea, who (in his *Distinct. Quæst.*, p. 121, ed. Walz) tells us of a young man who had seen the mysteries in a dream, and thus had to be initiated.

§ Beyond which are the seven "planetary spheres" proper.

When we review the invariable testimony of all the great religions of antiquity to these after-death states, we cannot, in justice, thrust it impatiently aside as a baseless superstition, but are compelled to face the problem. The only works in which this problem has been squarely faced and grappled with, are the theosophical works to which I have already referred; in them for the first time we have an explanation based on observation and reason, and therefore scientific.

It was necessary to quote at such length from the works of Plutarch of Chæroneia, who flourished in the last third of the first century of the present era, in order to give the reader some idea of part of the problem dealt with in the mysteries. It is only thus that he can understand in their full significance the words of the tragic poet:

"How blessed, thrice blessed, are they of mortal kind who gaze upon these mysteries, before they pass into the world invisible. They alone have there their lot in life; in miseries untold is there the lot of others."*

Sophocles does here but repeat the thought of the famous ancient Hymn to Ceres:

"Blessed is he who of men on earth has gazed upon these mysteries; for he who in the sacred rites is unperfected, who in them part hath never taken, aught but a fate like theirs will share, plunged in dank gloom."†

That this was the common belief of the Greeks is further shown by the words of Pindar:

"Blessed is he who goeth beneath the hollow earth‡ after beholding these mysteries; he knoweth the end of life, he knoweth its beginning God-given."§

Cicero also adds his testimony, declaring the mysteries to be the highest product of Grecian civilisation, and testifies that in them, "we have found in deed and truth the basic principles of life; for not only have we learned the proper way of living in happiness, but also of dying with better hope."‖

* Sophocles, *Frag.*, p. 348, ed. Didot; p. 719, ed. Dind.

† *Hymn. in Cerer.*, v. 480-483.

‡ The "Tartarus"-plane of the invisible world presumably.

§ Pindar, quoted by Clement Alex., *Strom.* iii.; *Frag. Thren.* 8

‖ Cicero, *De Legg.*, ii. 14.

From this we learn that Cicero had been initiated. It should, however, be always borne in mind that the term "initiated" is of very wide signification, and embraces a number of degrees: the lowest comprising an *imparted* knowledge of the conditions of the life in Tartarus and Hades; then the actual *face to face* knowledge of that state of existence; beyond that a knowledge of the life in the realms of the Gods, the heaven-world, and so on of higher and higher states.

Thus Plato, speaking of the lowest stage, says: "Whoever goes to Hades without initiation and instruction in the mysteries, shall lie in mud;* but he who has been purified and perfected in the mysteries, on passing on to the other world shall dwell with the Gods."†

So again Strabo tells us that: "The mystic sense of the sacred ceremonies is a homage to divinity, and imitates its nature, which is hidden from the senses."‡

Diodorus Siculus also affirms that: "It is said that those who have participated in the mysteries become thereby more pious, more just, and better in every respect."§

Finally Andocides, in the fifth century B.C., said to the Athenians, his judges: "You are initiated, and you have contemplated your sacred rites celebrated in honour of the two goddesses, in order that you may punish those who commit impiety, and save those who defend themselves from injustice."‖

Other passages from classical writers to the same purport may be seen in Lobeck,¶ Lenormant,** and also in Foucart,†† who further supplies us with two recently discovered inscriptions, published in the Greek *Archæological Journal*. The first is from the statue of a hierophant, and runs: "But when I come unto the land of the blessed ones and my appointed hour"; and the second exclaims triumphantly: "A noble mystery, in truth, is

* That is, the lowest and most material of the after-death states.

† *Phædo*, xiii.; so also *ibid.*, xxix.; *Gorgias*, xlvii.; *Rep.*, ii. 6.

‡ V. x., p. 467.

§ V. v., p. 48.

‖ *De Myster.*, 31.

¶ *Op. cit.*, i. 45 *sq.*, 69 *sqq.*, *et al.*

** *Op. cit.* (Sept.), pp. 430 *sqq.*

†† *Op. cit.*, p. 54.

what the blessed ones reveal! No ill at all, but blessing sure is death to those who die."*

Enough has now been said to give the general reader some idea of the scope of the mysteries. The inner side of the initiation, however, must still remain a mystery; it was certainly something far higher than the mere imparting to the neophytes of certain formulæ, of the same nature as those in the so-called Egyptian "Book of the Dead,"† as M. Foucart supposes.‡ That such formulæ were given in the lower grades is true, as may be seen from the evidence of the Gnostic schools, especially of the Marcosian and of the circle or circles to which the Coptic Gnostic works are to be ascribed; but that this was the "end" of the mysteries is far from the truth, for the real mysteries exist to-day, and the probationary degrees of the Ceremonialists, by whom alone such formulæ were and are used, are but the first steps of *one* of the seven ladders which lead to the mystic heaven.

It is well known that the Orphic mystical tradition and schools were closely connected with the Eleusinian initiation. An ancient document, attributed by the disciples of this tradition to a pupil of Pythagoras, had for its title *The Passing into the Invisible World*, or *The Descent into Hades*.§ Foucart is of the opinion that this was a Ritual containing instructions analogous to those in the "Book of the Dead" and to the revelations made to

* Ἐφημ. ἀρχαιολ., 1883, pp. 79 and 82.

† The collection of the chapters of "The Coming forth by Day," or by whatever name the now generally called *Book of the Dead* should be designated, is in no sense a book; it is for the most part a disordered assemblage of formulæ of a magical nature, intended to aid the passage of the soul through the realms of the unseen world. In the time of Egypt's decadence, the actual words of the formulæ were regarded as having in themselves a magical potency, and collections of them were buried with the mummy to act as talismans. But this was not always the case; in earlier times these formulæ, or rather their prototypes, pertained to the initiation of the Egyptian mystery-cultus; they were used to strengthen the will of the neophyte and to aid him in developing his subtle body. The ceremonial form of magic, especially the use of symbols, sigils, invocations, apologies, etc., was peculiarly characteristic of Egyptian occultism; as the knowledge became gradually lost, the formulæ were superstitiously handed on from generation to generation, and finally became either mere empty appanages of the undertaker's art, or the stock-in-trade of charlatans and sorcerers. For, "ten measures of sorcery came down into the world; Egypt received nine measures, and all the rest of the world one," according to the Jews (*Kiddushin*, 49. b), who did not love the Egyptians over-much. (See Laible-Dalman, *Jesus Christ in the Talmud, Midrash and Zohar*, Streane's tr., Cambridge, 1893, p. 48.)

‡ *Op. cit.*, pp. 66 *sqq.*

§ Κατάβασις εἰς Ἅιδου.

the initiated at Eleusis. Whether this conjecture is correct or erroneous, there was in any case a Ritual of this kind, of which fragments have been preserved, in a series of inscriptions engraved on plates of gold, and discovered in tombs. The first is from a tomb at Petilia, in what was once Magna Græcia rendered so famous by the School of Pythagoras, and runs as follows:

"In the mansions of Hades, upon the left, a spring wilt thou find, and near it a white cypress standing; this spring thou shouldst not approach. But there [to the right] wilt thou come on another, from Memory's lake a fresh flowing water. Before it are watchers. To them shalt thou say: 'Of Earth and starry Heaven child am I, my race is of the heavens. But this ye must know of yourselves. With thirst I parch, I perish; quick, give me to drink of the water fresh flowing from Memory's lake.' Then will they give thee to drink of the spring of the gods, and then shalt thou reign with the rest of the heroes."*

The student will at once remark the terms "left" and "right" in the above passage, so familiar to us in Gnostic nomenclature. The two "springs" flow respectively from the Lakes of Oblivion and Memory. These "Lakes" are again our Crateres; a draught from the waters of the one takes the soul to rebirth, a cup of the water of the other takes the soul to the Heaven-world. These "lakes" belong to the series of states of the primal substance which the so-called "Chaldæan Oracles" designate *πηγαίους κρατήρας*, a term containing the idea of centres from which streams or phases of matter originate. In one of these oracles, preserved by Proclus in his commentary on Plato's *Parmenides*, we read of that creative or formative Power, "which first leaped forth from Mind, enveloping Fire with Fire, binding them together that it might interblend the mother-vortices (*πηγαίους κρατήρας*), while retaining the flower of its own Fire."† This is a most graphic description of the work of the creative Power in the primal evolution of the fire-substance and the blending of the primary phases of "matter."

* *Inscr. Gr. Siciliæ et Italiæ*, 638. Foucart reprints the text of this and the following inscriptions, pp. 68 *sqq*.

† Cory, *Ancient Fragments*, p. 244 (2nd ed., 1832), who translates the phrase "mother-vortices" by "fountainous craters."

The Lake of Memory is of course connected with the so-called Platonic doctrine of "reminiscence"—I write "so-called" because the doctrine is far older than Plato. The Lake of Memory is the state of substance which gives life to the higher Ego.

As to the lower "lake," it is interesting to note that the same term is used in the *Pistis Sophia* treatise (pp. 382 *sqq.*) Thus in the fragments of "The Books of the Saviour," we read that the soul of the sinner "who curseth," after passing through certain punishments (which are described even more graphically than those depicted by Plutarch), is brought "unto the Virgin of Light, who judgeth the good and the evil, that she may judge it. And when the Sphere shall turn, she will hand it over to her Receivers, that they may cast it into the æons of the Sphere. And the Workmen of the Sphere will cast it into the *lake* which is below the Sphere, so that this [lake] becometh a seething fire and eateth into it, until it hath mightily purified it.

"Then cometh Ialuham, the Receiver of Sabaôth Adamas, who giveth the draught of oblivion unto the souls, to bring a draught full of the water of oblivion and give it unto the soul, that it may drink, and forget every place and every region through which it hath passed, so that it be cast into a body which shall live out its time in constant sorrow."

With regard to the "apology" of the soul in the inscription on which we are commenting, something will be said later on.

Another inscription recently discovered at Eleutherna in Crete, by M. Joubin,* which repeats the preceding in an abbreviated form, proves that we are dealing with a ritual that was widely spread. The inscription is far anterior to our era.

Another inscription of the same nature was found at Thurii, also a city of ancient Magna Græcia, and runs as follows:

"But when thy soul passeth from out of the sun's light, bear towards the right, as all who have been well-advised† should do. Farewell, O thou, who dost enjoy a consciousness thou never yet hadst shared. A god hast thou become from man; into the

* *Bulletin de Corresp. Hellén.*, 1893, p. 177.

† That is, initiated.

milk like as a kid hast thou fallen. Farewell, goodbye; unto the right, straight to the sacred meads and groves of Proserpine."*

The remaining inscriptions were also found at Petilia in 1880. 'Tis thus the soul of the initiated addresses the powers of the realms of death, and presents her apology:

"'Pure from the pure I come, O queen of the realms below, and thou, most glorious god of righteous counsel, and ye the rest, ye gods immortal! For of your race am I, it is my boast; by fate am I now vanquished. . . . Out of the circle, the painful and grievous, my flight have I winged; swiftly upon the longed-for crown my foot I set; into the bosom of the queen, the mistress of the dead, I plunged.'

"'Upon the longed-for crown I swiftly set my foot.'

"O happy, blessed one, from mortal god immortal thou becomest."

"A kid, into the milk I plunged."†

The latter half of the inscription evidently refers to the ritual of initiation. The soaring above the circle is presumably the freeing oneself from the painful round of rebirths, which the unpurified must follow; the setting the foot on the crown of power and renown is paralleled in the mysteries of Mithras;‡ the passing into the realms of the dead, while living, refers to the initiation of the soul of the candidate into the states of after-death consciousness, while his body was left in trance. The successful passing through these states of consciousness removed the fear of death, by giving the candidate an all-sufficing proof of the immortality of the soul and of its consanguinity with the gods. The curious phrase, "A kid into the milk I plunged," perhaps receives its explanation in the words, "into the bosom of the queen, the mistress of the dead, I plunged."

For the "apologies" of the soul to the warders and guardians of the various realms through which it passes we have only space to refer the reader to the Coptic Gnostic works, to

* *Inscr. G. S. et I.*, 642.

† *Ibid.*, 641.

‡ This may also refer to the winning of the crown referred to by Plutarch in the first passage we have quoted above, when the final words, "He hath conquered," were pronounced; but the original favours the interpretation given in the text.

the Schema or Diagramma of the Ophites in Origen's polemic against Celsus, to the Egyptian "Chapters of the Coming forth by Day," and to the beautiful Babylonian poem known as the "Tablet of the Descent of Istar into the Under-world." The subject is an exceedingly wide one, deserving separate treatment; for the present we can only quote two specimens of these apologies. The specimens selected are ascribed by the Church father Irenæus to the Marcosian school of the Gnosis, and have already been quoted in my papers on "The Symbolism of the Gnostic Marcus."* The first runs as follows:

"I am the son of the Father, of the Father who is beyond all existence,† while I, His son, am in existence. I came (into existence) to see mine own and things not mine, yet not wholly not mine, for they are Wisdom's, who is [my] female [counterpart] and made them for herself. But I derive my birth from Him who is beyond existence, and I return again unto mine own whence I came forth."

The second is addressed to the powers surrounding the world-fabricator, or demiurge, and runs thus:

"I am a vessel more precious than the female power [lower Wisdom] who made you. Your mother knoweth not the root from which she came, but I know myself and know whence I am, and I invoke the incorruptible Wisdom [above], who is in the Father; she it is who is the Mother of your mother, the Mother who hath no mother, nor any male consort."

The object of these few Notes has not been to treat the subject in detail, much less to exhaust it. The end in view has been simply to show what was the real human interest attaching to this great mystery-cultus of ancient Greece, and I claim to have demonstrated, as far as any such subject is demonstrable with the present materials at our disposal, that the main factor in the mystery teaching was one of intense and absorbing interest to every thinking man and woman not only in the past, but also in the present age. We may object to the method of the instruction as being opposed to the manners and customs of the rational-

* THE THEOSOPHICAL REVIEW, xxi., pp. 314-323, 393-400. See pp. 399, 400.

† That is to say, "generation," the sphere of rebirth, the Brâhmanical and Buddhistic saṁsâra.

istic Protestantism at present in favour in the most active circles of Western Christendom, but the ancients received instruction on these most important matters, whereas the moderns have been for so long without any instruction on the subject that to hide their own bankruptcy they are forced to deny that there has ever been any teaching at all.

It is true that the acute observer can already trace the back-swing of the pendulum, and see how eager the starved minds of the multitude are for any information concerning the real nature of the soul and the state after death, but the vested interests of those who at present have the monopoly of supplying the starving folk with mental and spiritual food fight all the more bitterly against any who would try to give the folk bread instead of stones, and life and light instead of deadly negation or unintelligible dogma.

What, for instance, after the above evidence, shall we say of the unintelligent view of the latest orthodox writer on this subject, who declares that the revelations of the mysteries were no more to the initiated than the sight of the interior of a cathedral would be to one who had heard of the Christian doctrines but had never previously experienced the æsthetic beauties of a service in one of our Gothic temples !*

Canon Cheetham's book is the most unsympathetic work on the subject which has appeared since the time of Lobeck, and is written with the purely apologetic purpose of lessening the effect of Hatch's straightforward admissions. The Canon reduces the Pagan Mysteries to the level of modern Masonry at the best, and resolves the Christian Mysteries into thin air.

On the other hand, Th. I. Lefaki's essay, entitled *A Study on the Mysteries of Eleusis and the Oracles*,† is too exaggerated and too slightly based on accurate scholarship to command attention. It is a romance rather than a study; and though spiritism, psychism, hypnotism and much else, are rightly brought into

* *The Mysteries, Pagan and Christian*, by S. Cheetham, D.D., F.S.A.; London, 1897.

† Μελέτη ἐπὶ τῶν Ἐλευσινίων Μυστηρίων καὶ τῶν Μαντείων ὑπὸ Θ. Ι. Λεφακὴ, published at Athens, on the occasion of the revival of the Olympic Games, March 25th, 1896.

service to explain some of the phenomena connected with the subject, it is impossible to quote M. Lefaki with any degree of confidence. The book has been kindly translated for us by one of our colleagues, from modern Greek into French, and the MS. lies before us as we write, but the essay has as slight a relation to the facts as the recent athletic meeting had to the glorious Games of a race that is no more.

In conclusion, in addition to the works already referred to in these Notes, we may append a brief notice of several other books and articles,* which may prove of service to the student. Prior to Lobeck, the chief writers on the mysteries were Warburton,† Sainte-Croix,‡ Taylor§ and Creuzer‖. Creuzer was a Doctor in Theology of the Roman Church and found symbolism everywhere.¶ In 1829, Lobeck published his great work *Aglaophamus*** to crush the symbolic school. In the words of Purser "its learning is portentous, its satire grim and savage. But with all his great gifts Lobeck had one thing wanting, the sense of things religious. . . . The whole book bears the character of a violent reaction, and so far is necessarily unfair."

Since Lobeck, see Hermann-Stark, *Gottesdienstliche Alterthümer*, §§ 35, 55 (1858); Schömann, *Griechische Alterthümer*, ii.

* A full bibliography would be a tremendous undertaking; for a beginning consult the list published in P. N. Rolle's *Recherches sur le Culte de Bacchus* (Paris, 1824; 3 vols.), I., pp. i-xxii.

† *The Divine Legation of Moses demonstrated, on the Principles of a Religious Deist, from the Omission of the Doctrine of a Future State of Reward and Punishment in the Jewish Dispensation;* London: 1st ed., 1738-41, 2 vols.; 10th ed., 1846, 3 vols. For the controversial writings to which this work gave rise see the British Museum catalogue, *s. v.* "Warburton (William), Bishop of Gloucester."

‡ *Mémoires pour servir à l'Histoire de la Religion Secrète des Anciens Peuples, ou Recherches Historiques et Critiques sur les Mystères du Paganisme*, par M. le Baron de Sainte-Croix; Paris: 1st ed., 1784, 2nd ed. (with Notes of S. de Sacy) 1817.

§ *The Eleusinian and Bacchic Mysteries, a Dissertation*, by Thomas Taylor; 1st ed., Amsterdam, 1790 or 1791 (this was no doubt printed in London); 2nd ed., with additions, appeared in *The Pamphleteer*, vol. viii., 1816; 3rd ed., New York, 1875, ed. with an introd., etc., by Alexander Wilder, M.D.

‖ *Symbolic und Mythologie der alten Völker, besonders der Griechen*, by Georg Friedrich Creuzer; Leipzig and Darmstadt, 1810-23, 6 vols.

¶ He was violently attacked by J. H. Voss, a zealous Protestant, in an *Antisymbolik* (1824).

** The part of this work devoted to the Eleusinia was based on a series of dissertations read by Lobeck before the University of Königsberg, namely: *De Bello Eleusinio*, Ptt. i. and ii., 1821; *De Præceptis Mysticis*, Ptt. i. and ii., 1822; *De Mysteriis Privatis*, Ptt. i. and ii., 1823; *De Mysterorium Eleusiniorum Gradibus*, 1824 (?); *De Dialecto Mystica*, Ptt. i. and ii., 1825; these were all published at Königsberg (Regiomonti).

380-402; August Mommsen, *Heortologie der Athener*, 62-75, 222-269 (1864); Baumeister, *Denkmäler*, *s. vv.* "Eleusinia," and "Eleusis"; Lenormant, *Rech. Archéol. à El.*, and *Monographie de la Voie Sacrée Éleusinienne* (1864); Sauppe, *Mysterieninsch. von Andania;* Foucart's commentary on this inscription in Le Bas, *Voyage Archéol.* (1847-77), *Inscr. de la Peloponn.;* Foucart, *Associations Religieuses chez les Grecs;* Gerhard, *Griech. Mysterienbilder*, and *Ueber d. Bilderkreis von El.* (1863-65).

Also the following articles: K. O. Müller, in Ersch and Gruber *Allg. Encyk.*, art. "Eleusinia," reprinted in his *Kleine Schriften*, ii. 242-34 (see also his *Orchomenos*, p. 453); Petersen, in Ersch and Gruber, xxviii. 219 *sqq.*, especially pp. 252-269 in the second vol. of art. "Griechenland"; Preller in Pauly's *Real Encyclop.*, arts. "Eleusinia," "Mysteria," "Orpheus," which Ramsay considers to be the best statement of the subject (also his *Demet. und Perseph.*, 1837); W. M. Ramsay in *Enc. Britt.*, 9th ed., 1884, art. "Mysteries"; and L. C. Purser, in Smith, Wayte and Marindin's *Dict. of Gk. and Rom. Antiquities*, 3rd. ed., 1890, arts. "Eleusinia" and "Mysteria."

The most recent works on the subject are: Rubensohn, *Die Mysterien heiligtümer in Eleusis u. Samothrake*, Berlin, 1892; A. Dieterich. *Nekyia*, 1893; E. Rhode, *Psyche*, Freiburg und Leipzig, 1894; G. Anrich, *Das antike Mysterienwesen in seinem Einfluss auf das Christentum*, Göttingen, 1894, pp. 6-13; and finally, J. G. Frazer's *Pausanias's Description of Greece*, London, 1898, 6 vols.—especially ii. 502-514 and v. 534, 535—which is, however, solely of archæological interest; facing p. 504 is an excellent plan of the excavations from 1882 to 1895, and on pp. 513 and 514 is a full bibliography of all the articles and papers in scientific journals and transactions dealing with the archæological side of the subject.

G. R. S. Mead.

THE MODERN ALKAHEST

"THE nearest approach to the properties of the mythical alkahest or universal solvent of the alchemists is to be met with in fluorine." Such are the opening words with which Professor Dewar began his address to the Chemical Society of Great Britain in November last, when laying before its members the results of the remarkable experiments, carried out by Professor Moisson of Paris and himself, on the liquefaction of this element.

Although fluorine has long been known in combination with hydrogen and other elements, it was for the first time isolated and prepared in the "free state" by Professor Moisson in 1886. It was then found to be an almost colourless gas, having, as was expected, a most extraordinary affinity for almost every substance with which it comes in contact. It rapidly acts on and corrodes glass, eating it into holes, whilst bodies like flint and sand unite spontaneously with it and are resolved into invisible gaseous compounds. Iron, sulphur and charcoal take fire and burn at its touch.

But it is for hydrogen that fluorine exhibits the most marked affinity, the two gases combining with explosion when they are simply mixed together, and all compounds containing hydrogen are torn to pieces in its presence in order to satisfy its rapacious appetite.

But now the winged Pegasus has been stabled; in other words, fluorine has been liquefied by the application of intense cold, and great is the change produced. The removal of heat from the gas not only converts it into a liquid (as was to be expected), but also brings about a chemical millennium as regards its properties, and the lion now lies down with the lamb; liquid fluorine rests peacefully in a thin glass vessel, and all those substances (with one exception) with which it combined so energetically before are now unaffected by it. For hydrogen,

however, the intensely cold and liquid fluorine still shows a partiality, and in one experiment, in which a fragment of frozen turpentine (a compound rich in hydrogen) was dropped into the liquid, it caused such a violent explosion as to blow the whole apparatus to pieces; thus affording a very practical proof that although apparently "dead" to most substances, it still had some life or chemical activity, even at these low temperatures.

The temperature at which fluorine liquefies is 187°C. below the freezing point of water, and it was at this temperature that the comparative inertness was observed. When, however, the cooling agents are removed and the liquid receives heat from the surrounding air again, it passes off in gas, and all its original activity returns.

It is now generally accepted as a fact that heat gives the motion to the ultimate particles of all matter, and that this motion shows itself under suitable conditions as chemical action —such as that displayed by fluorine gas at the ordinary temperatures. Its apathy at very low temperatures would appear to be due, therefore, to the slowing down of the movement of its particles, and consequent damping of its chemical activity.

But it is not yet absolutely dead, for it is not absolutely cold. Theoretically the absolute zero is a point 273°C. below the freezing point of water. This is the north pole of the chemist, not yet reached, it is true, though year by year it is more nearly approached, and it is inferred that if cooled to this limit fluorine would fail to respond even to the charms of hydrogen. It would, in fact, be chemically dead, like every other substance under these conditions.

In conclusion, it is interesting to compare the properties of gaseous fluorine with those of argon, for while the former unites with every element—except oxygen—the latter has never yet been persuaded to show the slightest interest in any of its brother elements, or to enter into combination with any other substance, be the temperature high or low. We do not yet know whether argon is so dead that it will not combine, or so active that it cannot be made to part company with its all-satisfying self. In fact, we have yet to learn what chemical action is. In chemistry the unexpected generally happens—as is necessarily the case

before the laws underlying the manifestations we call facts of nature are understood. We find then that these two elements, so diametrically opposed to each other in almost every respect, have a property in common, not shared by any other elements; they are unique in that they are the only two gases so far known which when cooled liquefy at the same temperature; thus the most widely separated become in this respect the most closely united.

One word more. We have spoken of the chemical life and death of fluorine, but we must be careful not to confuse our terms; in extending the term life in this way we are sure to be misunderstood by accurate thinkers who give more limited meanings to the word, and it is a question whether we are wise to speak of the "life" of inorganic matter when we mean the exhibition of energy, familiar as chemical action, cohesion, etc. Fluorine offers us an analogy in so far that heat energy manifests in it, giving it its properties. So Jîva manifests in the higher organisms, giving them "life," and the great storehouse of heat surrounding our globe may be compared with the sea of Jîva in which we live; the lower and higher forms of matter both draw from their respective store-houses, but can we say that energy and Jîva are one, except in the widest sense of the term? When we extend a term, such as life, beyond its usually accepted limits, we cannot be too careful to make clear to the untheosophic reader that we have taken this liberty, and to explain in what sense we are using the term.

A. RICHARDSON, PH.D.

THE ATHANASIAN CREED

(CONTINUED FROM p. 273)

YET again does our writer recur to the vast question of the equality of the three great aspects, for he continues, "And in this Trinity none is afore or after other, none is greater or less than another, but the whole three persons are co-eternal together and co-equal." It has been objected that philosophically this must be untrue, since that which had a beginning in time must have an end in time; that since the Son comes forth from the Father, and the Holy Ghost from the Father and the Son, a time must come when these later manifestations, however glorious, must cease to be; that, in point of fact (to put the objection in the form so familiar fifteen hundred years ago), "Though great is the only-begotten, yet greater is he that begat."

This suggestion seems at first sight to be countenanced by much that we read in Theosophical teachings as to what is to occur at that far-distant period in the future which in our earlier literature was spoken of as the mahâpralaya, when all that exists shall once more be merged in the infinite—when even "the Son himself shall become subject to Him that put all things under him, that God may be all in all." Of that great consummation of the ages it is obvious that in reality we know, and can know, nothing; yet if, remembering the well-known occult aphorism "As above, so below," we endeavour to lift our minds in its direction by the help of analogies in microcosmic history which are less hopelessly beyond our grasp, we are not without some evidence that even taken in this highest and sublimest sense the confident words of our Creed may still be justified, as we shall presently see.

But it is evident that this utterance, like all the rest of the document, is primarily to be interpreted as referring to our own

solar system and those three aspects of its Logos which to us represent the Three Great Logoi ; and assuredly they may be regarded as æonially eternal, for, so far as we know, they existed as separate aspects for countless ages before our system came into being, and will so exist for countless ages after it has passed away.

And after all he would be but a superficial thinker to whom it would be necessary to prove that as regards the work of the evolution of man, at any rate, "in this Trinity none is greater or less than another"; for though it is true that the spirit of man is directly the gift of the Father, since it comes to him in that third outpouring which is of the essence of the First Logos, yet it is also true that no individual vehicle could ever have been evolved to receive that spirit without the long process of the descent into matter of the monadic essence, which is the outpouring of the Second Logos, the Son; and assuredly that descent could never have taken place unless the way had been prepared for it by the wonderful vivifying action of the Third Logos, the Holy Ghost, upon the virgin matter of the cosmos, which alone made it possible that, for us men and for our salvation, He should become "incarnate of the Holy Ghost and the Virgin Mary."

So that all three of the forms of action were equally necessary to the evolution of humanity, and thus it is that we are so clearly taught to recognize that among them "none is afore or after other," either in point of time or of importance, since all must equally be acting all the while in order that the intended result may be brought about; thus it is that we are equally bound to all by ties of deepest gratitude, and that to us therefore it remains true that "the whole three persons are co-eternal together and co-equal,"—the upper triad which forms the Individuality of the Solar Logos Himself.

I said that there seemed some evidence to show that, even in the highest and remotest sense, this glorious Trinity would remain co-eternal together. For undoubtedly the principles in man which correspond to its three persons are those which we have been in the habit of calling Âtman, Buddhi, Manas. Whether those names were wisely chosen, whether their real meaning is

at all identical with that which we have learnt to attach to them, I am not concerned to discuss now. I am using them simply as they have always been used in our literature. And I say that, although we know nothing whatever (of our own knowledge) about the universal pralaya when all that is has been once more withdrawn into its central point, we *have* some small amount of direct evidence as to the corresponding process of withdrawal towards the centre in the case of the microcosm, man.

We know how after each incarnation a partial withdrawal takes place, and how, though each personality in turn seems entirely to disappear, the essence and outcome of all that is gained in each of them is not lost, but persists through the ages in a higher form. That higher form, the individuality, the reincarnating ego, seems to us the one thing really permanent amidst all the fleeting phantasmagoria of our lives; yet at a certain rather more advanced stage of our evolution our faith in its permanence *as we have known it* will receive a severe and sudden shock.

After a man has passed far enough upon his way to have raised his consciousness fully and definitely into that ego, so as to identify himself entirely with it, and not with any of the transient personalities upon whose long line he can then look back as mere days of his higher life, he begins gradually but increasingly to obtain glimpses of the possibilities of a still subtler and more glorious vehicle—the buddhic body.

At last there comes a time when that body in turn is fully developed—when in full consciousness he is able to rise into it and use it as before he used his causal body. But when, in his enjoyment of such extended consciousness, he turns to look down from outside upon what has for so long been the highest expression of him, he is startled beyond measure to find that it has disappeared. This that he had thought of as the most permanent thing about him has vanished like a mist-wreath; he has not left it behind him to resume at will, as it has long been his custom to leave his mind-body, his astral body, and his physical encasement; it has simply to all appearance ceased to exist.

Yet he has lost nothing; he is still himself, still the same individuality, with all the powers and faculties and memories of

that vanished body—and how much more! He soon realizes that though he may have transcended that particular aspect of himself, he has yet not lost it; for not only is its whole essence and reality still a part of himself, but the moment he descends in thought to its plane once more, it flashes into existence again as the expression of him upon that plane—not the same body technically, for the particles which composed the former one are dissipated beyond recall, yet one absolutely identical with it in every respect, but newly called into objective existence simply by the turning of his attention in its direction.

Now to say that in such a man the manas was lost would indeed be a marvel of misrepresentation; it is in existence as definitely as ever, even though it has been spiritualized and raised to the buddhic plane. And when at a still later stage his consciousness transcends even the buddhic plane, can we doubt that all the powers both of buddhi and manas will still be at his command, even though an infinity be added to them?

Perhaps it may be somewhere along the line of thought which is thus suggested that it will be found possible to harmonize these apparently contradictory ideas—that all which exists must one day cease to be, and yet that "the whole three persons are co-eternal together and co-equal, so that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped."

And so this first half of the Athanasian Creed ends as it began, with a clear straightforward statement which leaves nothing to be desired: "he therefore that will be saved must thus think of the Trinity."

We then pass on, just as in the other Creeds, to a further elaboration of the doctrine of the descent of the Second Logos into matter, which is also declared to be a prerequisite for æonian progress; "furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ."

Then our writer proceeds carefully and methodically to define his position in this important matter; "for the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the

Father, begotten before the worlds, and man, of the substance of his mother, born in the world." This part of the subject was so fully considered in the earlier part of this paper when dealing with the Nicæan symbol that it is hardly necessary to dwell much upon it here, since this is simply a fuller and more explicit form of the statement of the dual aspect of the Christ, showing how He, the alone-begotten, the first of all the æons or emanations from the Eternal, was absolutely of one substance with the Father and identical with Him in every respect, while yet in His later form He had just as truly and really taken upon Himself the vesture of this lower matter, and so was "incarnate of the Holy Ghost and the Virgin Mary" as has been previously explained. And in this latter form it is particularized that He had not existed "before the worlds" or ages began, but was "born in the world"—that is, that His descent into incarnation had taken place at a definite and comparatively recent period within this age or solar manvantara.

As we know from the accounts which are called by courtesy the "history" of the Christian Church, there had been those to whom this idea of duality had been a stumbling-block—who had deemed it impossible that conditions differing so widely and entirely could both be manifestations of the same great power; and so our Creed insists with emphasis upon the actual identity and indivisibility of the Christos. We are told that He is "perfect God and perfect man, of a reasonable soul and human flesh subsisting"—that is, consisting of the manas as well as of the lower principles; that He is "equal to the Father as touching His Godhead, yet inferior to the Father as touching His manhood" —equal to Him in every way, save only that He has descended this one step further, and in thus becoming manifest has for the time limited the full expression of that which yet He is in essence all the while.

Yet in all our consideration of this never must we for a moment lose sight of the underlying unity; "for although He be God and man, yet He is not two, but one Christ; one, not by the conversion of the Godhead into flesh, but by the taking of the manhood into God." However deeply involved in matter the Christ-principle may become, it remains the Christ-principle

still, just as the lower manas is ever fundamentally one with and an aspect of the higher, however wide apart from it it may sometimes seem when looked at from below; and the writer further makes clear to us that this is to be regarded as finally and absolutely proved not chiefly because its origin is one, as though the Godhead has been brought down to the human level, but rather by the even more glorious fact that in the future they will once again become consciously one, when all the true essence of the lower and all the quality that it has developed from latency into action shall be borne back triumphantly into the higher, and thus shall be achieved the grandest conception that any doctrine has ever given us—the true and full at-one-ment, "the taking of the manhood into God."

Fundamentally, essentially one are they, "one altogether, not by confusion" (that is, commingling or melting together) "of substance, but by unity of person"—a unity which has been a fact in nature all the time, if we could but have seen it—just as, once more, the lower and the higher manas are one, just as the physical body is one with the soul within it, because it is after all an expression and an aspect of it, however defective—"for as the reasonable soul and flesh is one man, so God and man is one Christ."

"Who suffered for our salvation, descended into hell, rose again the third day from the dead; he ascended into heaven, he sitteth on the right hand of the Father, God almighty, from whence he shall come to judge the quick and the dead." These clauses call for no special notice here, since they are simply a reproduction of those upon which we have already so fully commented in writing of the earlier Creeds, though we may just observe in passing that here we have no mention of the myths of Pontius Pilate and the crucifixion.

Indeed on the whole this, the longest and perhaps latest of the Creeds, is remarkably free from the corrupting influence of the tendency which we have called (*c*); the only really bad instance of it occurs in the next clauses, which are obviously a blundering reference to the critical period of the fifth round. "At whose coming all men shall rise again with their bodies, and shall give account for their own works; and they that have

done good shall go into life everlasting" (that is, as usual, æonian), "and they that have done evil into everlasting fire." The writer is quite accurate in supposing that the judgment in the fifth round will be passed upon men when they rise again with their bodies—that is, when they reincarnate; but he is in error in associating this with the messianic myth of the return of a personal Christ. Again he is right in asserting that life for the rest of the æon awaits those who successfully pass the tests, but wrong in dooming those who fail to the crucible of the æonian fire—a fate reserved solely for those personalities which have been definitely severed from their egos. These unhappy entities (if entities they may still be called) pass into the eighth sphere, and are there resolved into their constituent elements, which are then ready for the use of worthier egos in a future manvantara. This may not inaptly be described as falling into æonian fire; but more accurate knowledge would have shewn the writer that this could happen only to lost personalities—never to individualities; and that the fate of those who are rejected in the fifth round will be æonian delay only, and not æonian fire, since they will remain in a subjective but by no means unhappy condition until nature offers another opportunity of a kind by which they are capable of profiting.

Our Creed ends with a repetition of the statement with which it commenced: "this is the Catholic faith, which except a man believe faithfully he cannot be saved." The Trèves edition of the *Quicunque* gives us a much modified form of this verse; but, as we have said before, when we recognize definitely what it really means, we have no reason to shirk the most positive statement of what we see to be an important truth in nature.

And so we take our leave of these time-honoured formulæ of the Christian Church, hoping that such fragmentary exposition as it has here been possible to make of them may have at least this much result, that if it happens in the future to any of our readers to hear or to take part in their recitation they may bring to them a deeper interest, a fuller comprehension, and so derive from them a greater profit than ever before.

C. W. LEADBEATER.

ESKIMO AND NEW WORLD FOLK-LORE

THE beliefs of the Eskimo and those of the various tribes of North American Indians would appear to have so much in common, that I have thought it might possibly be of some interest to glance at them side by side.

Again I must apologise for the superficial manner in which the considerations of space compel me to treat these matters. Again I do but point out a line of study which I think might be found fruitful. And having thus apologised, let me turn to the Eskimo. These people have been extremely isolated.

To quote Dr. Henry Rink:

"The inhabitants of Greenland and Labrador, and those of the shores of Behring Straits, cannot in any likelihood have communicated with each other for a thousand years or more; nor have they any idea of their mutual existence."

And again:

"When Dr. Kane first visited the small tribe of Eskimo living on Smith's Sound, they were astonished to find that they were not the only people on the face of the earth."

The stories from which my information is principally gathered were taken down from the lips of the narrators. Dr. Rink says:

"Generally, even the smallest deviation from the original version will be taken notice of and corrected . . . this circumstance accounts for their existence in an unaltered shape through ages."

A remarkable circumstance, this habit of extreme accuracy in the transmission of a tale. A very remarkable circumstance it would be in our modern civilisation.

Now what are these beliefs? (I must premise that some of them are probably misunderstood, in their inner significance,

by the Eskimo themselves. While the form has been rigidly preserved, the life has fled to other forms.)

Firstly, that men and animals have soul and body. The "soul" chiefly recognised is the body of desire. It is stated to be independent of the body and able to leave it temporarily.

It is not perceived, save by a special sense. It has the same shape as the body, but is more ethereal. It continues to live after the death of the body, and this is also true in the case of animals.

Another statement which is very curious, is to the effect that the soul performs the breathing, with which it is closely allied. Later I shall have to allude to this "breath" belief, in the various tribes.

The soul may be hurt or destroyed, or partially destroyed and repaired. Here we get, as I think, a conception of a higher and more permanent soul than the desire principle. Some *part* of the soul, it is said, may pass into another man.

Surely the more natural belief of the semi-civilised would be that the soul—a simple, not a complex thing—passed into another person, and obsessed him. I am aware that the belief in the, if I may so phrase it, shifting limits of consciousness, and the belief in the universality of life, are held by Mr. E. S. Hartland to be typical savage beliefs, but I cannot think this.

The less evolved of our own people are those least able to grasp the sensations of others. They are those with the simplest view of consciousness, where they have any view concerning it. It is not the average ploughman of to-day who credits nature—"inanimate nature"—with a living soul, a common life; it is the poet Wordsworth; it is such a mystical writer as Miss Fiona Macleod.

It is true that the savage anthropomorphises his god; but that is a different matter. And it is a fact that if you exclude from the children of the most ignorant Londoners all fairy-lore, they will not dower the woodland ways with a fairy life. They will fear a solid human tramp, who will forcibly take from them a cherished coin.

The world, say the Eskimo, is ruled by *inua*, or owners. There are *inua* of the air, sea and earth; they have the appear-

ance of fire or bright light. Men can make them their helpers or servants; but the *tornasuk*, or rulers of the rulers, must be invoked.

Divine justice principally manifests itself in *this* life; nevertheless, there are two worlds of the dead.

The under world is held to be the more desirable, as being "rich in food." The upper world is a real land, but they suffer from famine. Nevertheless, in this undesirable upper world are celestial beings who once were men.

One is led to wonder whether the undesirability of this upper world of the dead may not arise from the materialistic view taken by an unevolved people as to the nature of the desirable.

The Eskimo believe in the power of ghosts, especially in that of a murdered man. They also believe in witchcraft, which is, however, quite distinct from the power of the *angakoonek*, or priesthood.

These men are clairvoyants, and there are several orders.

Kivigtok, a man who flies mankind and learns "the speech of animals and information about the state of the world pillars."

Angerdlartugsiak, a man trained to the acquisition of certain powers.

Angakok, a man who has attained clairvoyance.

Kilanmassok, a man, woman, or sometimes a child, trained by him. They fast in desert places and invoke *tornasuk* till they become entranced.

Their methods include prayer, invocation, the use of amulets, rules of life, fasting and sacrifice, spells and prayers sung to peculiar tunes.

A peculiar song, termed a *serrat*, is held to have power innate in itself.

The *angakok* performs *torneerunek*, *i.e.*, the drawing the soul out of the body by (*a*) external means, (*b*) in dreams, (*c*) by throwing the soul into a certain state of consciousness to produce liberation.

These people, who, says Dr. Rink, appear to be more akin to Americans (American Indians) than to Asiatics, have beliefs

in fairies or nature spirits, and tell tales of giants inhabiting a country beyond the sea, where one-eyed people are found.

The following is a folk tale.

A child's spirit was detained in sleep by "the inlanders," a mysterious race. An *angakok* was consulted. He lay on his back and "let go his breath," then, beginning to breathe again, he said, "the child's spirit is with the inlanders." Then the child's father bade him take an "angakok flight" and bring it back, which he did.

There is also another tale of the nightly flight of an *angakok* to the mysterious land of Akilinek, whither he guided his son; but in this tale we get an inkling of some unpleasant ceremonies connected with the dead, which take place at a newly-made grave, so that if this *angakok* was one of the priesthood, it must be held to be of a very degraded type.

There is also a tale in which the influence of the Christian missionary is observable.

The hero is carried out of his body, and receives Christian instruction, but he also perceives all the *tornasuk*, or gods of his race, burning in a pit of fire. When he returns he perceives his own body "void of intellect," but he re-enters it, having no other place of abode.

This tale is told as history, and is said to have taken place in 1743.

It is therefore recent, and is a curious mixture of ancient lore, actual occurrence and modern teaching directed to an old and simple race.

There are also traces of the belief in the migration of souls.

But let me now turn to the North American beliefs, quoting chiefly from Brinton's *Myths of the New World*. In that work considerable attention is directed to the conception of the connection between the Supreme Soul, the soul of man, and breath or wind. For example, in the tongue of the Dako tahs, says Mr. Brinton, *niya* is breath, life; among the Piuts, the same word is applied to life, breath, and soul; *silla* is air in Eskimo, and *sillam inua* is the owner of the air, or All.

In another dialect, *zakana whrisha* = wind, and *whrishmit*, life. Aztec, *ehecatl* = air, life, soul. Creek, *esau getuk emissie* =

Master of Breath. Cherokee, *oonawleh unggi* = eldest of winds. Choctaw, the storm wind. Quiché, the creative power *Hurakan* from which, says Mr. Brinton, is derived "hurricane" (?).

In ancient Mexico, *mixcohuatl* = the cloud serpent; in modern Mexico, the whirlwind.

Mr. Brinton proceeds to consider the recurrence of the sacred number four among the Indian tribes, and in connection with the wind or breath symbolism; he concludes the origin to be a primitive adoration of the four points of the compass. Students of Theosophy will see a deeper meaning; the interest for them will lie in the fact that this particular form of symbolism exists among these dying tribes.

In the beginning, say the Indians, four men with their wives were created by the Heart of Heaven, from these came all that lives.

The tree and cross symbolism was found by the earliest Christian missionaries to the New World—Tree of our Life, Tree of our Flesh, being the phrases used. The bird and serpent symbolism was also found. The water symbolism is among all these tribes. Baptism was practised among the Cherokees, Aztecs, Mayas, and Peruvians. Here is an extract given by Mr. Brinton from the Aztec order of baptism: "O child, receive the water of the Lord of the World, which is our life; it is to wash and purify. May these drops remove the sin which was given to thee before the creation of the world, since all of us are under its power. Now he liveth anew, and is born again. . . . Now our Mother the Water again bringeth him into the world."

"Know that the life in your body and the fire on your hearth are one and the same thing, and both proceed from the same source," said a Shawnee prophet.

But now to turn to the folk-lore tales proper.

We find a curious tale of Michibo, the great hare who created the earth. It may be remembered that the hare is a very frequent "sacred animal," and a frequent wrapping of the external soul.

Mr. Brinton says, in the above quoted work, that *michi* means great, and *wabas*, hare. But *wab* also means white, and from it is derived dawn light,

Michibo, the great hare, is more properly the great light. Therefore, says Mr. Brinton :

"The Algonkins, who knew no other meaning for Michibo than the great hare" (concerning which the most fantastic folk tales are woven) "had lost by a false etymology the best part of their religion."

Tales are told of the white children, the white sons, the white life beyond the dawn. Among the Quichés, the bird serpent moulds and makes the world, and before that moulding and making "the fathers and mothers sleep in the waters."

Flood stories are found among the Athapascas, Algonkins, Iroquois, Cherokees, Chikasaws, Caddos, Natchez, Dakotas, Apaches, Navajos, Mandans, Pueblo Indians, Aztecs, Tlascalans, Mechoacans, Toltecs, Mayas, Quichés, Haitians, natives of Darien, Araucanians, and others. The Mayas of Yucatan state in their tales that this world is the fourth.

Among the Algonkins, man has two souls. The Sioux assign to him the same number as that assigned by Plato. The Dakotas assign four. Oregon and Carib Indians locate a subordinate spirit in every pulsation of the body, and one supreme in the heart.

The Mexicans speak of the perpetual life of the sun, and of the unalloyed pleasure of the departed, for a term of years ; while all tribes agree that the souls have to pass a "great river" in which the bad may be swept away.

"They conceive that when the soul has been awhile with God, it can, if it chooses, return to earth and be born again."

It would be interesting to compare this theory, not only with the theosophic belief in the devachanic period, and subsequent return to incarnation, but also with the Celtic tale of the Voyage of Bran, and the reincarnation of Finn.

I hope shortly to investigate these ancient Celtic beliefs in the Blessed Isle or Happy Land, so strangely linked to that of rebirth, and so strikingly akin to Grecian thought.

Mr. Brinton gives some account of the North American Indian priesthood; their methods of producing insensibility to pain, a feature met with in folk tales and actually practised ; also

their incantations, spiritualistic practices, second sight, mesmerism, etc. They have likewise secret societies, with grades of initiation, and a "mystery language."

This, says Mr. Brinton, has been closely examined, and is found to be a mere fraudulent jumble of words, the origin of which may be traced. This may be true; but even so, the tradition of an esoteric tongue is of interest, when found among the tribes who are descended from the remnants of the Atlantean race.

Mr. Brinton points out that the modern prayers are for temporal blessings, but the ancient Aztec prayer for a chief was: "O Lord, open his eyes, and give him light."

These are rather traces of an ancient religion than folk tales, and in my opinion they are highly luminous facts. Again, as to the tales themselves, the doings of the great hare, when the hare is read as light, have a certain meaning.

There is a curious superstitious practice which occurs in many folk tales, and which is actually practised to-day in many countries. It is cited by Mr. Hartland in the *Legend of Perseus*. It is the giving of certain portions of a hare to barren women who desire to bear children. Can this be a custom springing from a distorted memory of the fact that to all things the Great Light gives life, and that all are born from Him?

Mr. Hartland also refers to the numerous births of the hero Yehl among the Thlinkits, and points out the connection between the tales of Yehl's birth and the religious belief as to the birth of the God Quetzalcoatl among the Aztecs.*

Space forbids further analysis; I can only hope that this meagre account of the beliefs of a decaying race may give some food for thought to those who are interested in the folk tales which are the common heritage of the nations.

I. HOOPER.

* In connection with the raven-god symbolism, see *The Secret Doctrine*, i. 478.

THE GREAT ORIGINATION AS TAUGHT BY THE BUDDHA

Being an Attempt at an Exposition of the Process of Relative Origination

(continued from p. 231)

The Nidânas

(1) The first link in the chain is the relation to Avidyâ. That is to say, the really unrelated and absolute Nirvâṇa is thought of as related to Avidyâ at the beginning of the evolution of any system.

The word Avidyâ means both "nescience," "non-cognition" or "ignorance," and "non-existence" or "non-being." The Sanskrit sentence "na vidyate," of which Avidyâ is the noun-form, means both "is not" and "is not known." In Indian philosophy "nescience" and "non-being" are ultimately the same as "science" and "being."* The early Buddhists understood Avidyâ in the sense of "non-being." Nâgasena explains it to Milinda as meaning "nothing existed," "naught was." He says, "Before this, everything in every way, everything in every form, was Avidyâ,—*was not*." (*Milinda-Pañho*, p. 51.) Avidyâ or (Pâli) Avijjâ = nâhosi. It is the same as the Asat of the Upaniṣhads.

Thus the first relation is of Being to Non-Being; of Sat to Asat, of Vidyâ to Avidyâ, of Positive to Negative—the indispensable condition of all manifestation.

In the pictorial representation† of the Causal Nexus this dual relation of Being and Non-Being has been symbolised as a camel led by its driver.

* Again the universe is the same as the Veda, being the same thing looked at from a different standpoint.

† See the Ajaṇṭa fresco, discovered by Surgeon-Major Waddell.

It is also symbolised in Tibet by a blind old woman led by a man. Again, in the *Journal** of the Buddhist Text Society of India, another Tibetan symbol for the same conception is a blind woman sitting near a lamp—the lamp of Being presumably.

The relation is the same as that of Puruṣha to Prakṛiti, or Pradhâna, of the Sâṅkhya; with this difference, however, that whereas the Avidyâ of the Bodhi (the Wisdom of the Buddha) and of the Vedânta is purest Non-Being in every sense of the word, the Prakṛiti, or Pradhâna, of the Sâṅkhya—or rather of the later speculative Sâṅkhya—is a reality, as real in fact as Puruṣha itself or himself.†

The meaning of this relation of Nirvâṇa to Avidyâ is that the Sat Nirvâṇa broods over the thought "nothing exists," "naught is." This "naught is" is thus the Prakṛiti, that which is dwelt upon.‡ It is the Pradhâna, that which has been placed before (or objectified).§ And the Sat, Being, broods and dwells upon it. It "looks round," gropes in the dark (avidyâ) as it were. Naught is.

This process has been taught in the Upaniṣhads as follows:

"In the beginning Âtman (the Self) alone was this, in the form of Puruṣha.‖ He looked all round and saw naught but Himself."¶

This "brooding," "groping," "churning," as it were, in the deep of Avidyâ, has been called, in the Upaniṣhads, "tapas" and "îkṣhaṇa."

(2) The result of the brooding, of the relation of Sat to Asat, is the production of Saṁskâras (or Saṁskâra, collectively).

Through Avidyâ do the Saṁskâras come.

Saṁskâra means "anything that is carefully and gradually

* Vol. V., Part i., Supplement, after p. 40.

† It ought, perhaps, also to be noted that the Puruṣha of the Sânkhya is one among many, while the Nirvâṇa of the Bodhi, and the Brahman or Atman of the Vedânta, is one and infinite.

‡ Comp., prakaraṇa and prakṛita, used of a thesis treated.

§ Pra-dhâna = ob-jectum. In Pâli literature, pradhâna means chiefly, if not exclusively, "meditation," "dwelling upon."

‖ Pure Intelligence without any relation to objectivity—a relation which brings about relative consciousness.

¶ *Bṛih. Up.*, I., iv. 1.

made." It comes from sam + kṛi, to make carefully. In the *Ṛig-Veda-Saṁhitâ* it has been used of the careful building of a house (iii. 31, 12), of the preparation (distillation) of Soma (iii. 35, 8, vi. 41, 3), and so on.

From this sense of careful preparation, Saṁskâra has come to mean "refining," "purification," "ornamentation," "stamping," "impress," and so forth.

When applied to psychological and metaphysical conceptions, Saṁskâras mean "ideas" which are gradually evolved and formed in the mind, "impressions" that are left on the mind as the ultimate results of all sense-perceptions. They thus mean "notions," "instincts," "prejudices," "predilections," and so on. They form collectively the abiding and predominating idea which rules one's activity; through which one acts in a particular way and no other. Saṁskâras form the guiding and ruling idea of one's being. In fact it is these collectively which give one being.

How this collective Saṁskâra is gradually formed and evolved, has been very clearly shown by Nâgasena in his reply to Milinda.* He says, As a house is gradually built, as a tree is evolved from the seed, as a potter makes his pots, so is the Saṁskâra evolved slowly, and step by step. To quote the words put into his mouth:

"There first arises (*a*) the manifestation of the cognising power† in a particular sense (Chakṣhu-vigñâna, etc.,‡) through the relation of (*b*) the sense and (*c*) that which affects it. The union of the three is 'Contact.' From Contact comes 'Sensation' which leads to 'Desire.' From Desire [through other intermediate steps] is the birth of Saṁskara [*i.e.*, Karman]."§

The Saṁskâra is thus the ultimate result of all the activities of a being, the last impresses that are left on it. Therefore they have been called "sesa-chetasikâ,"‖ or "final deposits of mentality."

* *Milinda-Pañho*, pp. 52-54.

† Vigñâna—the common and central witness, watching and holding together all Saṁskâras, like the watchman of a city sitting in the central cross roads (p. 62).

‡ Chakṣhu-vigñâna = the manifestation of Vigñâna in Chakṣhu (sight). Shrotra-vigñâna = the manifestation of Vigñâna in Shrotra (hearing), etc.

§ *Ibid.*, p. 51.

‖ *Abhidhammattha-Saṁgaho*, VII. 9.

It is, therefore, the Karman of the being—the sum total of all its movements—nay, Being itself. In fact, the term Saṁskâra and Karman are interchangeable. Buddha-Ghoṣha often uses Karman when he has to speak of Saṁskâra. It is the fruit of the present existence and the seed and germ of the future, the veritable Karman, ruling and guiding that future along a particular line, and no other.

This is true not only of the individual, but of the Kosmos as well. Like the individual the Kosmos also has its Karman, its Saṁskâra, which is its very being and existence. This cosmic Saṁskâra (collectively) consists of "Ideas" or "Types" which regulate and guide the manifestation of everything in the universe. They are the "potentialities" and possibilities of the present system. They are the Karman, the seed carried over from the past, out of which evolves the tree of the present universe.*

This may sound startling to some. But we must remember that the Bodhi, like the Vedânta, teaches that the present universe is only the outcome of a past one, born out of the Karman of the past. Both the Bodhi and the Vedânta teach that manifestations are guided by the law of alternate activity and rest which is visible all through the universe. Following this law, a universe comes into manifestation when the cycle of unrolling—evolution (Vivarta-kalpa, the Day of Brahmâ), the period of activity—begins; and passes out of being when the cycle of inrolling—involution (Saṁvarta-kalpa, the Night or Sleep of Brahmâ)—takes its turn. Thus the Wheel of Necessity revolves for ever and ever, the beginningless and endless whirl of Saṁsâra.

So then the present universe is only the re-incarnation of the past, whose Karman causes, rules and guides all its diverse forms. Nothing exists here without a cause, and the Kosmos is no exception to the rule. Saṁskâra—the memory of the past, ideas evolved slowly and gradually in former lives—is the cause of the

* This cosmic Karman has been called Sheṣha (*cf.* sesa-chetasikâ) and Ananta, in the Paurâṇic allegories of cosmic evolution. It is Sheṣha (lit. "remains"), because of its being the deposit of the preceding universe, Ananta (lit. "endless") because it contains within itself the infinite variety of beings in potentiality.

endless forms of being which make up the universe as a collective and orderly whole.

These memories revive through coming into relation with Avidyâ, through the brooding over "Nothing exists," following a very simple law of psychology. Though one can be *thought-less* in absolute dreamless rest of mind and soul, yet, if one thinks at all (*i.e.*, if one's mind is active and restless at all), he cannot think of a thing without thinking of something else. To think of non-existence one has to think of existence as well, however latent and "subliminal" the contrasting thought of existence may be. Thus the "Primal Being" thinking of Non-Being becomes conscious of beings as well, of thoughts of past existence. When the Primal Being, who knew the past, broods over Non-Being, the brooding brings before Him the diversified picture, the Saṁskâra of the system that was. Thus it is that through Avidyâ manifests Saṁskâra, the Karman and cause of the present being of the universe.*

In the *Chhândogya Upaniṣhad*† Saṁskâra has been spoken of as the "spark" or "flash" (tejaḥ), which is there identified with Vâch, the Cosmic "Speech" or "Word" (Tejomayî Vâk). Perhaps no more graphic word-symbol could be found to describe the manifestation of Saṁskâra. It flashes before the great Thinker as He broods over Non-Being. Once manifested, it acts as the guiding and ruling light for all the rest of cosmic activity.‡

In the *Kaṭha*, the Light-spark is the Mahâtman which follows after Avyakta (the unmanifested, the same as Avidyâ).

The *Bhavagad Gîtâ* (viii. 3), speaks of it as Karman following Adhyâtma or Svabhâva.

* *Individual* Saṁskâra or Karman, however, which passes from incarnation to incarnation, could not be spoken of as manifesting through Avidyâ. No Buddhist believes, nor has it been taught anywhere by Lord Buddha, that Vigñâna and Saṁskâra (or Nâma-rûpa from another standpoint) which make up the individual, pass into Avidyâ at death and come out of it in the next incarnation. It is well known as a Buddhist teaching that soon after this body dies (kâyassa bhedâ, say the Buddhists), the Saṁskâra held together by Vigñâna appears, is re-born, somewhere else, either in purgatory, heaven, or some other condition of being. Saṁskâra coming into manifestation *through Avidyâ* does not refer to the reincarnating entities which run their race during the manifestation of a universe. The coming from Avidyâ refers to the starting of the cosmic race at the beginning of a system.

† *Op. cit.*, VI. ii. 3.

‡ In the *Bṛihadâraṇyaka* this step has apparently been omitted (see *Bṛih. Up.*, I. iv. 1).

It is represented by Mahat in the Sâṅkhya—the Cosmic Ideation coming from Prakṛiti.

In modern Theosophical literature it has been called Âtman.

Its pictorial symbol among the Buddhists is a potter making pots.

(3) Next comes Vigñâna, the I-consciousness or Ego, which originates through Saṁskâra.

Vigñâna has been described as having the nature of final cognition (as opposed to Saṁgñâ). It has been compared to a city watchman sitting in the central cross-roads, and thence watching everything.* Thus it is the central cognising principle —the notion "I," the Ego in everything. It is the agent. It is this principle in everything which asserts itself and responds to surroundings. It is this which holds together everything as such, every group of name and form, and maintains it as an orderly whole. It comes into manifestation through Saṁskâra. So also with the cosmic "I."

In the *Bṛihadâraṇyaka Upaniṣhad* above referred to, this evolution of the great Ego has been described as follows:

"In the beginning Âtman (the Self) alone was this, in the form of Puruṣha [pure Intelligence]. He looked all round and saw naught but Himself. Then for the first did He gather [the thought] 'I am.' Thus arose the [great] notion (nâma) 'I.'"†

In the *Kâṭhaka* this has been called Gñânâtman Buddhi, and the purest Sattva.‡

In the *Chhândogya* it is Âpaḥ,§ and Prâṇa,‖ that which keeps everything threaded and linked together. Assuredly it is the Ego-principle in everything—the Ego, which is evolved and evolving, ever growing and continually changing—which holds all experiences together.

The Sâṅkhya calls it the Ahaṁkâra, the I-principle in all.

In the modern presentation of Theosophy it is the Buddhic

* *Milinda-Pañho*, p. 62. † *Op. cit.*, I. iv. 1.
‡ *Op. cit.*, III. 10-13, VI. 7, 8. § *Op. cit.*, VI. ii. 3. ‖ *Ibid.*, VI. v. 4.

principle in man and in our system, corresponding to the Buddhi of the Kosmos.

In the pictorial representations of the Buddhists, it is figured as an ape, pathetically appropriate to the fruit-enjoying mimic of the individual Ego, though we should hesitate to refer it to the Collective Ego* of the universe, the Buddhi, the great Ahaṅkâra.

(4) Next, from Vigñâna the Ahaṅkâra evolves Nâma-rûpa.

Though the literal meaning of Nâma-rûpa is name and form, the term stands for all differentiated objects in the philosophy of India. For if we analyse an object, gross or subtle, physical or super-physical, we find nothing but a notion (nâma) appearing in a form (rûpa). Nâma-rûpa may be translated by objectivity as apart from and opposed to subjectivity.

It is said to arise through Vigñâna, because the distinction of objects from the subject is possible only after the evolution of the notion "I." "I am here, and there the objects I know, objects of such and such a name and such and such a form."

This distinction between the "I" and the "not I" means a division in the manifesting principle. Hitherto the consciousness was identified with the Saṁskâra, or rather, the Saṁskâra was one with and within, so to say, the knowing principle; now with the recognition of the Ego as apart from the Saṁskâra, the latter (being distinguished from the Ego) is thrown out, and, as it were, objectified. Thus it is a dividing process of the one consciousness into two, namely, self-consciousness, and consciousness of objects as distinguished from the subject.

But in this division the object which is thrown out, so to say, from the subject, is nothing but the Saṁskâra appearing in another light, namely, as different from the knowing principle. Thus Nâma-rûpa is only the Saṁskâra, viewed as the object of the subject.

Thus the Saṁskâra producing self-consciousness as "I am" still remains the object of that consciousness. In this aspect it is Nâma-rûpa, the objectified universe. That is why the universe, which is nothing but Universal Nâma-rûpa (held together by Collective Vigñâna) just as an individual is nothing but partial

* Not the Self which is beyond all Ego.

Nâma-rûpa (held together by specific Vigñâna),—is called Saṁskâra. Everything is Saṁskâra, Karman; everything is also Nâma-rûpa, as is well-known to every student of Buddhism.*

In the *Bṛihadâraṇyaka* this manifestation, by a process of bifurcation, of Nâma-rûpa, the great cosmic objectivity, has been described as follows:

"He was as female and male together in close embrace He fell [divided that very self of his] into two. Thus Husband and Wife did they become. . . . So is the bright space filled by the Wife indeed."†

In the Nâma-rûpa of the Bodhi we recognise the Tanmâtrâs and the Sthûla-bhûtas, subtle and gross objects, of the Sâṅkhya.‡

The pictorial symbol of Nâma-rûpa in the ancient Indian fresco is that of a physician feeling the pulse of a sick man—a very appropriate symbol indeed, for it is Nâma-rûpa which exactly measures the throbs of the cosmic life, the action of the cosmic agent, the Ego.

In Tibet it is symbolised also by a boat, probably to convey the idea of launching the great boat of the objective universe in the ocean of space.

(5) The re-action of Nâma-rûpa on the Vigñâna furnishes it with the six powers of perception—five distributive or special—hearing, touch, vision, taste and smell—and one collective or general, the mind (Manaḥ).

Therefore it is said through Nâma-rûpa is the rise of Ṣhaḍâyatana.

When Vigñâna objectifies Nâma-rûpa, it either hears or touches, sees, or smells, or tastes. As it does this, or, to put it differently, as it is acted upon by Nâma-rûpa in these various ways, there evolve the five distributive powers of per-

* This is very important, as it will help us to understand how it is that Nâma-rûpa with Vigñâna is reborn.

† *Op. cit.*, I. iv. 3.

‡ Here both the Sâṅkhya and the systematised Vedânta mention two steps; first the evolution of the subtle objects, and then from them the evolution of the gross. In the Bodhi, however, they are mentioned together; similarly in the *Bṛih. Up.*, as pointed out above, the special mention of the origin of Saṁskâra is omitted in tracing the evolution of Ahaṁkâra.

ception, and the synthesis of the distributive powers evolves the mind.

The Upaniṣhad version of this story of sense-evolution is to be found in the *Aitareya*,* where it is shown how the Devas (senses) enter the man.

In the systematised Vedânta this has been shown very clearly. We can learn from any text-book of the Vedânta system that:

"Through the influence of æther (Âkâsha) as an existing substance, the power of hearing is evolved.

"Through the influence of the luminous substance (Agni) as an existing principle, the power of sight is evolved," etc.†

It is too well known to need more than mention here that the idea of external powers (Adhidaivata)—physical and super-physical—drawing out and feeding the corresponding subjective powers (Adhyâtma) pervades the whole of the Vedântic teaching, whether in the Upaniṣhads or in its systematised form in the Mîmâṁsâ. That the sun is the adhidaivata correspondence of the adhyâtma "Eye" was known to the Aryans of India thousands of years ago.

In the Sâṅkhya the collateral evolution from Ahaṅkâra of the Tanmâtrâs on the objective and Indriyas (organs) on the subjective side has been explained very clearly, as is known to every student of the system. Only here the Indriyas are eleven, counting five active or motor organs in addition to the six perceptive powers mentioned above.

The senses produced by the the reaction of Nâma-rûpa on the Ego are not at first physical; for they are evolved before the birth of the physical being. The physical representations of the distributive senses in the physical body are but the translations, as it were, of the subtle senses. There is also a physical representative of the collective sense, though as yet evolved in comparatively few. It is an organ in the head which receives thoughts and other subtle vibrations from outside without the intervention of spoken or written words. This sense, when

* *Op. cit.*, II. 4.

† Âkâshasya sâttvikâṁshâch chhravanendriyaṁ sambhûtam, etc.

developed, enables one to read the thoughts of others and transfer his own to others in a definite and regular manner.

For this reason I speak of them as distributive and collective senses, and not external and internal. The term "external" generally conveys the idea of the senses being physical.

That there are distributive senses which are not physical will be evident if we remember how we see and hear, taste and smell, in dreams and in visions, when all the physical representatives of the sense organs are entirely passive.

Moreover, we must remember that Lord Buddha, together with all other great Teachers, asserts the existence of countless beings not physical. They live in subtler forms with senses like our own only subtle and more wide-reaching than their physical representations. When a man dies, that is, when his physical body is de-organised, he appears—is born, as some would say—somewhere else, let us say in Kâmaloka. But there he does not lose any of his senses, and this shows that the senses are not physical.

The symbol of the six sense organs in the Ajaṇṭa pictorial representation is a mask of a human face with an extra pair of eyes in the forehead for the collective sense or Manaḥ. In Tibet they are also represented by an empty house in which the Ego lives.

(6) When then there are the sense objects, Nâma-rupa, on the one hand, and the senses, Ṣhaḍâyatana, on the other, there arises Sparsha, that is Contact, between the two. That is to say, the Vigñâna begins to exercise the sense-powers on the objects.

This relation has been symbolised by a man and woman kissing one another.*

(7) From this relation there arises Vedanâ, Sensation or Feeling, symbolised by an arrow piercing the eye of a man.

(8) From Feeling, evidently at first pleasurable, springs Tṛiṣhṇâ, the Desire and Thirst to grasp the object to which that feeling is traced.

* From this point down to Bhava, the tenth link, we are dependent on the Tibetan pictures solely, for unfortunately this section of the Indian wheel fresco is lost.

It has been well symbolised by a man drinking wine.*

(9) This Desire when carried out results in the next link of the Causal Chain, which is Upâdâna, Grasping and Identification. Here the Agent is identified with Nâma-rûpa, which has appealed to the senses.

In the *Bṛihadâraṇyaka* it has been referred to as the union of husband and wife (sambhavanam).

Just before this stage the systematised Vedânta and Sâṅkhya place the evolution of the active or motor organs, the Karmendriyas, due to the active or inciting influence (rajas) of the sense objects. The Bodhi, however, does not specially mention this stage, but includes it in Upâdâna, which is impossible without the active organs, whether super-physical or physical.

The Tibetan symbol of Upâdâna is also the marriage of husband and wife.† But according to Waddell it is represented by a man plucking the fruit from a tree and storing it up in a basket.‡

(10) When Vigñâna identifies itself with Nâma-rûpa, the latter begins to be organised and built up. This process of formation is called Bhava.

That Bhava means gradual formation and organisation will be evident from *Milinda-Pañho* (pp. 52-54), where it (the process of bhavanam) is compared to the building and organising of a house, and so on.

In the *Mahâ-Nidâna-Sutta* we read how Vigñâna descending into the mother's womb, when reincarnating, *organises* Nâma-rûpa and builds it into a shape.

This organising and building does not refer merely to the formation of the body which the Vigñâna has to wear. It also means the formation of one's world—the adjustment of surroundings and circumstances, the sum total of which we call our world. We are the maker of our surroundings by our Karman, and our body is made only to suit these surroundings.

* These intermediate steps have been omitted in the Vedânta and Sâṅkhya as far as I can see.

† *Journal, Buddhist Text Soc.*, V. i.

‡ To my mind the first symbol is preferable, and probably this was also in the Indian wheel.

For this reason we find in the *Mahâ-Nidâna-Sutta* as illustrations of the link Bhava, Kâma-bhava, Rûpa-bhava and Arûpa-bhava. These everyone makes for himself.

True the *Mahâ-Nidâna-Sutta* shows the process of reincarnation, and not the first origin of a being as such. Yet the explanations given there of Bhava and other links enable us to determine the meaning of these links with reference to primal origination also. For, once the Vigñâna and Nâma-rûpa have come into manifestation from Avidyâ, the rest of the process is the same both in the first incarnation and in the many others which are to follow.

The Tibetan symbol of this link of Bhava is, according to Waddell, a married woman—a pregnant woman rather, the pregnancy suggesting the building of the child's body, surroundings and all.

In the *Journal* of the Buddhic Text Society it is given as a woman bringing forth a child.

J. C. CHATTERJI.

(TO BE CONCLUDED)

JACOB BÖHME AND HIS TIMES

THE darkness of the Middle Ages had drawn to a close; gunpowder had transformed the conditions of warfare and led the way to the decline of the feudal system with its knights in armour, its tournaments and its chivalary; the printing-press was opening the door to a new intellectual life, for the first printed book which issued from Guttenberg's press in 1457 had marked the dawn of a new day, while the taking of Constantinople in 1453 had given the West access to the treasures of classical antiquity by bringing about the rapid spread of Greek learning.

A new spirit was abroad, a spirit of wider thought, free enquiry, bringing with it, above all, a purer ethical ideal. The forerunners of the Reformation, Wycliffe, Huss, and others, had done their work, and at last the great inner movement in men's hearts and minds began to crystallise out in many forms, more or less closely centred round Martin Luther. In 1517 Luther nailed his famous ninety-six Theses to the church doors of Wittenberg, and the Protestant Reformation may be said to have begun its organised life. The sixteenth century—Böhme was born in 1575—was thus a period of intense and strenuous activity in many directions, but especially in religion and in ethical endeavour; it was indeed the birth-hour of the modern world.

Luther and Melanchthon were working at Wittenberg in 1518, Calvin at Geneva; a little later (1540) Loyola founded the Jesuit order to oppose them. The struggle of the Netherlands against Philip of Spain, our own Elizabeth and the Spanish Armada, fell into the latter half of the century; while the Huguenot wars, the massacre of St. Bartholomew and the career of Catherine occupy the political stage in France during this momentous period of European development.

But even during the deep darkness of the Middle Ages the

mystical tradition in Christianity had never become wholly extinct, and as forerunners of the Reformation on its mystic side Eckhart, Tauler and Cardinal Suso revived within the bosom of the Catholic Church in Germany some of those deeper truths and more profound religious conceptions which belong to the Wisdom Religion of the ages and which never entirely disappear from the consciousness of man.

This line of mystic tradition in Germany—with which we are here specially concerned—coming down from Eckhart, Tauler, and Suso, is continued by Schwenkfeld on the pietistic and Frank on the pantheistic sides, while in its more practical and political aspects it finds a powerful and eloquent exponent in Valentine Weigel, who may well be called the most important of the Lutheran mystics. In Paracelsus, on the other hand, we find the same tradition, only in a more scientific and less purely theological form, taking on the garb of Alchemy, and treating of the purifying of the human heart and soul in the same language as is employed in regard to the treatment of the nobler metals. These were the direct predecessors of Böhme, and Weigel, Frank, Schwenkfeld and Paracelsus were known to him in part through their writings, which he mentions, still more, perhaps, through conversation with some of his better read and more learned friends, such as Dr. Kobern, Abraham von Frankenberg, and Hinkelman of Dresden.

But the mysticism of this sixteenth century, the century into which Böhme was born, is by no means confined to the German tradition which we have just traced, nor to the Lutheran and Protestant phase of Christianity in which he was bred up and to which he naturally adhered. In 1515 St. Theresa was born in Spain, and her long life stretched through a great part of this critical hundred years, during which the course of our Western development hung, as it were, in the balance. To the same period belongs St. John of the Cross, another leading figure in the roll of ascetic Mystics who infused new life and fresh energy into the frame-work of the old Church. France too found in St. François de Sales one whose life, in its tender selflessness and broad-minded charity, had an even greater effect upon the larger world outside the walls of convent and monas-

tery, for the influence which both St. Theresa and St. John of the Cross wielded, was far more potent within the cloistered shades than in the living world of men and women; while that of St. François de Sales made religion living and loveable to all who came within its quickening sphere.

From Italy came that great philosophical, rather than theological mystic, Giordano Bruno, shaking sparks of living flame from the torch of his fervid genius through every centre of intellectual life in the Northern and Western world. Some twenty years older than Böhme, his martyrdom coincides—if the usual date of 1600 is correct—exactly with the dawn of Böhme's inspiration, for the latter experienced his first illumination in that same year.

Four years later again (1604), we meet with the first public manifesto, the famous Fama Fraternitatis, of that mysterious order of the Rosy Cross, whose activity under so many masks and disguises forms so striking a feature of the seventeenth and eighteenth centuries.

So universally had the need for a Reformation of the Church been felt, that the movement which crystallised round Luther's Wittenberg theses practically swept all before it in Germany and, indeed, all over Europe during the first half of the sixteenth century. But the reaction soon began to set in. The nemesis of the negative overtook the reformers, as it ever does and must overtake every movement and every individual lacking in perfect balance of character and judgment. Luther and the Reformers had repudiated the authority of the Church and sought to restore what they imagined to be the primitive Christian teaching or Gospel Christianity, whence indeed they derived their earlier name of the Evangelical party. Instead of looking to the Church, they looked to a book as the source of authority, and *logically* they were committed to a position involving the widest and most complete freedom of individual interpretation of the text of Scripture. But though they had shaken off its authority, they could not free themselves from the dogmatic and authoritative attitude which ecclesiastical organisations inevitably engender, and soon began to set up among themselves an orthodoxy, or rather many orthodoxies, one for each of their greater leaders. But by the

very protest against the authority of the Church, in which the Evangelical movement had its being, they were deprived of any final and recognised authority for the settlement of such differences, and being thus as it were thrown back, each man upon his own heart and judgment, while the idea of a broad and all-embracing tolerance was equally hateful to almost every section among them, the Reformers began to quarrel bitterly among themselves. The differences which already existed at the outset of the movement became intensified and sharpened; sects and subdivisions sprang up on all sides; bitter theological and ecclesiastical strife broke out; and soon the various sections of the great Evangelical movement were far more occupied in anathematising each other than in living the Christian life, in intriguing and battling among themselves than in consolidating and strengthening their position against the now awakening life and vitality of the old Church.

The counter-reformation began, aided and assisted precisely by those who should have averted it. For it was the anarchy, strife and confusion among the Reformers themselves that turned men's minds and hearts back to their old ideals, as much as any inherent superiority, either intellectual or ethical, in the Roman Church itself which attracted them, though the change which came over that Church itself in the latter half of the 16th and in the 17th century is almost as marvellous and surprising as any historical phenomenon can be.

Böhme was born at Seidlitz in 1575, and thus his early manhood falls into this stormy period of the strifes and bickerings among the Reformers which were to lead to the reaction of the counter-reformation, to the long and bloody struggle of the Thirty Years' War (1618-1648) and, it almost seems, to the holding back of civilisation in Western Europe for at least a century. He grew up in an atmosphere filled with the din of these controversies, for he was of an intensely religious nature, and though but a shoemaker by trade must have heard, Sunday after Sunday, the bitter denunciations and spiteful polemics with which almost every pulpit in Germany was then resounding. That he was deeply conscious of the madness and folly of such an attitude of internecine hatred among the Reformers, his works

bear ample testimony. For in so far as he ever speaks of having himself a definite mission in the world, he regards as his life-work the restoration of unity and the recalling of the warring Evangelical factions to a recollection of the fact that the true spirit of Christianity is a spirit of peace and charity, while strife and hatred are of all things the most unchristian.

The character of the times in which he lived reflects itself on almost every page of his works, and has much to do with the special emphasis which Böhme lays upon certain aspects of his teaching. On the other hand, the most striking superficial characteristics of his work—his alchemical phraseology and Paracelsean terminology—belong also to his age, though he uses the phraseology and employs the terms entirely in a way and with meanings of his own, for he had no knowledge of Latin even, and owes his acquaintance with these terms rather I think to the conversation of his friends than to his own study. Moreover he had a curious theory of his own, according to which the *sound* of the various syllables composing a word revealed to him its real significance and meaning. He often elaborates this at considerable length and his works offer many examples of how he applies his method; but the curious thing about it is that fundamentally his idea is the same as the Hindu theory of Vâch, and I have not met with any similar theory of sounds possessing inherent meaning of their own in any Western writers prior to Böhme. He who would read Böhme, then, must learn the meaning of all his terms from Böhme himself, aided by his students and followers, and not seek to interpret him by the light of other writers of his time. Indeed it seems as if his direct indebtedness even to those who are clearly his immediate predecessors—Weigel and Paracelsus—was not as great as is sometimes maintained. He is certainly indebted to them—probably indirectly through his friends—for the terms and phraseology in which he formulates his ideas. But I find myself compelled to admit that, as far as I can judge, he does *not* owe to them or to any one else the matter to which he seeks, often very badly and sometimes altogether in vain, to give expression. I cannot resist the conviction that his own account is literally true, and that he actually *saw* that which he seeks to express. And to anyone familiar with the inherent

difficulties attending *any* attempt to express in words the truths actually seen on higher planes of consciousness, the only wonder will be that—considering Böhme's own want of training, of preparation and of all intellectual discipline—his failure was not a thousandfold more lamentable still.

Of course the idea that Böhme's "visions" and "illuminations" can have had any more real basis than an over-heated imagination and the pangs of a morbidly-sensitive, emotional nature, must be totally unacceptable to the ordinary materialistic critic or orthodox student. But to a Theosophist the matter stands quite otherwise. He knows and understands, theoretically at least, something about other planes of consciousness, and the bringing through on to our plane of what is seen and known on higher ones. Hence on the one hand he is safe from falling into the error of the materialist, who regards the whole problem from an essentially false standpoint, while being also able to avoid making the mistake of the orthodox religionist, who ever seeks to force the facts of nature into the narrowness of his own orthodoxy; on the other hand, he will not accept Böhme as an infallible seer, nor suffer his balance of judgment and clearness of intellectual insight to become swamped in the blind and uncritical adoration of which Böhme is sometimes the object. He will thus approach Böhme with the right equipment for a successful study of his works, and he may be sure of finding much that will repay his labour, though for reasons already hinted at, that labour is likely to be very great and in many respects tedious and irksome, while the results in themselves will add but little to the knowledge already in the possession of the well-read student. But perhaps in the future something can be done to render the approach to Böhme less difficult and more attractive.

BERTRAM KEIGHTLEY.

EARLY CHRISTIAN HUMOUR

In the Apocryphal Acts there are several stories which show that the compilers of these early legends were not without the idea of humour—the lost Siddhi. We will quote a couple of instances for the amusement of our readers. The first is the legend known as "John and the Bugs," which is found in the *Acts of John*. We use Salmon's account (*Introduction to the New Testament*, p. 350, 8th ed., 1897), based on Zahn's text (p. 226). Once upon a time John and his companions were a-journeying for apostolic purposes.

The Legend of John and the Bugs

On their journey the party stopped at an uninhabited caravanserai. They found there but one bare couch, and having laid clothes on it they made the Apostle lie on it, while the rest of the party laid themselves down to sleep on the floor, But John was troubled by a great multitude of bugs, until after having tossed sleepless for half the night he said to them, in the hearing of all: "I say unto you, O ye bugs, be ye kindly considerate; leave your home for this night, and go to rest in a place which is far from the servants of God." At this the disciples laughed, while the Apostle turned to sleep, and they conversed gently, so as not to disturb him. In the morning the first to awake went to the door, and there they saw a great multitude of bugs standing. The rest collected to view, and at last St. John awoke and saw likewise. Then (mindful rather of his grateful obligation to the bugs than of the comfort of the next succeeding traveller) he said: "O ye bugs, since ye have been kind and have observed my charge, return to your place." No sooner had he said this and risen from the couch, than the bugs all in a run (δρομαῖοι) rushed from the door to the couch, climbed up the legs, and disappeared into the joinings. And John said: "See how these creatures, having heard the voice of a man, have obeyed; but we, hearing the voice of God, neglect and disobey; and how long?"

The second legend is to be found in the *Acts of Thomas* (Salmon,

ibid., pp. 337, 338). The apostle Judas Thomas (or the Twin), according to tradition, received India by lot for his apostolic sphere of work. Thomas at first does not wish to go, but is sold by Jesus, his master, to a trader from the East as a slave "skilled in carpentry."

The Palace that Thomas Built

When Thomas arrives in India, he is brought before the King, and being questioned as to his knowledge of masons' or carpenters' work professes great skill in either department. The King asks him if he can build him a palace. He replies that he can, and makes a plan which is approved of. He is then commissioned to build the palace, and is supplied abundantly with money for the work, which, however, he says he cannot begin till the winter months. The King thinks this strange, but being convinced of his skill acquiesces. But when the King goes away, Thomas, instead of building, employs himself in preaching the Gospel, and spends all the money on the poor. After a time the King sends to know how the work is going on. Thomas sends back word that the palace is finished all but the roof, for which he must have more money; and this is supplied accordingly, and is spent by Thomas on the widows and orphans as before. At length the King returns to the city, and when he makes inquiry about the palace, he learns that Thomas has never done anything but go about preaching, giving alms to the poor, and healing diseases. He seemed to be a magician, yet he never took money for his cures; lived on bread and water, with salt, and had but one garment. The King, in great anger, sent for Thomas. "Have you built me my palace?" "Yes." "Let me see it." "Oh, you can't see it now, but you will see it when you go out of this world." Enraged at being thus mocked, the King committed Thomas to prison, until he could devise some terrible form of death for him. But that same night the King's brother died, and his soul was taken up by the angels to see all the heavenly habitations. They asked him in which he would like to dwell. But when he saw the palace which Thomas had built, he desired to dwell in none but that. When he learned that it belonged to his brother, he begged and obtained that he might return to life in order that he might buy it from him. So as they were putting grave-clothes on the body, it returned to life. He sent for the King, whose love for him he knew, and implored him to sell him the palace. But when the King learned the truth about it, he refused to sell the mansion he hoped to inhabit himself, but consoled his brother with the promise that Thomas, who was still alive, should build him a better one. The two brothers then received instruction and were baptised.

"THE RESURRECTION OF THE BODY"

THERE are some writers who are useful in a peculiar way in certain stages of human belief, by, intentionally or unintentionally, directly or indirectly, indicating deep-seated sources of long persistent errors. If unintentionally and indirectly, so much the better, as indicating an absence of bias or prejudice. Mr. James Smith, in his article on the "Imperishability of the 'Perispirit,'" in *The Theosophist* (January 18th, 1898, p. 225), may be reckoned among these. Whether his notions of what he calls the "Perispirit" are true or false, in whole or in part, he seems to indicate the origin of two very persistent beliefs, and to rescue them, at all events partially, from the charge of utter absurdity, and perhaps to identify them with still more ancient doctrines.

1. One of these is the belief in the resurrection of the body, held by probably the majority of Christians to this day. In vain science points out that every particle of the body is constantly changing and that the departing atoms combine with the material of other bodies, so that we cannot call any body our own for more than a very short period. In vain the greatest mystics teach that man, the persistent immortal "individual," takes other bodies on reincarnation, as man, the transitory "personality," takes other clothes (*Bhagavad Gîtâ*, ii. 22); the belief nevertheless persists.

As the Sanscrit term "dehin" for the persistent individual might mean either "embodied soul" or "ensouled body," it seems not unreasonable to assume that the idea of the resurrection of the body may have a deeper and more ancient basis than an obstinate prejudice or prepossession of mere ignorance.

We find in the *Bhagavad Gîtâ* (ii. 26) a belief indicated by some ancient philosophers, namely that the spiritual being is ever dying and ever being reborn. This "dehin" or ensouled body may be what Mr. Smith calls the "Perispirit" or "Soul-body," in expounding the doctrine of the higher class of Spiritualists to which he belongs. He contends that this "Soul-body," identifying it with Paul's σῶμα

πνευματικόν (1 Cor. xv. 44), probably equivalent to "dehin," is that which moulds the material body, and which maintains the identity of its type "incarnation after incarnation," and "not only so, but the 'Perispirit' will often"—then why not always?—"reproduce in a later incarnation *all the physical characteristics it stamped upon the body* belonging to it in a previous one."

He considers the "Perispirit" just as imperishable as the Spirit itself, (*i.e.*, Âtman) "*of which it becomes the body* during each of its spheral lives," and elsewhere (p. 227), he calls it "as undying as the Spirit itself."

In some marvellous way the "Perispirit," according to this view, brings back with it on its return either the same or a precisely similar body, with the same physical characteristics.

He does not, however, clearly explain what becomes of the elements of the body, which are dissolved or dispersed on or soon after death, though he admits that the body is dissolved into its constituent elements, leaving only the "Soul-body" or "Perispirit," and "Spirit" (the Divine principle) which remain.

His idea as to the function of the "Perispirit" is very remarkable. He says, "the first," *i.e.*, the "Perispirit" or "Soul-body," "is thenceforth the outward form or apparel of the second; and as while it was implicated in the flesh it stamped its image upon the material body, so when it is divested of the latter it bears such a resemblance to it, that the recognition of those who have passed into the spheres is immediate and easy by all the spirits who knew them in the earth-life"; and this he considers the meaning of Paul's saying (1 Cor. xv. 49), "As we have *borne the image* of the earthy (τοῦ χοϊκοῦ), we shall also *bear the image* of the heavenly (τοῦ ἐπουρανίου)," or "transcending the heavens," that is to say—shall bear a resemblance to the Supreme Manifested Logos, which is of course above the heavens, its own creation.

This idea of the "Perispirit" moulding the new body might imply either that the old body actually *returns with it*, and so there is a literal "resurrection of the body"; or that its old stamp is impressed on an entirely new body, so as to be recognisable at once.

The latter is least at variance with both Science and Theosophy; but the former may have been the belief of the "Spiritualists" of former ages, and so have been handed down to the present time.

It would thus be not so much an absurd as a mistaken view.

Mr. James Smith appears to attribute to the "Perispirit" all the

qualities or powers which belong to what Theosophists call the "causal body," as well as to the "astral body"; and not perhaps without some show of reason, as the term "body" in the former case does not seem a very happy expression of what would be difficult to express by any words.

2. Again, as to the "eternal torments" in Hell believed in to this day by most who call themselves "Christians"—or, as Mrs. Besant expresses it (*Ancient Wisdom*, p. 108), "the place of eternal torture, the endless Hell still believed in by some narrow religionists, being only a nightmare dream of ignorance, hate or fear"—perhaps a less degrading origin may be found for this belief in the Spiritualistic doctrine expounded by Mr. Smith in his theory of the Perispirit, where of the evil liver he says (*ib.*, p. 227) that "his mental sufferings are so great that he believes them to be eternal," thus at the same time rejecting the idea or notion of eternal torments, and yet to some extent accounting for the belief by their intensity. Very little change would be needed to make this agree with the Theosophic doctrine of Kâmaloka.

The Spiritualism of Mr. James Smith is in the right way, inasmuch as it is embodied in a kind of reasoned creed or theory, and all such efforts must have the sympathy of the student of Theosophy.

F. H. Bowring.

IN THE TWILIGHT

"It is all very well to talk about helping people out of their difficulties, but they are often very difficult to help," quoth the Archivarius plaintively, when the friends gathered under a large tree in the garden, to which they had adjourned by unanimous consent for their summer symposia. "I had a curious experience the other night, in which, despairing of impressing the dense human understandings, I at last turned my attention to their camels, and succeeded with them while I had failed with their owners!"

"Tell us, tell us!" cried the Youngest eagerly. "We don't often get an animal story, and yet there must be plenty of things that happen to them, if we only knew."

"Result of Rudyard Kipling's Jungle books," murmured the Shepherd *sotto voce*. "He will be looking for the grey wolf and the black panther on the astral plane."

"Well, why not?" said the boy mischievously. "I am sure that you like some cats better than some humans."

The Shepherd smiled demurely. "We were talking about camels, I believe, not cats. Cats 'are another story.' Go on with yours, Archivarius," said he.

"It is a very little one," answered the person appealed to, looking up from her seat on the grass. (The Archivarius was fond of sitting cross-legged like an Indian.) "I happened to be crossing some desert place, I don't know where, and chanced on a party of people who had lost their way, and were in terrible distress for want of water. The party consisted of three Englishmen and an Englishwoman, with servants, drivers and camels. I knew somehow that if they would travel in a certain direction they would come to an oasis with water, and I wanted to impress this idea on the mind of one of them; but they were in such a pitiable state of terror and despair that all my efforts were unsuccessful. I first tried the woman, who was praying wildly, but she was too frantic to reach; her mind was like a whirlpool, and it was impossible to get any definite thought into it.

'Save us, O God! O God! save us!' she kept on wailing, but would not have sufficient faith to calm her mind and make it possible for help to reach her. Then I tried the men one after the other, but the Englishmen were too busy making wild suggestions, and the Mahommedan drivers too stolidly submissive to fate, for my thought to rouse their attention. In despair I tried the camels, and to my delight succeeded in impressing the animals with the sense of water in their neighbourhood. They began to show signs familiar to their drivers as indicating the presence of water in the vicinity, and at last I got the whole caravan started in the right direction. So much for human stolidity and animal receptiveness."

"The lower forms of psychism," remarked the Vagrant sententiously, "are more frequent in animals and in very unintelligent human beings than in men and women in whom the intellectual powers are well developed. They appear to be connected with the sympathetic system, not with the cerebro-spinal. The large nucleated ganglionic cells in this system contain a very large proportion of etheric matter, and are hence more easily affected by the coarser astral vibrations than are the cells in which the proportion is less. As the cerebro-spinal system developes, and the brain becomes more highly evolved, the sympathetic system subsides into a subordinate position, and the sensitiveness to psychic vibrations is dominated by the stronger and more active vibrations of the higher nervous system. It is true that at a later stage of evolution psychic sensitiveness reappears, but it is then developed in connection with the cerebro-spinal centres, and is brought under the control of the will. But the hysterical and ill-regulated psychism of which we see so many lamentable examples is due to the small development of the brain and the dominance of the sympathetic system."

"That is an ingenious and plausible theory," remarked the Doctor, "and throws light on many singular and obscure cases. Is it a theory only, or is it founded on observation?" he asked.

"Well, it is a theory founded on at present very inadequate observations," answered the Vagrant. "The few observations made distinctly indicate this explanation of the physical basis of the lower and higher psychism, and it tallies with the facts observed as to the astral senses in animals and in human beings of low intellectual development, and also with the evolutionary relations of the two nervous systems. Both in the evolution of living things and in the evolution of the physical body of man, the sympathetic system pre-

cedes the cerebro-spinal in its activities and becomes subordinated to the latter in the more evolved condition."

"That is certainly so evolutionally and physiologically," replied the Doctor reflectively, "and it may well be true when we come to deal with the astral faculties in relation to the physical basis through which they are manifested down here."

"Speaking of animals reminds me of nature-spirits," said the Scholar, "for they are sometimes spoken of as the animals of the Deva evolution. I had a visit the other night from some jolly little fellows, who seemed inclined to be quite friendly. One was a little water elemental, a nice wet thing, but I am afraid I frightened him away, and I have not been able to find him since."

"They are naturally suspicious of human beings," remarked the Shepherd, "we being such a destructive race; but it is quite possible to get into friendly relations with them."

"Mediæval literature is full of stories about nature-spirits," chimed in the Abbé, who had dropped in that evening on one of his rare visits to London. "We find them of all sorts—fairies and elves, friendly or mischievous, gnomes, undines, imps, and creatures of darker kinds, who take part in all sorts of horrors."

"It was a strange idea," mused the Vagrant, "that which represented them as irresponsible beings without souls, but capable of acquiring immortality through the mediation of man. Our Maiden Aunt sent me a charming story the other day from Jacob Grimm's *Deutsche Mythologie* about one of the water-sprites. Speaking of the offerings made to them by men, he writes: 'Although Christianity forbade such offerings and represented the old water-sprites as devilish beings, the people nevertheless retained a certain fear and reverence for them, and indeed have not yet given up all belief in their power and influence: they deem them unholy (*unselige*) beings, but such as may some day be partakers in salvation. To this state of feeling belongs the touching legend that the water-sprite, or Neck, not only requires an offering for his instructions in music, but a promise of resurrection and redemption. Two boys were playing by a stream; the Neck sat and played on his harp; the children cried to him: "Neck! why dost thou sit there and play? Thou canst not be saved." Then the Neck began to weep bitterly, threw away his harp, and sank into the deep water. When the children came home, they told their father, who was a priest, what had happened. The father said: "Ye have sinned against the Neck; go back, comfort

him and promise him redemption." When they returned to the stream, the Neck was sitting on the bank, moaning and weeping. The children said: "Weep not so, Neck; our father has said that *thy* Redeemer also liveth." Then the Neck joyfully took his harp and played sweetly till long after sunset.' Thus runs the tale."

"That was a very easy way of saving him; generally one was expected to marry the sprite," remarked the Abbé ruefully, as though recalling some uncanny mediæval experience. "One had to accept purgatory here in order to gain for the creature entrance into paradise hereafter."

A burst of laughter greeted this pathetic utterance, and the Marchesa said: "Some of the mediæval ideas still persist; in a letter from Italy received the other day the following curious account is given: 'At a village called Gerano, near Tivoli, about seventeen miles from Rome, it is the custom of the wet-nurses, especially on the Eve of St. John, to strew salt on the pathway leading to their houses, and to place two new besoms in the form of a cross on the threshold, in the belief that they thus are protecting their nurslings from the power of witches. It is believed that the witches must count every grain of salt and every hair or stick in the brooms before they are able to enter the houses, and this labour must be finished before sunrise; after that time they are powerless to inflict any evil upon the children. In the Marchè near Ancona on the shores of the Adriatic, it is considered necessary at all times—so I am told by the portress here, who is a native of that part—where there are children at the breast, never to be without salt or leaven in the house. Further, they must not leave the children's clothes or swathing-bands out to dry after sunset, and should they be obliged to take them out after that time they must be careful to walk with them close to the houses, under the shadow of the eaves, and if crossing an open place to do so as quickly as possible; these precautions are also against witches. I was also told by the portress that one day her mother, after having washed and swaddled a little brother, laid him on the bed, and left the house for a short time on an errand to one of the shops near. On returning she found the house door open (this formed an angular space behind it), and on going to the bed she found it vacant. This did not at first alarm her, as she thought a neighbour had possibly heard the child cry, and had taken it into her house. On enquiry, however, no one had seen it or heard it cry, and this caused alarm and search. After some time the mother, on closing

the door, found the child on the floor, face downwards, and almost black with suffocation; you may imagine the consternation. The fact was attributed to witches, and the sister says that during the whole of his life—which ended in decline when he was about twenty-seven—he was always unfortunate."

"Poor witches! they have been the scapegoats of human ignorance and fear from time immemorial," commented the Doctor. "It is well for many of our mesmerists and mediums that they live in the nineteenth century. But it is quite possible that we may see a modern witchcraft scare, if occult forces become known and any of them are used malignly."

THEOSOPHICAL ACTIVITIES

India

It has been arranged by some of our leading Indian members that a Central Hindu College should be started in July at Benares to preserve, during the present transition period, the "stately and yet simple ways" of the best and noblest Hindu life, whilst assimilating all that is best and highest in European learning. Dr. Arthur Richardson is to be the first Principal of the College. We sincerely hope that a great future will attend this excellent enterprise.

The list of lectures shows that there is a deep interest in Theosophy throughout India.

Europe

A PROPERTY called Lamolie House, in St. George's, Grenada, B.W.I., has been bequeathed to "the Trustees for the time being of the Theosophical Society in Europe, appointed or acting under an Indenture dated the 4th day of August, 1890," by the will of the late Mr. Edward Thomas Passee, a prominent inhabitant of the island and a member of our Society.

We take the following short biographical notice of the generous donor of this most unexpected bequest from the St. George's *Chronicle and Gazette* of April 23rd:

"Mr. Passee was a native of this island and was descended from an old French family.* At an early age he was sent to England for his education. Returning to Grenada, he entered the employment of

* Our deceased colleague's name should therefore be spelt "Pasée," but both the lawyers and the reporters spell it "Passee."

the late Mr. John M. Gay, but subsequently turned his attention to agriculture, and in time became one of the colony's most successful planters. Mr. Passee took a lively interest in local politics and for a short time occupied a seat on the Legislative Council as an acting unofficial member. He was frequently afterwards offered a temporary seat on the Council, but he declined to enter the legislature again unless he could do so as a permanent member. When the Parochial Boards were brought into existence, Mr. Passee manifested much interest in 'the new departure,' and as Chairman of the St. Mark's Board was instrumental in bringing about the many improvements that have converted the Town of Victoria into the neat little place which it now is.

"Mr. Passee was also fond of literature, and before his health began to decline, frequently contributed prose and poetic productions to the local press. . . .

"In accordance with a behest in his will, the body of the deceased has been embalmed, and will be sent to England to be cremated at St. John's, Woking. . . .

"In accordance with a further behest of the deceased, his ashes will be brought back to this island in an earthenware urn, which will be broken a quarter of a mile from the jetty at Victoria and the fragments and ashes scattered on the surface of the sea."

Mrs. Besant sailed for England from Bombay on June 4th. A series of five Sunday lectures in the Queen's (Small) Hall have been arranged for her, beginning on July 3rd, and omitting July 10th.

The Vâhan gives notice that the eighth Annual Convention of the European Section will be held in London on Saturday and Sunday, July 9th and 10th. On Friday, July 8th, there will be a reception of delegates at the Westminster Town Hall before Mrs. Besant's lecture in the Great Hall at 9 p.m. On Saturday, at 10 o'clock, the Convention will hold its morning meeting in the French Drawing-room, St. James' Restaurant, Regent Street. In the afternoon, from 3.30 to 5 p.m., there will be a reception and afternoon tea at Headquarters. The evening meetings will take place in the Small Hall, Queen's Hall, at 8 p.m. on Saturday and on Sunday at 7 p.m.

Two new Branches have been chartered during the month. The Wandsworth Branch and the Branche Centrale Belge.

White Lotus Day was observed by many of our members in grateful remembrance of the pioneer work of H. P. Blavatsky. Reports from the various Branches show that the proceedings, although

of the simplest kind, were found most useful in keeping the younger members in touch with the history of the Society.

The Blavatsky Lodge has held its usual Thursday meetings, and also a *Secret Doctrine* class has been conducted on Sunday evenings by Mrs. Cooper-Oakley with success.

Mr. J. C. Chatterji, after a series of successful lectures at Brussels, is spending some weeks in Paris, where a series of lectures have been arranged for him in the Musée Guimet.

The Countess Wachtmeister is also now staying in Paris, but we are afraid she will not be able to carry out her good resolution of taking a rest.

The Paris Branch took "Thought Forms" and "The Future Progress of Humanity" for its subjects at the last monthly meeting.

In Germany the Hanover Branch meets every Wednesday at 8 p.m. for a systematic course of study of the *Ancient Wisdom*, which is already translated by Herr Deinhard. Herr Günther Wagner has just completed the translation of *Man and his Bodies*. This is a most useful line of Theosophical activity.

In Berlin the members meet every Friday, and either lectures or discussions on Theosophical subjects take place.

America

THE General Secretary's Report to the twelfth Convention of the Theosophical Society, American Section, shows the number of Branches to be 58, with a total of 1,035 members against 703 last year. Steady work has been carried on, and the Section now finds itself a united and consolidated body, ready to do good work both in study and propaganda during the year before it. Altogether the General Secretary's report is a bright one.

The Twelfth Annual Convention of the American Section T.S. assembled at headquarters in Chicago, on Sunday morning, May 15th. The General Secretary, Mr. Fullerton, called the meeting to order, and Professor Herbst, of Sheridan, Wyoming, was elected temporary chairman. Mr. George E. Wright, President of the Chicago Branch, was then elected permanent chairman of the assembly, which then proceeded to routine business. Forty-two Branches were represented in person or by proxy.

The result of the election of officers was as follows:—General Secretary and Treasurer, Mr. A. Fullerton. Executive Committee: Mr. George E. Wright, Chicago; Mrs. Buffington Davies,

Minneapolis; Mr. William J. Walters, San Francisco; Mr. F. E. Titus, Toronto, Canada. Councillors: Mr. Robert A. Burnett, Chicago; Dr. J. W. B. La Pierre, Mattawan, Mich.; Miss Marie A. Walsh, San Francisco; Dr. Asa G. Huvey, Courtland, N.Y.; Mrs. Jane Marshall, Indianapolis; Mr. Selden M. Burton, Oklahoma Ty.; Mr. Chas. H. Little, Freeport; Mrs. Lulu H. Rogers, Amalie, Cal.; Miss Margaret K. Slater, St. Louis; Albert P. Warrington, Norfolk; Mrs. Catherine Staples, Minneapolis; Mrs. Janet E. Rees, Wallingford; Mrs. Bertha Sythes, Boston; Miss Josephine Locke, Chicago; Dr. Marie Wood Allen, Ann Arbor.

The morning and afternoon sessions were devoted to transaction of business, and the evening was taken up with music, and addresses by Mr. Fullerton, Mr. F. E. Titus and Miss Josephine C. Locke.

White Lotus Day was appropriately observed by many of the Branches, as the various notices show.

Australia

On April 8th the Fourth Annual Convention of the Australasian Section was held in the Hall of the Sydney Branch, 42, Margaret Street. The main business done was the election of Mr. Martyn to the General Secretaryship, the election of the other officers and the discussion of financial and propaganda questions. It was decided to continue the journal of the Section in its present form. Several gifts of books to the various libraries were mentioned with much appreciation, notably one by Mrs. Staples.

REVIEWS AND NOTICES

The Further Evolution of Huysmans' "Durtal"

The Cathedral. By J. K. Huysmans. Translated from the French by Clara Bell. (London: 1898.)

This is a translation of the second book in the triology planned by Huysmans, *En Route* having been the first book of the series,* *The Oblate* being destined as the last. Durtal, of course, reappears as the central figure, and we also see much of the Abbé Grēvresin. Among the other characters are to be noticed the Abbé's housekeeper, Madame Bovoil, "a pillar of prayer," and an interesting one at that, who "guided by inner voices" had made long pilgrimages on foot across Europe—to wherever the Virgin had a sanctuary; also the Abbé Plomb, "very learned, a passionate mystic, and thoroughly acquainted with the Cathedral"—of Chartres, from which the book takes its name.

"In leaving Durtal at the close of *En Route*," writes Mr. Kegan Paul in his prefatory note, "he stood at the parting of the ways, and it was uncertain whether he would drift back to his wallowing in the mire, or pursue the steep path of penance and virtue to the end. It is with a relief from tension and of satisfied hope that in *The Cathedral* are no signs of wavering; his change of life continues; he is occasionally wearied with the monotony of a provincial town, but he feels the hand of God is on him turning his steps towards righteousness, his eyes and thoughts to mediæval mysticism, to the rapt meditation of the cloister rather than to the modern Catholicism which is ready to make a pact with the world." And again he writes further on: "Happy they who, turning like Durtal from the husks which the swine did eat, find no cold German Protestants . . . . but an unsullied series of grand cathedrals, the greatest of them under Our Lady's patronage leading the prodigal in the way of peace."

If it be true that Roman Catholicism is a more living "faith"

* The first book of the series was the disgusting production *Là-bas*.—Ed.

than rationalistic Protestantism, still more true is it that there is a larger hope for the mystic of to-day and a brighter light shines forth to illumine his path than is to be found in any one creed. And if Roman Catholicism is to become the accepted form of faith, even of the western world, it must quicken that spark of vitality within it and become *really* Catholic. It need not indeed "make a pact with the world," but it must build on the broader foundations required by a developing people. Truth remains ever one and the same, but the soul's apprehension of it changes and widens with the soul's growth. There can be no satisfactory maintenance of forms that have been outworn. The true meaning behind the symbol of "Our Lady," for example, must be recognised, and Jesus, the great Master of Christendom, be seen as that which in truth He is—but one amongst many Masters who live for the helping and regeneration of the worlds.

The book is, on the whole, interesting, for the inner experiences of the mystic, whatever creed he may profess, are the experiences of the living soul, and have a value for all time. Moreover it tells us something about some of the mediæval mystics, and many of its pages are filled with a discussion of mediæval art and of the symbolism of colour and number, flora and fauna, in connection with church decoration. Here again, Durtal is ever seeking to reach the inner meaning, and we read that it was this "psychology of the cathedral, this study of the soul of the sanctuary," which helped him "to forget for some hours the turmoil and struggle of the soul."

We shall be curious to follow Durtal's further growth out of the mud, as Oblate at the Benedictine Abbey of Solesmes.

E. G.

How to Become a Magician

The Book of the Sacred Magic of Abra-Melin the Mage, as delivered by Abraham the Jew unto his son Lamech, A.D. 1458. Translated by S. L. MacGregor-Mathers. (London: John M. Watkins, 26, Charing Cross, S.W. Price 21*s.* net.)

Many people, owing to the constitution of their nature, are strongly drawn to the path of Ceremonial Magic, with the ready control it offers, by the use of external means, over the Elemental Kingdoms. Unless the lower nature be completely purified, and unless the subtle faults of ambition and pride be wholly eliminated from the mind, this pathway is beset with terrible snares and pitfalls. However, as it

is a recognised pathway to Adeptship, and is as fitted for one type of mind as the path of Bhakti for another, it is right that its teachings and methods should find due exponents, and Mr. MacGregor-Mathers has added a valuable book to the already available literature on the subject; he has further added to its value by his interesting introduction and erudite notes.

"Abraham the Jew" was a Hebrew of the fifteenth century, a student of magic, who finally became a pupil of Abra-Melin, an ancient and learned man, dwelling in Egypt. From him he received this system of ceremonial magic, based on the Kabalah, and after practising it with much success for many years, he bequeathed it to his son Lamech, writing thereupon three books, whereof the translation is before us. The original MS. was in Hebrew, as befitted a learned Jew; this was translated into French about the end of the seventeenth century, and it is this rare MS.—of which only one complete copy is known to exist—that Mr. MacGregor-Mathers has translated. He defines the object of the work as: "By purity and self-denial to obtain the knowledge of and conversation with one's Guardian Angel, so that thereby and thereafter we may obtain the right of using the Evil Spirits for our servants in all material matters." This clear definition marks the exact nature of the knowledge offered; those whose hearts are set on material things, and desire to control the agencies which affect them, may here find curious information of the kind they want. Those who seek knowledge of higher things will find nothing to gratify them in this book.

This clearly understood, the curious reader may turn to the teachings of Abraham the Jew, and peruse his own account of his life and adventures; he cured some 8,413 persons, "bewitched unto death," making no difference on account of religion—a toleration most noble in the age in which he lived. He prolonged the life of two persons at the very point of death, created an artificial regiment which turned the issue of a battle, foretold future events, saved some important persons from imminent dangers, to say nothing of obtaining unto himself a fortune of three million golden florins at a stroke, and also a wife with a large dowry! Further, the reader may learn in full detail the process of becoming a mage, and practise it, an he like it. Lastly, he is given a large number of magic squares and gnomons, by means of which all these great things may be done (by a mage).

For my own part, this path misliketh me, but that is because my nature is not well fitted to it. Those who like it will find this

book attractive, for Abraham the Jew seems to have been a good man and a charitable, and withal tolerant in an intolerant age.

A. B.

The Literature of India.

A Literary History of India. By R. W. Frazer, LL.B. (London: T. Fisher Unwin; 1898.)

This is the first volume of a series which Mr. Unwin intends to publish under the title of "The Library of Literary History."

Whatever may be the merit of a work which purports to give us, within the compass of 470 pages, the history of the literary life of India, it shows at least great courage on the part of the author. Writers of the class to which our author belongs would have us of course believe that Indian civilisation cannot, *at most*, be of more than 6,000 years' standing. With such a limited idea of the age of Aryan civilisation in India, one might perhaps promise himself a comparatively easy task in trying to present us with a history of India's literary career. But even so, the task is not so easy as one would think, for not only is little known chronologically before the rise of Buddhism, but also our knowledge of events in the post-Buddhistic period is very limited. With such paucity of data, it requires great boldness to write a history in the Western sense of the word.

We cannot therefore wonder if we find much that is fanciful in the present work, especially in the first few chapters. For many of these fancies, however, our author is not himself responsible. They are almost as old as the study of Indian literature in Europe.

To the Theosophical student, however, all these speculations and theories regarding the age of the Vedas, their exact meaning, the origin of caste, the meaning of Nirvâṇa, the Buddha's position, and so on, have long demonstrated their own futility.

Mr. Frazer, while recognising the great power of the Brâhman, and also to a certain extent the good he has done, paints him in such a fashion as to lead one to think that after all he was but the embodiment of a gigantic selfishness seeking his own supremacy at any cost.

The chapter on philosophy, under the heading of the "Final Resting-place," gives a cursory view of the different schools. The Vedânta as taught by Shaṅkara is rightly spoken of as having the

greatest influence, but, in the opinion of the author, the "assumption" of Mâyâ "vitiates the whole philosophic purport of the teaching"!

The treatment of the epics and the drama is decidedly better than anything which has gone before. It shows how the drama helped the spread of Aryan culture among the masses.

In the last part of the book, beginning with the chapter xiii., a summary view of the literature of the South, and of recent literary activities generally, is given.

On the whole, the book will give the general reader some idea of how much India has produced by way of literature, or rather how much she has preserved during her long career. As regards the merit, however, of this vast literature, the reader will not, I am afraid, glean a very fair notion.

All through the book there runs a markedly patronising tone. The missionary is advised to study Indian literature, not because he may learn anything in it, but that he may understand the position of the Hindu so as to demolish it the more successfully.

Many quotations and references have been given which will be of interest to the reader; but I am afraid that the translation of many of the passages is inaccurate.

There is also a lack of methodical transliteration of Indian terms. Here our author has failed to satisfy the standard of European scholarship, which is so marvellously accurate in these minor matters.

Some of the author's mistakes are, to say the least, very curious.

Speaking of Shaṅkarâchârya, the author tells us that he "taught from his monastery of Badrinâth in the south to that of Sringiri in the north"!

Again it is said that "the 'Mahâbhârata' runs to 20,000 lines," and "the 'Râmâyana' to no less than 48,000 lines"!

With reference to the great modern reformer, Râjâ Ram Mohun Roy, it is said: "After three years spent in Tibet to study Buddhism, he returned home and commenced the study of English" (p. 391). Again: "Not only had Ram Mohun Roy studied the 'Veda' in Sanskrit, the 'Tripitaka' in Pâli, but he had acquired Hebrew, etc." (p. 397).

I do not know whence our author has obtained this information. Râjâ Ram Mohun Roy himself says that between his sixteenth and twentieth years he "passed through different countries, *chiefly* within, but some beyond, the bounds of Hindoostan" (*Works*, i. 480).

I think I may safely say that he never knew a single word of Pâli, nor do I think that he ever studied Buddhism. For while he wrote about all the religions with which he was acquainted, his works are entirely free from any allusion to Buddhism. I draw special attention to this fact because a certain class of Western writers, like our author and the Christianised Brahmos of India, often quote Ram Mohun Roy—who was undoubtedly the greatest man that Anglicised India has yet produced—in their attempt to exalt Christianity above all religions. If the Râjâ spoke of Christ as the greatest man and ideal teacher, it should be remembered that he was not comparing Christ and Buddha, for he was ignorant of Buddhism and the life of Buddha. I have of course no intention to compare Buddha and Christ, or to say that one is greater than the other. But I do desire to point out that those who compare them, and set up Christ as greater, cannot use the statements of Ram Mohun Roy to support their position, for, as already said, he never even mentions the Buddha. Ram Mohun Roy never studied the Piṭakas; and I hope that this inaccurate statement will be removed from the book if it ever reach a second edition.

There are many other points in the work which seem to show that though the author has read a great deal his study has been from secondary sources, and I doubt if his book will have much weight with the scholar and student. The general reader and the non-critical mind will, of course, not experience so much uneasiness in the reading, and in saying this, we do not forget that the task is a most difficult one, and that Mr. Fraser is the first to attempt a comprehensive history of the literature of India in all the principal languages down to the present day; so that in spite of all the shortcomings of the book our sincere thanks are due to him.

J. C. C.

The Îshopaniṣhad

The Îshâvâsyopaniṣhad and Shrî Shaṅkara's Commentary. Translated by S. Sîtârâma Shâstrin, B.A. (Madras: 1898.)

We have before us a neatly got-up booklet of twenty-seven pages, giving us the text of the Îshopaniṣhad and its English translation with that of the Bhâṣhya. It is the first of a series which will contain, as announced in an accompanying notice, seven of the principal Upaniṣhads (Îsha, Kena, Kaṭha, Prashna, Muṇḍaka, Taittirîya and Aitareya). The whole is to be dedicated to Mrs. Besant.

The task of a reviewer of such publications is very simple, for what need we say about the merit of the Îsha and other Upaniṣhads?

As regards the translation, to say it is readable is high praise, for it is not very easy to render the Bhâṣhya into readable English. The get-up of the book is very creditable. Few books are so well turned out in India.

It is, however, a great pity that the translator has taken no pains whatever to give us a correct transliteration of Sanskrit terms. Even the ordinary long vowel signs have been ignored. This alone, I am afraid, is enough to repel such students as demand accuracy in every detail.

Nevertheless, in spite of this the series will be of service, not so much for the translation of the text as for that of the commentary. It is not very easy, even for one who knows a little Sanskrit, to understand the Bhâṣhyas of Shrî Shaṅkarâchârya. As far as I remember, there is no other translation of the commentaries on the Upaniṣhads besides the one under notice. In the existing translations of the Texts themselves, excepting perhaps in the Bibliotheca Indica series, the great commentator has not been always closely followed. In the present series the reader will have an idea of what the commentator has to say, and he will also find why the Bhâṣhya is not always to be followed. In spite of the name of Shrî Shaṅkara appended to it—and I am not less in reverence to Him than any—one cannot but think that in many cases the Bhâṣhya is overstrained and the meaning of the original distorted. This is, perhaps, due to the fact that there is much interpolation in the existing Bhâṣhyas, or it may be that though they are attributed to Him, they were not actually composed by the Master.

However this may be, the reader who has not studied these commentaries and has only a vague notion about them, can now, with the help of the present series of translations, see for himself what the commentaries really are.

In conclusion we would suggest that, as the rest of the series are not yet printed, the editor might easily adopt a system of transliteration, and thus do the justice to the valuable series which it deserves.

J. C. C.

An Unapologetic Translation of the Bible

The Sacred Books of the Old and New Testament: A new English Translation. Edited by Professor Paul Haupt. (London: James Clarke and Co.; 1898.)

Part VIII. The Book of Judges. By George F. Moore, D.D. (6*s.* net.)

Part X. Isaiah. By T. K. Cheyne, M.A., D.D. (10*s.* 6*d.* net.)

Part XIV. The Book of Psalms. By J. Wellhausen, D.D., and H. H. Furness, Ph. D., LL.D. (10*s.* 6*d.* net.)

The first three parts of the so-called "Polychrome Bible," to which we have already referred on several occasions, are a credit to the editor and to the famous scholars who are determined that the translation of the Bible shall no longer be left in the hands of apology or compromise. The work of Wellhausen on the Psalms and Cheyne's life-long labours on Isaiah are already known to students in other forms, and Moore's Judges, though not of such renown, is a worthy companion of the *magna opera* of his more famous colleagues. Though no one but a professional Hebraist has the right to express an opinion on the details of these monuments of Biblical scholarship, we cannot but feel some regret that the version of the Psalms, by Dr. Furness, is but a translation of Wellhausen's German rendering. A double rendering, especially when the second translator is not a Hebrew scholar, is a source of error that should have been eliminated from so important an undertakiug.

It is not of course to be supposed that the expensive volumes under notice will serve the purpose of a direct popular propaganda of the results of the last century of Biblical research. They cover the intermediate ground between the technical works of specialists addressed to specialists, and the popular works of the future which the present plain summary of the results of the work of the specialists will make possible.

The "Explanatory Notes" are clear and to the point, and sum up the results of the latest archæological research, avoiding extreme theories. The colour-scheme adopted for showing the main strata of the literary deposits which forms one of the chief features of the work, is a great help to the student in enabling him to follow the analysis of the documents. The printing and general get-up are all that can be desired by admirers of the American press, but though most of the illustrations are satisfactory, there are some views which serve

no special purpose, and are not up to the standard of the rest of the work.

Judging then by the first three samples of this new translation of the Bible, the first attempt at a really critical version which has ever been made—what is the general impression which it leaves on the mind of a theosophical reader? It is one of general satisfaction, a feeling of relief, a pleasant conviction that the learning of Christendom is marching in the right direction at last. But what, on the contrary, must be the first impression of the orthodox reader, of one brought up in the old rule-of-thumb creed of the Churches regarding the verbal inspiration of the Bible? It must be one of absolute amazement, of entire stupefaction. It is no longer a question of the crude criticisms of an Ingersol, for where an Ingersol brought forward one contradiction or pointed out one impossibility, a Cheyne or Wellhausen bring forward a thousand. The wildest dreams of the most trenchant iconoclast of the "free-thought" school, are infinitely surpassed by the absolutely overwhelming testimony marshalled against the "verbal-inspiration" superstition. Thus, with regard to the authenticity of the Psalms, Wellhausen writes: "It is not a question whether there be any post-Exilic Psalms, but, rather, whether the Psalms contain any poems written before the Exile"—indeed the Göttingen professor abandons the "polychrome" device as utterly incompetent to deal with the complexities of the problem. So again with Isaiah, it is not a question simply of a Proto- and Deutero-Isaiah, the problem is far more complex and the non-Isianic Prophecies make up the bulk of the volume. Again, the restoration of the correct reading of the tetragrammaton for the false renderings of it by "God" or "Lord" in the version of the so-called Seventy, totally alters the meaning of innumerable passages, which by this subterfuge have had a spurious universalistic sense attributed to them, and once more relegates them to the ground of Israel's national interests. The ascription of certain doings and feelings to Yahvêh is natural enough, whereas to ascribe them to the Deity were blasphemy. To allow the transliteration JHVH for the tetragrammaton to stand in all its crudeness is perhaps not altogether a happy one for people unacquainted with Hebrew. The barbarous corruption Jehovah, however, finds no place in the new version. Thus Haupt writes:

"JHVH represents the *Ineffable Name* of the Supreme Being [of the Jews], erroneously written and pronounced *Jehovah*, which is merely a combination of the consonants of the sacred *tetragrammaton* and of the

vowels in the Hebrew word for *Lord*, substituted by the Jews for JHVH, because they shrank from pronouncing the name, owing to an old misconception of the two passages, *Ex.* xx. 7 and *Lev.* xxiv. 16. The true pronunciation of JHVH seems to have been *Yahwè* (or *Iahway*, the initial *I=y* as in *Iachimo*). The final *e* should be pronounced like the French *ê*, or the English *e* in *there*, and the first *h* sounded as an aspirate. The accent should be on the final syllable. To give the name JHVH the vowels of the word for *Lord* (Heb. *Adonai*), and pronounce it *Jehovah*, is about as hybrid a combination as it would be to spell the name *Germany* with the vowels in the name *Portugal*, *viz.*, *Gormuna*. The monstrous combination *Jehovah* is not older than about 1520 A.D. The meaning of JHVH is uncertain."

It is, however, needless to warn the theosophical reader that the plain facts brought forward so prominently by this new version of the Bible will never be the common property of the present generation. They are the general inheritance only of the generation that is to follow; in our own times only a minority will occupy this land of truth and honesty. Not, however, that we by any means imagine that our present school of "critics"—a bad word which only names half of their functions—have conquered the whole truth or anything approaching it; but they have some truth in their view of the documents with which they deal, and the "verbal-inspiration" people had and have none. Where the modern school of critics break down is in their exclusive adoption of rationalistic methods, and though these are as light to darkness compared to the methods of the "verbal-inspiration" people, they are absolutely insufficient for a solution of the whole problem such as a theosophical student demands.

As to the style of translation, of course nothing will ever set on one side the old "Authorised Version" *as litevature;* for though when it first appeared it shocked the purist in Elizabethan English by its innumerable Hebraisms, those same Hebraisms have now become models of style in English, and are not to be even detected by the ordinary reader. But "literature" is a poor substitute for truth when a man is face to face with the great problems of life. So though the new version cannot compare to the old as literature, it does what the old never did—it gives us a *translation*. We now have some idea of the motley contents of the great literary idol of Christendom, the Old Covenant documents, and he who prefers truth to phrases, who prefers fact to fiction, must turn to the new version before he

can ever quote from the old with any feeling of certainty. We look forward to the succeeding parts of this great work with lively interest, for it will be indispensable to every theosophical student.

G. R. S. M.

Magazines and Pamphlets.

The Theosophist, as usual, begins with "Old Diary Leaves," in which Colonel Olcott gives an account of his visit to Elberfeld (Germany), where he stayed with the Gebhards, who were, amongst others, members of the first branch of the Theosophical Society ever formed in Germany. Dr. Hübbe Schleiden is the only one remaining out of that group of friends. Two of the psychic incidents of those early days are described. Mr. Sirish Chandra Basu contributes the first part of a paper on "The Caste System in India"; it is a severe censure on caste "*as at present prevailing* in India." Mr. Basu deplores the fact that it is the only institution which is growing stronger at the present time "among the dying and decaying religious systems of India," and states that under a cloak of apparent veneration for Aryan traditions the "patriots" are really combining to hinder the true progress of their country. Some illustrations are given, showing the various petty distinctions that are made as to the cooking and eating of food by the sub-castes, and the writer quotes passages from Manu and other law-givers of India, to prove that the spirit which pervades them is totally opposed to the narrow interpretation now imposed upon them. Mr. Basu is rendering a real service in thus aiming a blow at the pharisaical tendency manifesting among certain sections of Hindus, and we shall look forward with interest to the continuation of his article. "A Journey on the Astral Plane," by Mr. H. D. Orkwill, is interesting, though it is evident that some confusion has arisen when bringing the vision on to the physical plane. Mr. W. A. Mayers concludes his paper on "Mystic Fire." Mr. C. A. Ward gives some interesting incidents in his paper called "Prophecy."

The Prashnottara continues its short papers on "States of Consciousness." Questions and answers deal with the vehicles of earlier races, the story of Bâlarâm and the river Yamunâ, and the relations of the various bodies to each other. The inauguration of the Central Hindu College at Benares is announced, its object being to "revive the ancient spirit of true reverence and gentleness in all life's various branches." Dr. Arthur Richardson has been appointed the first Principal.

The Theosophic Gleaner, for April, reprints an interesting article by H. P. Blavatsky from the first volume of *The Theosophist*, called "Cross and Fire." The paper entitled, "Talking, Writing and Thinking," gives some very apt quotations from Schopenhauer whose works were much tinged with Eastern thought. It is good to notice that a steady increase of the circulation of Theosophic literature in the vernacular is recorded.

A belated March *Dawn* contains an interesting instalment of "Leaves from the Gospel of Lord Shrî Râma Kṛishṇa. Mrs. Besant's article on "Spiritual Progress in Relation to Material Progress" is continued.

We also acknowledge from India *The Âryâ Patrikâ*, *The Âryâ Bâla Bodhinî*, *The Indian Messenger*, *The Siddhânta Dîpikâ*, *The Journal of the Mahâ-Bodhi Society*, and from Ceylon *Rays of Light* and *The Buddhist*.

The Vâhan for June deals with many interesting points in the "Enquirer," amongst others the old question of "Freewill and Karma," dealt with by A. A. W. and G. R. S. M. C. W. L. defines a "thought-form," and G. R. S. M. disposes of a curious question by M. C. on the advisability of the conversion of Eastern nations to Christianity with reference to the development of the sixth principle.

Mercury, for April, contains Mrs. Besant's lecture on "Proof of the Existence of the Soul," also one by Mr. A. Marques on "Reincarnation." Mrs. A. Solly continues her "Theosophical Studies in the Bible."

The contents of *Baldev*, our Norwegian contemporary, are the continuation of the translations from *The Ancient Wisdom*, and Mr. Leadbeater's article on "Invisible Helpers."

Theosophia from Holland opens with an account of the keeping of White Lotus Day in the Dutch and European Sections, followed by "A Remembrance of White Lotus Day," by X., and a short character sketch of H. P. B. The translation of *In the Outer Court* is begun.

Teosofia from Italy has a translation of Mrs. Besant's address to the London Spiritualist Alliance. Signorina Olga Giaccone continues her translation of Mr. Marques' "Scientific Corroborations of Theosophy."

Sophia from Spain opens with an article by Señor Melian, and Señor Soria continues his papers on "Genesis"; the translations are Mrs. Besant's article "On Prayer," and "Told in the Twilight." The publication of the second volume of *The Secret Doctrine* is announced.

La Revue Theosophique Française opens with a paper called "The Spirit and the Letter," by Dr. Pascal. Mr. H. de Castro ends his articles on "The Symbolism of the Bible." The eighteenth fascicule of *The Secret Doctrine* is included.

Humanity draws attention to the recent translation of the sixth volume of Richard Wagner's Prose Works; it contains his views on vivisection, which are "based on the Brahminic doctrine of the unity of all that lives," the root of all true religious conviction. Again "The Wisdom of the Brahmins, nay of every cultured Pagan race is lost to us . . . With the disowning of our true relation to the beasts we see an animalised in the worst sense, and more than an animalised, a devilised world before us."

The Metaphysical Magazine for May has an able article on "The Fallacy of Vaccination" by Professor A. Wilder, and a thoughtful paper by Floyd B. Wilson on "One's Atmosphere." He lays down the proposition that "man controls absolutely his own atmosphere," and proceeds to show that through the realisation "that thought controls atmosphere, it being a product of thought, man learns more of his own divine selfhood." More emphasis should, however, be laid on the fact that man only becomes master of his mind after prolonged effort to control it, and that only when he begins to struggle does he discover how much it is the playground of the floating thoughts of others.

We have also received: *Teosofik Tidskrift; Light; Modern Astrology; The Agnostic Journal; The Vegetarian; The Herald of the Golden Age; L'Hyperchimie; The Temple; The Literary Digest; Report of the National Anti-Vivisection Society; Current Literature; The Literary Guide; The Anglo-Russian*, etc.

L.

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ON THE WATCH-TOWER

In Peace

THEOSOPHISTS all the world over, when they hear of the passing away from earth of our brother Tookeram Tatya, will send forth a wish for his peace and joy on the other side the veil. He was one of the earliest of Indian members and remained during the remainder of his physical life a most loyal and devoted worker in the Society. Not only was he one of the pillars of the Bombay Lodge, but his widespread charities and continual philanthropy made him loved and respected by the whole Bombay community; his free dispensary succoured thousands of the poor, and many a child blessed his helping hand in education, while by means of his publishing office he has made students in every part of the world his debtors. He has entered into a rest that is well deserved, and has left to us all an example of faithfulness and charity.

* * *

"The heathen Chinee"

SIGNS are plentiful that public opinion is slowly changing in its attitude towards the older civilisations of the world. There is a tendency to study instead of to abuse them, and to recognise that what is different from our own ideas is not necessarily evil. The *Pall Mall Gazette* is publishing some articles on "Real China"

from the pen of Mr. Harold E. Gorst, and these sketches of life in the parts of China untouched by Western influences may yield much food for thought. Mr. Gorst remarks on "the superior bearing of the peasant when compared with the European labourer," and he proceeds: "Were a belated Chinaman to pass through a European village, would the first ploughman he met welcome him to his cottage, kill one of his fattest chickens in honour of his visitor, and flatly refuse to accept the slightest payment on parting?" We fear the Chinaman would meet with jeers rather than with hospitality. An interesting account is given of the jurisdiction exercised by each family over its individual members; the State deals with capital crimes, but the family council punishes all ordinary misdemeanours; by the State "as a rule, the culprit is given the choice between expulsion from the community and suicide. The former is considered so terrible a punishment, for the unity of the family is part of the Chinaman's religion, that the latter alternative is generally preferred." The family bond is described as follows:

When the father dies it is usual for the wife to take his place. Should she prefer to delegate this responsibility to the eldest son, who must in that case be of age, she will still retain an almost paramount voice in domestic matters. The veneration displayed by the Chinese for their mothers would appear almost ludicrous to the rising generation of children in this country. It is considered an ample excuse for absence from duty or retirement from a profession that the mother of the individual in question be taken ill. The same respect and affection are shown by the wife towards her mother-in-law. Williams gives the following anecdote, translated from the Chinese moralist Luhchau: "Loh Yang travelled seven years to improve himself, during which time his wife diligently served her mother-in-law and supported her son at school. The poultry from a neighbour's house once wandered into her garden, and her mother-in-law stole and killed them for eating. When the wife sat down to table and saw the fowls she would not dine, but burst into tears; at which the old lady was much surprised, and asked the reason. 'I am much distressed that I am so poor and cannot afford to supply you with all I could wish, and that I should have caused you to eat flesh belonging to another.' Her parent was affected by this, and threw away the dish." Could a reproof have been administered with greater delicacy or tact? Most English ladies would be indignant at the notion of waiting upon their mothers-in-law; but the latter may well regard with envy a civilisation that places their class on such a pinnacle. The relations between parent and child in China differ considerably from ours. While the most implicit

obedience is exacted from children, they are placed on terms of more real equality with their parents than is the case with us. Confucius prescribes that in the family assembly children shall warn their parents if they see them about to commit an act of injustice. By the laws of inheritance the children are more justly treated than in this country. Provision is made for them all. The eldest son takes his father's place as the head of the household, and has charge of the patrimonial land ; but his brothers (and sisters if unmarried) continue to live there with their wives and families, sharing the produce of their united labour.

If the community is dissolved and there is a division of the property, the sons take equal portions, the widow receiving a double share. But such a separation cannot take place except by the unanimous wish of all the members, and only in the event of the children being of full age. The women, it will be seen, possess no right of inheritance, although they receive a dowry on their marriage. But as long as they remain at home, the girls are treated exactly like the boys; and when they marry these rights become theirs in the families of their husbands.

Mr. Gorst states that the evils so much dwelt on by travellers —and one may add by missionaries—are only found in the towns and ports subjected to "the pernicious effects of European intercourse," and with regard to the much denounced crime of infanticide he says : "A late French consul has solemnly affirmed that he travelled from north to south, and east to west of China, without coming directly across, or hearing indirectly about, a single case of infanticide; and in his opinion this crime is less prevalent there than in France." This statement will be a serious shock to many enthusiasts in missionary enterprise who have shaken their heads over Chinese depravity, and have contributed many pennies to bring it under the purifying influences of Christian civilisation.

To this testimony may be added another along an entirely different line :

Cambridge University has just had a remarkable proof of the mathematical genius of the Chinese. Some time ago much surprise was caused among mathematicians generally by the discovery among the papers of the late Sir Thomas Wade, of Chinese fame, of evidence that in the time of Confucius the Chinese knew an equation which only became known in Europe during the last century, when it was discovered by Fermat, and has since been known as Fermat's equation. But the Chinese version recently discovered stated that the equation did not hold with regard to certain numbers. This puzzled the mathematicians, and all efforts to solve the

point have hitherto failed. Now, however, a young undergraduate of Trinity College, Cambridge, has demonstrated that the Chinese were right, and his solution is frankly admitted by the experts to be perfect. I understand the result is shortly to be published at Cambridge in an authoritative way.

* * *

Too Advanced Science

OCCULT tradition and research assert that there was once sea where now are the Desert of Gobi and the Sahara. So also have many famous scientists averred. But the latest science, through the pen of Mr. R. Lydekker, in *Knowledge*, would have us believe that this hypothesis, if not entirely erroneous, is, for the most part at any rate, a "popular superstition." Thus he writes:

> There are several valuable books, published not many years ago, in which it is stated in so many words that the Sahara represents the bed of an ancient sea, which formerly separated Northern Africa from the regions to the southward of the tropic.
>
> As a matter of fact, those opinions with regard to the origin and nature of deserts are scarcely, if at all, less erroneous than the deeply ingrained popular superstition as to the growth of flints and pudding-stones. And a little reflection will show that the idea of the loose sands of the desert being a marine deposit must necessarily be erroneous. Apart from the difficulty of accounting for the accumulation of such vast tracts of sand on the marine hypothesis, it will be noticed, in the first place, that desert sands are not stratified in the manner characteristic of aqueous formations; and, secondly, even supposing they had been so deposited, they would almost certainly have been washed away as the land rose from beneath the sea. Then, again, we do not meet with marine shells in the desert sands [!], of which indeed some traces ought to have been left had they been marine deposits of comparatively modern age.
>
> Whether or no the subjacent strata have ever been beneath the ocean, it is absolutely certain that the sands of all the great deserts of the world have been formed *in situ* by the disintegration of the solid rocks on which they rest, and have been blown about and rearranged by the action of the wind alone.

This is a very good example of the "smartness" of the *fin de siècle* journalist in our modern scientific papers. It is as shallow as the deposit of surface sand on the face of the desert. What can we say of the depth of a writer who impugns the whole argument of writers of the highest scientific

reputation by exaggerating out of all proportion a minor detail which was in all probability as well known to them as to himself?

* * *

Lemuria redivivus

THE study of folk-lore is one of the forces at work for the justification of occult statements, Mr. Andrew Lang's late work, *The Making of Religion*, showing how far it may carry the patient and candid mind in the direction of a primitive teaching imparted to men by their superiors. Attention is drawn in the *Globe* to a well-known Maori folk-tale, as a part of an "Eastern tradition of immense antiquity" respecting a continent joining Madagascar, Ceylon and Australia, and stretching where the Indian Ocean now rolls. Our readers know that one of our Australian members, Mr. Stirling, has gathered much evidence in support of the presence of such a continent in archaic days, being moved to this research by the confirmation in his geological explorations of H. P. Blavatsky's statements concerning it. The *Globe* remarks very accurately:

> The Eastern tradition runs that before Atlantis was a continent, or even a name, a large continent stretched from the Indian Ocean to the Pacific, including all that part of the globe now occupied by Australia, New Zealand, and the islands of the Western Pacific, and this continent may well be called Lemuria, since it is the continent hypothecated under that name by men of science to account for the presence of peculiar species of the genus known to zoology as Lemuridæ, and entirely included in these limits. In due time, and in accordance with the universal law of alteration by fire and water, this continent was overwhelmed by fire in a huge volcanic cataclysm, just as the later Atlantis found its end in water and the present "world" will end in fire, if the traditional beliefs of our childhood prove correct.

* * *

Fire that does not burn—certain people

WE have several times mentioned the strange fire-ceremonies which survive in various parts of the world, widely separated from each other. Yet it is worth while to place on record another pair of witnesses, Drs. Hocken and Colquhoun, who have recently visited Fiji, and were present at such a rite. The *Daily Chronicle* says:

The power [to walk through fire] is now confined to a single family living on an islet twenty miles from the Fijian metropolis, Suva. These people are able to walk, nude and with bare feet, across the white-hot stony pavement of a huge oven. An attempt was made on this occasion to register the heat, but when the thermometer had been placed for a few seconds about five feet from the oven, it had to be withdrawn, as the solder of the covering began to melt. The thermometer then registered 282 degrees, and Dr. Hocken estimates that the range was over 400 degrees. The fire-walkers then approached, seven in number, and in single file walked leisurely across and around the oven. Heaps of hibiscus leaves were then thrown into the oven, causing clouds of steam, and upon the leaves and within the steam the natives sat or stood. The men were carefully examined by the doctors both before and after the ceremony. The soles of their feet were not thick or leathery, and were not in the least blistered. The men showed no symptoms of distress and their pulse was unaffected. Preliminary tests failed to show that there had been any special preparation. Both doctors, while denying that there was anything miraculous about the experiment, expressed themselves as unable to give any scientific explanation.

* * *

Other "Superstitions"

A WIZARD, a *m'logo*, to give him his African title, was said to have roamed about the Nile country one night in the form of a jackal, and to have visited a place 550 miles away from his village, near which at the time Emin Pasha was camped, with Dr. Felkin, the narrator of the story (in the *Wide World Magazine*), in his company. He stated that he had seen two steamers, one bringing mails for Emin Pasha's party, and he described the white pasha commanding them. Emin Pasha questioned the *m'logo*, who said firmly that he had visited the place and seen the steamers, and that further an Englishman—recognised from the description as Lupton Bey—would arrive with the letters in about thirty days' time, travelling overland and bringing news from Khartoum. Sure enough in thirty-two days the man arrived, Lupton Bey himself, with his Khartoum letters. Dr. Felkin winds up the tale by saying that he was convinced that the wizard had never in his life been far from his village and could not have spoken by guessing, since the circumstances were exceptional and the travelling overland, instead of by the river, was most unusual.

A "curious coincidence," according to the *Standard*, was the death of Sergeant Fish in Cuba, and his presentiment of the event; the presentiment was due to his "having lost a sacred image given to him by a Mexican woman, whose child's life he had saved"—another piece of superstition. These coincidences multiply with most inconvenient rapidity.

Again, we read in the *South Australian Register* of the wreck of the "Atacama," and the escape of the captain and crew in the ship's boats. The account concludes as follows:

A remarkable case of second sight occurred in connection with the loss of the vessel. Gertrude Spruitt, the daughter of Captain Spruitt, aged fourteen, on Thursday morning last, after rising, rushed into her mother's bedroom, exclaiming, "Mother, father's ship is wrecked. I saw them getting into the boats, but they are not drowned. Father had very little clothing on, only his shirt and trousers, and no hat." The girl required some little quieting, she was so agitated with the reality of her dream. The abandonment of the ship took place on Wednesday night, and it was on the morning that the captain's boat started on its adventurous cruise that the girl related her vision to her mother.

* * *

Much contempt has been poured out on the Hindus for their reverence for their sacred river Gangâ, the Ganges. Of late, however, many "Hindu superstitions" have been endorsed by science as based on sound views of natural law. Among other things Ganges water has been subjected to scientific analysis, and a remarkable peculiarity has been revealed—that poisonous germs perish when placed in it. Mark Twain, in his *Following the Equator*, gives the following interesting note on this matter:

Ganges water

When we went to Agra, by and by, we happened there just in time to be in at the birth of a marvel—a memorable scientific discovery—the discovery that in certain ways the foul and derided Ganges water *is* the most puissant purifier in the world! This curious fact, as I have said, had just been added to the treasures of modern science. It had long been noted as a strange thing that while Benares is often afflicted with the cholera, she does not spread it beyond her borders. This could not be accounted for. Mr. Hankin, the scientist in the employ of the Government of Agra, concluded to examine the water. He went to Benares and made his tests. He got water at the mouths of the sewers where they enter into the river at the bathing ghats; a cubic centimetre of it contained millions of germs; at the

end of six hours they were *all dead*. He caught a floating corpse, towed it to the shore, and from beside it he dipped up water that was swarming with cholera germs; at the end of six hours they were *all dead*. He added swarm after swarm of cholera germs to this water; within the six hours *they always died*, to the last sample, Repeatedly he took pure well water, which was barren of animal life, and put into it a few cholera germs; they always began to propagate at once, and always within six hours they swarmed—and were *numerable by millions upon millions*.

* * *

Sleep-cure.

A NEW method of healing diseases, and of eradicating bad habits in children is being used in America, that fertile soil for new ideas. It has been discovered that when a person is asleep he is peculiarly receptive of any suggestion made to him. Dr. Sydney Flower states that several mothers had rendered idle and disobedient children industrious and tractable by suggesting to them, when asleep, that they should mend their ways. The mother tells the child ere it goes to bed that she is going to talk with it while it is sleeping, and in due course when the child is fast asleep she sits down by the bed and softly strokes the child's forehead. Then she speaks gently but distinctly, telling the child not to awaken but to listen and answer. If the child stirs or opens the eyes, it is to be soothed; otherwise, the mother goes on to say that the child does not wish to be idle, or untruthful, or cruel, as the case may be, and will not be so any more, drawing a promise from the child to that effect.

Other doctors state that they have found suggestions made in this way most useful aids in assisting recovery from illness, as well as for breaking off bad habits. The agreement of the waking consciousness, in the case of adults at least, is said to be necessary to the successful working of the consciousness appealed to during the sleep of the body: "a suggestion which is objectionable to the waking man will be objectionable to the sleeping man, and will not be accepted." It is thought that a drunkard, willing to yield to the suggestion of abstention, might be cured by this method.

THE SIBYL AND HER ORACLES

WHO has not heard the story of Tarquin and the Sibyl? How the wise woman came with books of prophecy to sell to him for gold; how the king refused the offer; how she again returned with a diminished number to meet with a like refusal; how the Sibyl woman once more came back with a still smaller number; and how they were finally bought and became Rome's most sacred treasure? But who knows more than this? Certainly not the general reader, except that, perhaps, he may remember the verse of the famous "Dies Iræ":—

Dies iræ, dies illa
Solvet sæcla in favilla,
Teste David cum Sibylla.

and remember how he has puzzled over it and wondered what on earth the Sibyl had to do in David's company; far more what has she still to do in a Christian hymn as witness to "that day of wrath, that dreadful day" when the world is to be destroyed with fire?

But before we have finished we hope to show that the Sibyl has a great deal to do with Christian tradition, is in fact by no means the least important contemporary source for tracing the history of the evolution of the origins and of the development of that great body of religious ideas which formed the complex seed of Christendom.

Our subject will thus divide itself into two parts: first, we shall treat of "The Sibyl and her Oracles," and then in a subsequent essay say something about "The Sibyllists and Sibyllines." With regard to the Sibyl among the Gentiles then.

To the Greek or Roman in the five centuries before our era the Sibyl was little better than a "voice crying in the wilderness" of mystic antiquity. Her voice was said to have been

heard in different places, and thus legend would have it that she wandered from place to place.*

In course of time the name became a general term for a prophetess,† prophets being sometimes called Bacids.‡

As to the meaning of the name "Sibyl," no really satisfactory derivation has yet been suggested and it will perhaps ever remain obscure. Until a better one is brought forward, however, we may as well repeat the well-known explanation of Varro,§ "the most learned of the Romans":

"All female prophets were called Sibyls by the ancients, either from the name of the one at Delphi, or from announcing the counsels of the Gods; for in the Æolic dialect they called the 'Gods' *Sious* (σιοὺς) not *Theous* (θεούς), and 'counsel' *bylên* (βυλὴν) not *boulên* (βουλήν). So she was called *Sibylla* for *Theoboulê*."‖

In tracing the legend of the Sibyl, two chronological moments are especially to be borne in mind: (i) 1500 B.C.; (ii) 600-500 B.C. The former marks the beginnings of common Greek tradition, the second the epoch of a great religious revival in Greece, when many of the ancient traditions and writings were collected and re-edited.

The first historic reference to the Sibyl which has been preserved for us is found in a passage of Heracleitus¶ who lived towards the end of the sixth century before our era. Already the traditions concerning the Sibyl were considered as of hoar antiquity, for the famous philosopher of Ephesus asserts that the

* *Cf.* Pausanias, *Descr. Græc.*, x. 12.

† "Every girl whose bosom has received the deity is called a Sibyl"—Servius, *Æn.*, iii. 445. "All women sooth-sayers are generally called Sibyls"—Isidorus, *Orig.*, viii. 8. "Women-prophets were called by the single term Sibyls"—Suidas, *s. v.*

‡ Aristotle, *Problemata*, § xxx., Prob. 1.

§ M. Terentius Varro was born 116 B.C., and died 28 B.C. The passage is taken from his *Antiq. Rerum Divin.*, vi., and was still quoted in the fourth century by the Church Father Lactantius (*Div. Inst.*, I. vi.) as the most authoritative pronouncement on the subject.

‖ For modern speculations on the etymology of "Sibylla," see Bouché-Leclercq (A.), *Histoire de la Divination dans l'Antiquité* (4 vols.; Paris, 1879-1882), ii. 139 n., to whose useful work we shall frequently refer as the highest authority on the Græco-Roman side of the subject, a side almost totally neglected by the numerous authorities on the Judæo-Christian Oracles.

¶ Quoted by Plutarch, *Pyth. Orac.*, 6: "The Sibyl, according to Heracleitus, with inspired lips, uttering words of solemn import, unadorned, unbeautified, reaches us with the voice of a thousand years, for God inspired her voice [lit., through God]."

voice of the Sibyl had pierced the length of a thousand years before it fell upon his ears. This pronouncement takes us back to the 1500 years epoch, and the date of Heracleitus himself borders on the period when adherents of the secret wisdom were reviving the reminiscence of teachers of a thousand years before, such as Orpheus and Musæus, to whom they said the Greeks of their own time owed their first education in things religious. It was the time of Pythagoras and of Onomacritus, the editor of the Orphic Hymns and introducer of the Dionysiac rites, as some say, and of many others who laboured to put later Greece in contact with the past and revive her memory.

Thus we find a certain antagonism existing between the sacerdotal corporations of the time (such as the Pythian at Delphi) and the mystic tradition of an origin and antiquity whose authority could not be gainsaid, and which gradually found a home in all the more famous fanes of Greece. But so vague and unreal was that past to the popular mind, so little was that mind able to understand the matter in any real historical sense, that it fell away into the shadowy region of "nymphs" and other things primitive, in precisely the same way as even the trained mind of to-day falls back into the arms of the shadowy "primitive man" when it comes to the end of its short record of history.

Interpreting these popular fancies into some semblance of fact, some scholars have adopted the "nymph-theory" of the Sibyl. Thus Klausen would trace the origin of the Sibyl's oracles to the "natural revelation" which came to those who, dissatisfied with the established oracles of the sacerdotal castes, betook themselves to the forests, and, in the solitudes of nature, amid the murmuring rills and rustling leaves, heard the "divine voice" of some invisible being whom they called the Sibyl. These independent spirits, the protestants of the period, thus gradually formed a collection of Sibylline oracles which were free of all connection with the established centres of priestly divination. This took place, according to Klausen, towards the end of the sixth century, at the same time when Onomacritus was collecting a cresmological literature.*

* Klausen (H.), *Æneas und die Penaten*, pp. 224-241; *cf.* also Bouché-Leclercq *op. cit.*, p. 142.

Fascinating as the theory of Klausen is for those who would narrow the antiquity of the Sibyl to the Procrustean bed of some few hundred years B.C., there is no reason to interpret the "nymph" idea of the popular mind in so realistic and so immediate a fashion. Had this been the origin of the Sibylline oracles, Heracleitus would hardly have given an antiquity of a thousand years to a "Sibyl" which, *ex hypothesi*, was being manufactured in his own day.

Nor can we be content with the stingy estimate of Bouché-Leclercq who, though he rejects Klausen's theory, yet, because he finds no mention of the Sibyl in Homer, would have her origin discovered in the narrow margin of years from Homer to Heracleitus!

Leaving, however, the question of antiquity aside for the moment, we know that, from the time of Heracleitus onward, collections of Sibylline oracles were in circulation in ever-increasing numbers, and that there existed a great rivalry among the more famous fanes of Greece, and an industrious circulation of legends in support of their several claims to be the direct heirs of the Sibyl's wisdom.

The shrines of Greece were generally famous for one or more gifts—"charismata," as Paul calls them in his Letters—and the gift of prophecy was one of the most frequent. Such pronouncements as dealt with the fates of cities, states and nations, or of rulers and important individuals, were written down and the more famous obtained a wide circulation, though most were originally circulated privately.

As Greece rose to her zenith with Alexander and the Diadochi, she came in touch with a wider life, with Egypt, Syria, Babylonia, Persia and beyond; and with her expansion so did the Sibylline circle expand, till with the supremacy of Rome, the heir to the "world-empire," it included all the nations westward from India. Just as the Greeks of 600-500 B.C. were struck with the antiquity of Egypt and the immediate past and bowed before it, so did the Græco-Roman world bow before the venerable "*vetustas*" of the East.

Thus we find the Sibyl evolved from one to as many as twelve Sibyls. These are referred to by scholars as the various

"canons" of the Sibyl. Until the time of Alexander, that is to say the second half of the fourth century B.C., we hear of only one Sibyl, and this primitive tradition survived even to the time of Varro, by which time they had increased to ten.*

The reason of this evolution has been already noticed, but, as the most important moments in it will be referred to incidentally later on, we need not weary the reader with details, except to quote the table of the "Geographical Distribution of the Sibyls" as given by Bouché-Leclercq,† who has so far made the most exhaustive study of the subject. The table of the Professor of Ancient History at the Sorbonne‡ is as follows:

The Hellenic Group.

i. The Sibyl of Erythæ.
ii. The Sibyl of Marpessos (Gergithic, Hellespontian, Phrygian).
iii. The Paleo-Trojan Sibyl.
iv. The Neo-Phrygian Sibyl of Ancyra.
v. The Sibyl of Colophon.
vi. The Sibyl of Samos.
vii. The Sibyl of Sardes (Ephesian, Rhodian).
viii. The Sibyl of Delphi (Delian, Thessalian, Lamian).
ix. The Thesprotian Sibyl (Epirotic, Macedonian).

The Greco-Italic Group.

x. The Sibyl of Cumæ (Cimmerian, Lucanian, Italic, Sicilian, Tiburtine).

The Afro-Asiatic Group.

xi. The Libyan Sibyl (Egyptian).
xii. The Persian Sibyl (Chaldæan, Hebraic).

The table is of course geographical, and not chronological. It gives us a bird's-eye view of the distribution of Sibylline

* The fullest discussions of the classical references are in Bouché-Leclercq, *loc. cit.*, pp. 136, 137, 166, n. 2, and on the "Varronian Canon," p. 166, n. 1; see also Maass (E. W. T.), *De Sibyllarum Indicibus*, Berlin, 1879.

† *Loc. cit.*, pp. 164-198.

‡ Formerly Professeur à la Faculté de Lettres de Montpellier.

activity as it presents itself to the mind of an acute observer of our own times, and is an attempt to sketch a chart of the past from the blurred and faint outlines of tradition and legend which have survived to us in the literature of antiquity.

But before we attempt to trace out a few definite connections in this apparently chance net-work of prophecy, threaded over the surface of the Græco-Roman world, let us take a very brief glance at the Greece of 1500 B.C. According to all "history," this was in the full mythical age of the heroes, 300 years before the Fall of Troy. How then could the Sibyl's voice have leaped the chasm of 1000 years to Heracleitus from the very "dawn of Greek civilisation"? Perhaps we might answer: Just as the bardic lays of the Trojan War cycle were handed on from singer to singer till they reached "Homer," so were the oracles handed down. But Schliemann* has long rescued Ilios and her civilisation from the region of myth, and acquired it for history and archæology. Now writing was known then, and indeed long before. Seeing, then, that oracular pronouncements would naturally assume far greater importance in the eyes of the priestly penman of the time than even the happenings woven into the epic songs, of which the Tale of Troy was but one cycle —indeed we can hardly imagine anything of more importance to them than such prophetical utterances—it would seem that Delaunay,† following the authority of the Sibyl, is on the right track, when writing as follows concerning the Pagan deposit of our present collection of the Oracles:

"[This deposit] comprises the oracles which were current in the Greek colonies of Asia Minor, probably from as early a date as the tenth century before our era. They were one of the sources of the Homeric poems, and formed the earliest Greek literature after the heroic period. The burning of the Capitol, in the year 671 of Rome, during the Social War, destroyed the collection of oracles which had come from Cumæ and Magna Græcia in the time of the kings. Consequently the Sibylline

* See especially his *Troja* (London, 1884).

† Delaunay (H. F.) was a pupil of Alexandre, whose critical text and commentaries (1841, 1856, 1869) established him as the leading authority on the subject, and whose work has not yet been superseded.

verses which were incorporated into the *Iliad* and *Odyssey* in great numbers, if tradition can be relied on, are the only *débris* of these ancient oracles which have come down to us. Unfortunately it is impossible for us to distinguish them from the rest of the verses." *

Whether or not there be any truth in this tradition—which is generally regarded as an empty boast of the later Sibyllists†—it all points to a great antiquity and to Asia Minor as a centre. Archæology already pushes back the date of the foundation of even the *second* "prehistoric" city on the site of Troy, which city is supposed by Schliemann to be the Ilios of Homer, to 1400 B.C., and it is with such colonies of mixed and pure Greek stock that we are concerned. Whence came they and what was the state of their civilisation? We are here at once plunged into a chaos of speculations, for our scholars with singular unanimity reject the tradition which Solon brought back from the priests of Saïs in Egypt, and which Plato has preserved for us in his *Timæus* and *Critias;* I refer of course to the Atlantic story.

After establishing his famous code of laws, Solon,‡ the Athenian legislator, left his native country for ten years. At Saïs, in the Nile delta, he was honourably received by the priests of Neïth,§ for both Athens and Saïs were under the protection of the same goddess. In conversing with the learned guardians of the temple on the antiquities of their respective countries, Solon discovered that there were records in the sacred edifice of events which had happened nine thousand years previously, and in which the then inhabitants of his own country had played a conspicuous part. The Greek legislator had spoken of the flood-myth of Deucalion and Pyrrha, giving the orthodox Greek chronology of the time; on which an aged priest exclaimed: "O Solon, Solon, you Greeks are always children, and aged

* Delaunay, *Moines et Sibylles dans l'Antiquité Judéo-Grecque* (Paris, 1874), p. 123.

† A name sneeringly given by Celsus in the middle of the second century to Christian writers who believed in "the Sibyl." Celsus calls them Σιβυλλισταὶ or "Sibyl-mongers." *Cf.* Orig., *Cont. Celsum*, v. 61.

‡ *Cir.* 638-558 B.C.

§ Neïth = Athena, the Wisdom-goddess, in comparative "theology."

Greek there is none!" And then he proceeded to explain to the astonished Athenian the astronomical meaning of the myth of Phaëthon, and how that there are successive cataclysms of fire and water, destroying whole nations, and that a noble race had once inhabited the land of Attica, whose deeds and institutions were said to have been the most excellent of all, and how they conquered the inhabitants of the Atlantean Island, and both themselves and their enemies were destroyed by terrible earthquakes and deluges. On his return to Athens, Solon composed an epic poem embodying the information he had gleaned from the Saïtic records, but political troubles prevented the entire accomplishment of his undertaking.

Now, Dropides, his kinsman, was Solon's most intimate friend and fully acquainted with the whole story; this Dropides was father of Critias the elder, who had many times delighted his young grandson, the Critias of the dialogue and afterwards the most notorious of the thirty tyrants, with a recital of these wonderful chronicles. And this is how the story came to the ears of Plato.

According to the chronicles of Saïs, then, among the many glorious deeds of the noble "autochthones" of Attica, was their victory over a mighty hostile power from the Atlantic Ocean, which had pushed its conquests over Europe and Asia. Facing the Pillars of Hercules* was an Island larger than Africa and Asia† put together. Besides this main island, there were many other smaller ones, so that it was easy to cross from one to another as far as the *further continent*.‡ And this continent was indeed a continent, and the sea, the real sea, in comparison to which "The Sea"§ of the Greeks was but a bay with a narrow mouth.

In the Atlantic Island a powerful confederation of kings was formed, who subdued the island itself and many of the smaller islands, and also part of the further continent. They also re-

* The Straits of Gibraltar.

† As then known to the Greeks; that is to say, Northern Africa as far as Egypt and Asia Minor.

‡ The American mainland without doubt.

§ The Mediterranean.

duced Africa within the Straits as far as Egypt, and Europe as far as Tyrrhenia.*

Further aggression, however, was stopped by the heroic action of the then inhabitants of Attica who, taking the lead of the oppressed states, finally secured liberty for all who dwelt within the Pillars of Hercules. Subsequently both races were destroyed by mighty cataclysms, the natural features of the then Attic land were entirely changed and the Atlantis Island sank bodily beneath the waves.

Such is a general sketch of this terrible episode in archaic history related by Critias in Plato's *Timæus*, further details of which are added in the *Critias* dialogue. But the main point of interest for us is the picture of the civilisation of the ancient race from which the historic Greeks were descended, as sketched by the priests of Saïs, for this will give us a background for the traditional figure of the Sibyl.

The nation was divided into castes; the priests were set apart, and so also the warriors, while the industrial class was further subdivided into sub-castes, such as artisans, shepherds, and agriculturists. These ancient Greeks were the first to use armour and spears (of metal presumably), and they were invented for them by the goddess of wisdom, that is by the priests of Athena. And then the Egyptian narrator, as reported by Critias, adds significantly: "As to wisdom, observe what care the law took from the very first, searching out and comprehending the whole order of things, *including prophecy* and medicine (the latter with a view to health); and out of the *divine elements* of these drawing what was needful for human life, and adding every sort of knowledge which was connected with them. All this order and arrangement the goddess first imparted to you when establishing your city; and she chose the spot of earth in which you were born, because she saw that the happy temperament of the seasons in that land would produce the wisest of men. Wherefore the goddess, who was *a lover both of war and of wisdom*, selected and first of all settled that spot which was the most likely to produce men likest herself. And there you dwelt, having such laws as these and still better ones, and excelled all

* Subsequently the centre of the Etruscan civilisation.

mankind in all virtue as became the *children and disciples of the gods.*"*

From this we see that prophecy was one of the special arts cultivated in the temples of the goddess of wisdom, and that even 9,000 years before Heracleitus—for Plato, by the mouth of Socrates, solemnly assures us a few paragraphs further on that this story "is not a cunningly devised fable, but a *true history*"—† prophecy was an organised art, and not the sporadic mania of nymph-possessed solitaries. Pallas Athena, or rather her prototype, was the guardian goddess of the race whose cult was the worship of wisdom, and whose restless energy ever since they left their far-distant Asiatic homes had condemned them to a life of active warfare. Their leaders who taught them wisdom and the arts of metal-working (Athena and Hephæstus) were so far their superiors, so much greater than themselves, that fond posterity called them gods, and even the initiated priests of Saïs could only describe the state of affairs to Solon by calling these far-off ancestors of his "the children and disciples of the gods."

So much for the picture of this ancient Aryan civilisation which we can trace in the short sketch preserved in the *Timæus*. Let us now turn to the longer account in the *Critias*, and as we translate the words of Plato,‡ intersperse them with a few comments for the benefit of the general reader. Critias then is represented in the Dialogue as repeating as much of the story of the priests of Saïs as he can recollect.

"In days of old the whole earth in its several regions was apportioned among the gods, and that too without any strife. For it would be an erroneous idea to imagine that the gods were ignorant of what was suitable to each of their number, or that any of them in spite of knowing what was the more suitable for

* Plato, *Timæus*, 24, C and D. For this passage I have used Jowett's translation (*The Dialogues of Plato*, Oxford, 1875; 2nd ed., 5 vols.), but the italics are mine. Jowett's Introductions, where they deal with the *Atlanticum*, present the most ridiculous view of Plato that can be found in the pages of scholarship. The burden of them is that "no one knows better than Plato how to invent 'a noble lie'" (iv. 684).

† *Ibid.*, 26 E; *μὴ πλασθέντα μῦθον ἀλλ' ἀληθινὸν λόγον*—"a fact and not a fiction," translates Jowett.

‡ *Critias*, §§ iii.-vi.; 109 B-112 E. I use Hermann's text (Leipzig, 1852) in the Bibliotheca Teubneriana.

the rest should endeavour with strife to lay hands on it for themselves. It was then by a fair and just apportioning that each received his right and proper lot, and so they proceeded to people their several lands. And having peopled them, just as shepherds tend their flocks, they reared us men as their own possessions and nurslings of themselves; except that they did not bring force to bear upon our bodies by means of their own, as herdsmen drive their herds with blows, but, as being exceedingly sensitive animals, they steered us, as it were, with a rudder from the poop, influencing our soul with persuasion according to their own intention; thus led they all mortal kind and governed them."

This is a very beautiful description of the taking in hand of undeveloped races by the wise ones of the earth, and the gradual development of such peoples through long ages under their fostering care. The "gods" indeed, do not strive with one another, each does his own appointed work in the great task; it is the animal in man, and those forces of strife and savagery who live through the animal, who war against the gods. The "gods" people their lots mostly by leading out a group from amid an existing race, in order that the group may be specialised, and gradually developed into a new type, the seed of a new and more highly evolved race. We should never forget that the hope of all the great initiated philosophers of Greece was that, after the death of the body, they should go to the "gods," among whom were to be found all the great men of the past—the great philosophers, law-givers and leaders. All these, going to the gods, became gods.* This is the grain of truth in the other-

* Compare, for example, the Delphic oracle on the death of Plotinus, which is considered by some to have been one of the last pronouncements of this famous centre of prophecy. At the least it expresses the hopes of the initiated, while in all probability it was a fact of their occult knowledge. The portion of the oracle I refer to runs as follows: "But now, since thou hast struck thy tent, and left the tomb of thy angelic soul, thou hast already joined the band of angel men, inbreathing zephyrs sweet, where friendship reigns, and love so fair to see, full of pure bliss, and fed with streams divine that flow from God; whence came the bonds of love, and gentle breeze, and quiet sky; where dwell *the brethren of the golden race* of mighty Zeus, Minos and Rhadamanthus; where Æacus the just, where Plato power divine, where too, Pythagoras, most virtuous soul, and *all who form the choir of deathless love*, and share their birth with the most blest of powers; where heart for aye is glad with joyful bliss. O happy man, unnumbered labours hast thou borne, and now 'mid powers chaste thou tak'st thy place, with crown of mighty lives upon thy brow." (Porphyry, *Plotini Vita*, xxii; ed. Creuzer, Oxford, 1835.)

wise fantastic theory of the old sceptic Euhemerus, that the gods were nothing but men who had once lived upon the earth. But of course there were also not only other gods or intelligences on another line of evolution entirely from our own, but also gods with their subordinate hierarchies of nature-powers ruling the elements. The theosophical student of comparative "theology," however, will not, it is to be hoped, confuse so clearly distinguishable categories with one another.

Critias then goes on to narrate how that the gods who had the Greek root-stock in hand were Athena and Hephæstus, that is to say the archaic Hellenes were devoted to the cult of wisdom and skilled in metal work, and reached a high degree of excellence in each. But, he adds, only the names of these men had been preserved, while the memory of their deeds had disappeared owing to the destruction of those who had the tradition and the lapse of time.

"For whatever survivors there were [from the great catastrophe], were people who dwelt in the mountains, an unlettered class, who had simply heard the names of the ruling caste in the country and but little of their deeds. Being fond of the names, they gave them to their children, but as for the virtues and laws of their predecessors they knew nothing but a few vague rumours. Moreover, seeing that both they and their children for many a generation were in want of the bare necessities of existence, they had to give the whole of their attention to their immediate needs, and devote all their conversation to them, to the neglect of matters which had taken place among their rulers in ancient times. . . . And this is why the names of the ancients have been preserved without their deeds. I conjecture that they were such names as those of Cecrops, and Erechtheus, and Erichthonius, and Erysichthon, and most of the others as far as any memory of the names of individuals—of course prior to Theseus—has come down to us. Solon [simply] said that the priests mentioned many of them by name when they told the story of that war of old, and women's names as well.*

* The names are a mere supposition on the part of Critias. Moreover we learn further on that in giving the names of the Atlantean gods and leaders, Solon, having some knowledge of the power of names, turned them from Egyptian into Greek. The names of the Greek contemporaries of the Atlanteans were probably far more archaic than the Cecrops cycle.

"Moreover, as to the figure and image of the goddess [Athena], seeing that both men and women followed the same pursuits, war included, it was because of this law of theirs that the people of that day set up the statue of their goddess armed, a witness to the fact that all creatures who consort together, both female as well as male, are naturally capable of practising in common the virtue which belongs to either sex.

"Now the rest of the castes of citizens who inhabited this country were engaged in the crafts and the culture of the soil, but the warrior caste which had been from the very first set apart by divine men* lived by themselves, having everything that was necessary for their sustenance and training. No one of them, however, had anything of his or her own, but they considered all things as common property, nor would they accept anything from the rest of the citizens except a sufficiency of food, but spent their time in practising all these pursuits which we yesterday described as those of the guardians we supposed [for our ideal state]."†

Critias then proceeds to give some idea of the natural features of the Attica of that time. The soil was enormously fertile, for even what remained of it in historic times had ever been renowned for its richness, while in those days there was far more of it, and what were now mountains were then but moderate hills in the midst of rolling plains. For the many great deluges which had taken place during the nine thousand years that had elapsed had washed away most of the soil and left the land but the skeleton, as it were, of its former self. What were stony districts to-day were then rich plains, the mountains which in the present day were only able to bear wild flowers were then covered with giant timber. In brief, it was a natural paradise, an ideal spot for the habitation of a virtuous race. The city was of wide extent and situated on high ground, of which the present Acropolis was but a remnant, the rest having been washed away by the great deluge and the succeed-

* These were either the priests, concerning whom the *Timæus* relates the very same fact of their being kept apart from the rest (*πρῶτον μὲν τὸ τῶν ἱερέων γένος ἀπὸ τῶν ἄλλων χωρὶς ἀφωρισμένον*—*Op. cit.*, 24 A), or the "divine rulers" and leaders of the race.

† *Sci.*, in *The Republic*.

ing earthquakes, and this deluge was the third great cataclysm before the flood of Deucalion.*

On the outside, on the slopes of the then Acropolis plateau, dwelt the craftsmen and such of the agriculturists as had their holdings near by.

The warrior caste occupied the higher ground exclusively, settled round the temple of Athena and Hephæstus. They had surrounded it with a wall and made it as it were into the garden of a single dwelling. The north side was occupied by the houses which they inhabited in common, and the common mess-halls which they used in the cold weather, and everything else that was necessary for the general welfare of themselves and the priests.† In their public buildings and temple however, they used no gold or silver, like the Atlanteans, but employed a style midway between extravagance and frugality. The south side they used in summer.‡

These men were the guardians of their own citizens and the leaders of the rest of the Hellenes, who gave them a willing obedience. "Such then were they and in such a fashion did they ever righteously rule their own state and the rest of Greece, and throughout all Europe and Asia they were the most famous and held in highest repute of all the nations of that time, both for the beauty of their bodies and the manifold virtue of their souls."

G. R. S. MEAD.

(TO BE CONCLUDED)

* Σεισῶν ἅμα καὶ πρὸ τῆς ἐπὶ Δευκαλίωνος φθορᾶς τρίτου πρότερον ὕδατος ἐξαισίου γενομένου.—*Ibid.*, 112 A.

† It is curious to note that Critias, though he gives details of the warriors, rarely mentions the priests; doubtless the priests of Saïs had hesitated to say much on the subject to Solon.

‡ It was presumably left an open space where they camped out, but the Greek text is exceedingly obscure.

SATURN AS A SYMBOL

In volume iii. of *The Secret Doctrine* we find the planet Saturn chosen as the representative or planetary correspondence of the lower Manas. Now in spite of the reminder that we must not materialise spiritual hierarchies, and imagine that the physical planets are always referred to when planets are mentioned, it still remains true that if there is to be any science of astrology at all on this plane it must be built up according to esoteric correspondences. The spiritual forces must have their vâhans and representatives on the material plane if they are not to be altogether impotent there; and the material vehicle must stand as the representative of its spiritual prototype, that is, so far as anything on a lower plane can ever adequately represent something on a higher one.

As an astrologer I have found a difficulty in understanding why the lower Manas should be represented by Saturn. The lower Manas comprises a considerable amount of intellectual action within its scope; indeed, the lower Ego is often contrasted with the higher as intellectuality *v.* spirituality. Now to an astrologer, the planet Saturn is not a good representative of intellectuality. It is true that Saturn gives an ability for deep and profound thinking, when well-placed in a horoscope; but an astrologer, if asked what were the mental abilities predicted in a figure of birth, would not turn to Saturn for an answer.

It is, of course, quite possible that ordinary astrology may be in the wrong here, and that much greater importance should be given to Saturn as a representative of intellect than is usually the case. But on the other hand, we are, so far as I am aware, nowhere told *why* the planets are associated with the various principles in the order we find in *The Secret Doctrine*. We are left to work that problem out for ourselves; and it is quite

possible that the association of the lower Manas with Saturn may be for some other reason than that of intellectuality.

From a careful review of the functions and powers attributed to this planet, I am inclined to think he represents the tendency towards limitation and separation in man and cosmos. This seems to sum up most of Saturn's characteristics. He stands for cold as opposed to heat; and cold is a constricting and limiting power, while heat expands and unifies. He, therefore, governs all things that are bound, limited and separate; whether expressed in terms of matter or of consciousness. For instance, Saturn is always said to govern the element matter or the earthy element, the lowest, most bound, and differentiated of the seven. In the body he rules the bones, which are more fixed and less liable to change than any of the organs of flesh. In the periods of life he is said to signify old age and death, when he acts as Shïva, the destroyer, transmuter, regenerator or differentiator. Saturnian occupations are those connected with the earth and with death, farmers, miners, sextons, landowners, and those who work on land, etc.

In terms of consciousness Saturn governs prudence, secrecy, reserve, shyness or cowardice, and melancholy. The Saturnian man is of the serious side of life, capable of deep and subtle thought, perseverance and concentration of mind. He inclines to religion, where he is often either gloomy and morbid, or mystical; but he always takes it very seriously.

These, and the various other characteristics, good and bad, attributed to the planet, are all obviously the result of the binding, limiting and differentiating power he exercises.

When badly placed in a figure, there is hardly any vice to which he may not incline the native, and very few misfortunes that he cannot bring about; his deficiencies in this respect being filled in by his polar opposite, Mars. It is worth noticing that in astrology the conjunction of Saturn and Mars is looked upon as the worst of all the conjunctions. But his vices and misfortunes are alike governed by the principles to which I have referred. For instance, he is said to cause accidents by falling, the result of his connection with the earthy element; and he brings about death from cold, or diseases resulting from cold,

and from deficiency of vitality. And in his vices, secrecy, cunning, selfishness, cowardice, and want of candour are always prominent traits.

The author of *Geomancy* says that Saturn represents the element of matter: "Not the visible tangible earth, but the primordial substance out of which all things are made." That is to say, in the highest cosmos Saturn stands for primordial substance, because Saturn is that tendency which brings about limitation, separation and differentiation of primal root-matter from its source; and this relation is carried down through all the planes of cosmos, Saturn everywhere representing substance separating and differentiating, whether on the highest plane or the lowest.

But Saturn is more than this. For inasmuch as he represents the tendency to separation and differentiation, to the creation of separate centres (speaking in terms of matter and force), or of separate selves (speaking in terms of consciousness), his influence is to be detected along both lines of the pair of opposites, and is not confined to that of substance only. In Spencer's famous definition of evolution, he makes it quite clear that it is not substance only which differentiates—"the retained motion undergoes a parallel transformation." Saturn represents not only that which separates off substance from its Root; he is also that which transforms and limits Brahman into Brahmâ. And so on down through all the planes of the cosmos; he limits and transforms substance, he limits and transforms consciousness. Brahman becomes Brahmâ, and from Brahmâ consciousness is limited by successive steps and gradations, most of which we do not understand, through hierarchies, through subdivisions of hierarchies, to the higher Ego which informs each of us, and last of all to the lower Ego of each higher Ego, further than which self-consciousness cannot go. At every step in the descent it is Saturn that limits and differentiates.

Saturn, therefore, in respect of the elements, signifies earth; and in respect of self-consciousness signifies the lower Manas; each of these is the lowest, most limited and most differentiated of its kind.

To differentiate substance, and to limit or individualise con-

sciousness into separate units, or centres, or selves, is the task of Saturn during the progress of evolution along the downward arc, the outbreathing of the Great Breath. He therefore stands as a symbol for everything that is limited and conditioned, that is relative and not absolute. This is why he stands for Brahmâ, for Jehovah, Moloch, Baal, Ilda-baoth, Abraham, etc.,* and for every other personal God or tribal originator. He is of course identical with Shiva, the destroyer, differentiator, or transmuter,† and with Tamas, the third of the Triguṇas.

On the upward arc of involution everything is reversed, and Saturn changes his mode of operation. During evolution, Saturn establishes separate centres and selves; during involution these have to be unified into one Self, one Centre, merging in the Supreme. That power which, in its outward motion, creates separate units, has, during its inward motion, to unify all these units, to individualise all these collected individualities; so that one great Centre, one great Unit, one great cosmic Individuality, may represent the final result of the whole manvantara, the Fruit of the Mundane Tree.

This unifying power on the upward arc is certainly Saturnian in its nature, but it is a kind of exalted spiritualised Saturn, and therefore would perhaps better be described as Venus.

Saturn separates and limits. But that which is separated and limited must itself be composed of separate constituents, and if Saturn holds the whole together, for a time, as one unit, his power in this respect is comparable with that power which unites separate egos into one family, separate families into one race or nation, and ultimately all men into one brotherhood.

In this final resolution, however, Saturn becomes one with, and indistinguishable from, Venus; the lower Manas and the higher become one Ego. On this account, and for the sake of clearness, it is perhaps best to distinguish Saturn as that power which separates and limits into selves, and Venus as that power which unifies these selves into one Self, one brotherhood. These associations fit in with the exoteric characteristics of the two: Saturn is the planet of selfishness, Venus that of love. Saturn

* *Secret Doctrine*, i. 576, 577, and *Isis Unveiled*, ii. 235.

† *Isis Unveiled*, ii. 235 and 577.

is the planet of the personalities of the Ego, in each of which the idea of the personal self as a unit, separate and distinct from the rest, is prominent. Venus is the planet of the individual Ego, because he gathers up, synthesises and unifies the experiences of all the personalities. Saturn analyses, Venus synthesises. Saturn's purpose during evolution is to build up separate Egos, to individualise. The function of Venus is to preserve these individualities, and yet at the same time to strive to merge them into one unity. Saturn contracts or limits consciousness into self-consciousness; Venus takes up this self-consciousness and expands it, until presently cosmos is not large enough to hold it.

In the crude classical myth, Saturn was the son of Uranus, and mutilated his father, preventing him from generating more offspring; Saturn being the power that controls, limits and sets bounds to everything. Saturn himself is subsequently imprisoned by Jupiter, his son,the differentiating process passing on through lower and lower planes. Saturn devours his offspring, as the higher Saturn unifies the separate selves he had himself created. The Gods feed upon men as the higher Ego feeds upon its personalities.

Because Saturn limits and sets bounds, therefore he is the planet of law and order, "the magistrate of the justice of God; he beareth the balance and the sword," and "to him are committed weight and measure and number."* He "beareth all the Gods on his shoulders" because he "is the minister of God," as Brahmâ is the minister, servant or representative of Brahman, and Brahmâ is the synthesis of the seven Gods; "Lord of the seven mansions of Hades," *i.e.*, the seven planes of cosmos, "the angel of the manifest worlds." "And God hath put a girdle about his loins," his own limiting or binding power; "and the name of the girdle is Death," limitation, transmutation.

The transformation of Saturn into Venus is signified, in astrology, by the "exaltation" of Saturn in Libra, which is the house of Venus. His influence is said to be at its best there.

* The whole of this "Secret of Satan" should be read in connection with the problem of the esoteric meaning of Saturn; it is to be found in the late Mrs. Kingsford's *The Perfect Way*, and *Clothed with the Sun*.

His "day house" is Capricorn,* evidently signifying the higher Ego; and his "night house" is Aquarius, which seems to indicate a still higher stage.

The symbol of Saturn ♄, the cross above the crescent (generally ♄) indicates his nature. The mind, working through the planes of form or matter, is signified by the cross +. In Venus ♀ the circle is over the cross. When Saturn is spiritualised or exalted, his symbol is reversed, and becomes ♃ and then ♀, and he is converted into Venus.

In Saturn extremes meet, as perhaps they do everywhere else. He is the God of birth as well as death. As the higher Saturn (Venus) he radiates forth himself, which is limited and bound into a body. As Venus-Isis, the mother, he builds together and organises the separate units of which that body is composed, and joins them into one centre, one body. As the destroyer, he differentiates the homogeneous ovum into the many parts and organs of the viable child. Venus-Isis, the fruitful mother, holds the body together until old age, when Saturn again begins his work of differentiation, rends apart the separate centres, destroys the prevailing unity, makes the one life many lives, and so kills, devours, his own child.

H. S. GREEN.

* "Makara," *Secret Doctrine*, ii., 576 *et seq.*

THE hour draws near, howe'er delayed or late,
When at the Eternal gate
We leave the words and works we call our own,
And lift void hands alone

For love to fill. Our nakedness of soul
Brings to that gate no toll:
Giftless we come to Him who all things gives,
And live because He lives.

WHITTIER.

PROBLEMS OF SOCIOLOGY

(CONTINUED FROM p. 304.)

IN the early systems of sociology, imposed by authority on infant races by their Initiate Rulers, all that modern Socialism aims at for the benefit of the masses—and far more—was definitely secured. Provision was made for the abundant production of all the necessaries of life, for the training of varied types of mind to the best advantage, for the full evolution of all the faculties brought by each with him into the world, and for the direction of the energies of each into the channel best fitted for their utilisation and development. The conception of the social scheme was due to the divinely illuminated wisdom of perfected men, and its administration was confided to the most advanced souls of our own humanity, working in graduated order under the immediate direction of the King-Initiate. The basic principles of this scheme may be thus stated: government is a task demanding the highest human qualities, spiritual and intellectual, and to be rightly carried on must be undertaken in the spirit of entire self-abnegation and of devotion to the common weal, the highest being most completely the servant of all; the more highly developed the man the more highly placed should he be in the social order, and the heavier therefore his responsibilities; further, the smaller will be his personal demand on material resources, his nature expanding itself chiefly in the mental and spiritual worlds, and being related to the material for service rather than for enjoyment; the governing class should therefore consist of the wisest, the purest, the most self-denying of the nation, those who can see the farthest and who ask for themselves the least, who have their hearts set on the common good, who count no labour heavy that promotes the general growth and happiness, who seek nothing but give everything, who are wise by ages of experience, and who having learned the

lessons of the world are able to apply them to the circumstances of the day. The first duty of the government is to maintain in comfort, prosperity and suitable conditions for progress, the less developed types, needing for their happiness abundance of material goods; these things are requisite alike for their evolution and their contentment, and the smaller their resources within themselves the larger are necessarily their demands on the outer world. Abundance can only be provided by labour, and to avoid waste of energy the labour must be carefully organised, directed into the most fruitful channels and guided to the most efficient co-operation. This can only be done by those who have the whole field under their eyes, and can thus dispose of the available energies to the best advantage. The undeveloped must yield labour and obedience in exchange for comfort and absence of material care; by this labour and obedience their mental and moral qualities are evolved and trained, fitting them in later births to take a higher position in the State.

Avoiding details, which varied at different times and places the general scheme placed the responsibility for the organisation and direction of labour within a given area on the officials administering the area; each governmental unit formed part of a larger unit, and training in the smaller units prepared for the administration of the larger; famine or any scarcity of the comforts of life, discontent, uneasiness, crime, ignorance—these things being regarded as due to the fault of the administrators, each ruler was called to account by his immediate superior for the prevalence in his district of any of these evils, rightly regarded as evitable. The ruler was there to direct labour, to ensure education, to equalise distribution, to repress violence, to decide disputes, to keep order, to promote happiness; if he could not do these things he was unfit to rule and must give place to a better man. He might be the ruler of a village, of a town, of villages and towns aggregated into a province, of provinces grouped into a viceroyalty, but whatever the size of his district, he was responsible for its good government; and all were thus held responsible, from the pettiest village official up to the highest governors holding directly from the monarch, the monarch answering to the occult hierarchy only. He appointed some as

his viceroys over grouped provinces, these in turn appointed the rulers of provinces, and these again the subordinate officials, and so on to the end of the ladder; thus was ensured a graduated and orderly administration, which served at once as a government machinery and a training ground for the evolving souls who constituted it, its highest and most responsible members being Initiates. It will be observed that this whole system made the lower and less evolved subordinate to the higher and more evolved throughout; each rendered obedience to his superiors and received it from his inferiors, and the responsibility of each was to those above him, never to those below. Hence "rights" had no place, "duties" only were recognised, but these duties imposed on the more evolved the obligation to provide for the less evolved everything that could conduce to their growth, their happiness, and their improvement. All was given, nothing was snatched, and consequently there was order and contentment instead of struggle.

The land belonged to the monarch, but was divided as to control into definite portions, assigned to the different classes. One half was set aside for the producers engaged in active work and for their families; the second half was again divided, one portion of it going to the monarch, and supporting the whole governing class, and such imperial charges as the defence of the nation, the keeping up of internal communications, and similar necessaries for the people as a whole; the administration of justice, like the rest of the work of this governing class, entailed no direct charges, all the officials being supported from this land. The second portion of the half of the land went to the priesthood, who formed a class apart, side by side with the governing class, and were charged with the public education; the whole of this education, again, for children and youths, entailed no direct charges, the priests being the teaching class of the nation; this land further supported all sick and incapable persons, and all—outside the governing class—who had passed middle age, generally fixed at about forty-five. The period of labour extended over only about twenty-five years; before it, the youth was educated, and after it his time was given to the leisurely development of whatever faculties he had evolved.

The admirable organisation of labour rendered it so productive that this ample leisure could be secured to all the producing class, thus ensuring their definite evolution in each life-period. The half of the land used for the governing and priestly classes was cultivated by the manual workers, this labour being their contribution to the State. Among the institutions maintained by the land of the priesthood in each province were central agricultural colleges and experimental farms, where professors and students were constantly engaged in the scientific study of agriculture; it was their duty to improve the methods of cultivation, to make experiments in cross-breeding plants and animals, to search for new ways of utilising natural forces, of enriching the soil, etc. Any discovery was tested on these government farms, and all the information gathered was circulated among the cultivators by popular teachers; improved breeds of cattle, grains and seeds were distributed through the province, and all that science and trained intelligence could devise was placed at the general service, being freely imparted to the workers. Agricultural work was further assisted by the publication throughout the year of the best times for the various field and garden operations, astronomy and astrology being utilised for the prediction of the changes of the weather, early and late seasons, favourable and unfavourable magnetic conditions, etc. All this work was demanded from the official class as their contribution to the State, even more rigidly than labour was exacted from the manual workers, for the pressure of opinion and the accepted code of honour prevented dereliction of public duty. One principle of administration was significant of the spirit in which the business of the nation was carried on: in times of scarcity of grain, the land of the priests was first sown, then that of the people, lastly that of the king and officials; if irrigation failed, the water was supplied in the same order. The children, sick, aged, and superannuated, considered as the weakest members of the national household, were those whose needs were the first to be supplied; burdens must fall on the elder and the stronger, not on the feeblest

The products of a district were gathered into central granaries and storehouses for distribution as needed, the

methods of distribution varying much with time and place. In good seasons the surplus products were stored for use in times of scarcity—a custom we find surviving in Egypt in historical times. This centralising of the products of a district and their careful distribution enabled the results of improved cultivation and of mineral discoveries to be shared among all, the whole family, as it were, profiting by any advance. Further, a competence was assured to each and harassing anxiety as to the means of subsistence was unknown—that anxiety which breeds desperation in the undeveloped soul, and renders impossible the evolution of higher qualities.

Education was universal, but was adapted to the life that was to be led; reading and writing were not, as now, considered indispensable, but all who showed capacity for study were instructed in these instruments of learning and were then sent on from the primary to the secondary schools; thus children born into any class could rise out of it if they brought with them into the world capacities fitting them to rise, *but not otherwise*. The bulk of the population were trained in technical schools for agriculture or handicrafts, according to their tendencies, the capacities of the child deciding his walk in life, but a sound knowledge of his work was always imparted to him, so that he might perform his duties intelligently and with pleasure. The children of the governing and priestly classes, together with the pick of the working population, boys and girls, received a careful educational training, specialised to meet individual tendencies after the broad and deep foundation had been laid. Religious, moral and physical education was universal, varying in character according to the capacities and future work of the pupil, and no pains were spared to develope to the utmost the intellectual, moral and spiritual faculties of those destined to guide and rule the community; above all were they trained to regard duty as all-compelling, and self-abnegation and hard work as the inevitable accompaniments of high station; this austere training and this rigorous exaction of duty from the young who were to be highly placed may be found recounted both in fourth and fifth race literature, and those who fancy that ancient rulers were mere luxurious idlers might well correct their ideas from the extant accounts.

The hours of work for the labourer were short, his life was free from anxiety, and he was discharged from hard work ere old age overtook him; but the ruler must work as long as any needed him, all the responsibility of the welfare of the community weighed on him, and death alone lifted from his shoulders the burden of duty to his people.

Looking back to that ancient time and comparing it with the present, we naturally ask why so noble a system faded away, and why man passed into a state of struggle. As souls less highly evolved succeeded to the post originally held by the Divine Kings and the Initiates of various grades, the powers wielded by the rulers were prostituted to selfish purposes instead of being devoted to the common good. Rulers failing in their duties, discontent took birth among the peoples, tyranny bred hatred and oppression begot rebellion. Was this a necessary stage in human evolution? It would seem so. Man in his early days was child, not man; he was in the nursery and the school, and the troubles of his manhood lay in the future. Between the stage when humanity was an infant, guided, taught and trained by divine Teachers and their immediate pupils, and the stage of divine Manhood when each shall have the law within him instead of without him, there stretches a long and weary struggle, a time of hopes disappointed, of efforts continually frustrated, of attempts breaking down, of experiments and failures. This is a time of transition, like that of early manhood, and humanity is like the young man or woman who thinks that he can set everything right in a moment, that the wisdom of the ages is as nothing beside his keen insight, that only the sloth and stupidity of his elders stand in the way of the abolition of every abuse and the righting of every wrong. Everybody else has failed, but he will succeed; he will solve in a moment the problems of ages, and in a few years the world will be happy. So the surging democracies of modern days are very young; one moment all will be right if we get rid of a king; next moment all is saved if an Established Church be crushed; yet again, happiness is secured if capitalists be destroyed. All superficial enough truly, as we see as experience ripens and we recognise that our difficulties are rooted in the lack of development in our own natures. Yet may it not be that through these

very struggles, these shiftings of power, these experiments in government, these failures of the ignorant, the experience may be gained which shall again place the hand of the wisest on the helm of the state, and make virtue, self-sacrifice and high intelligence indispensable conditions for rule? Passengers do not take turns on the bridge of the ship to navigate the ocean; the skilled workman does not entrust his delicate machine to the loafer; the crossing-sweeper is not called in to perform a delicate surgical operation. And it may be that by failure and by social revolutions, if by no other way, we may learn that the guiding of a nation, politically and economically, is not best done by the ignorant or even by amateurs, but demands the highest qualities of head and heart.

In economics also it is probable that this stage of competition and misery was necessary for the evolution of individuality, and that man needed to grow first by combat of bodies and then by combat of brains, by the constant claim of the individual to plunder according to his powers and his opportunities. None the less it is true that this stage shall be outgrown, and we shall learn to substitute co-operation for competition, brotherhood for strife. But we can only outgrow it by cultivating unselfishness, trust, high character, and sense of duty, for we must improve ourselves ere the body politic of which we are constituent parts can be healthy.

But how to find a motor power to bring about such changes? While steadily disciplining and training ourselves, we can place before our fellows ideals which shall be so wise, so well considered, that they shall win the allegiance of the intellect as well as satisfy the cravings of the heart. We must change our estimate of the relative value of things, and substitute intellectual and spiritual wealth for material riches as a standard of social consideration. May it not be possible to influence public opinion to value men and women for greatness in intellect and virtue, in self-surrender and devotion, and not for wealth or luxury?—making the multiplicity of material wants the recognised mark of inferior development, and simple and pure living hand in hand with richness of the higher nature the title to honour. May not the wealthy learn that it is an essentially infantile view of man

to value him by his show instead of by his worth, by the number of his material wants rather than by the grandeur of his spiritual aspirations? Wherever the ideal is the possession of material goods combat must be the social condition, since material goods perish in the using, and possession by one excludes possession by another. Intellectual, artistic, spiritual wealth increase in the sharing, each who shares adding to the store. This is the fundamental reason why progress towards peace and contentment must be towards intellectuality, artistic development and spiritual life, and not towards material splendour and the vulgarity of outer ostentation. These are for the undeveloped, the others for the developed. And inasmuch as the ignorant will copy the more advanced and the lowly the highly placed, the example must be set by those who lead the social and intellectual world. Moreover they would themselves gain by the change in so far as they lead luxurious lives, for the pampering of the body is even more fatal to the growth of the higher nature than is the stern discipline of poverty. Man need demand from the outer world no more than absence of harassing anxiety; sufficiency, not luxury; beauty and harmony, not ostentation; leisure, not exhausting toil; time and opportunity to develope the God in him, not the over-feeding of the animal.

Further, we must have faith in humanity and appeal to what is best in man, not to what is worst. It is not true that it is necessary to build society on selfishness and to rely on selfish instincts. That which is deepest in man is not the animal, and to mould society for the brute that man is outgrowing is to build on a sinking foundation. It is a curious illustration of this that even with men of poor moral development honour is more compelling than law, and social opinion than legislation. A man will ruin himself to pay a "debt of honour" while he seeks to evade a debt enforceable by law—a perverted sense of duty, truly, but still eloquent of the important truth that more can be done by appealing to a sense of obligation imposed by the social opinion surrounding a man than by compulsion of an impersonal law. If the sense of honour, of duty to a class can be expanded to include the nation, we shall have at work in our midst the most binding form of obligation. Duty will become the keynote of

life, each asking "What do I owe?" instead of "What can I successfully demand?"

It seems possible that in the future we may arrive, even by the slow method of failure, at some scheme of government in which the wisest shall hold the reins of power; and obedience shall be gladly rendered to recognised superiors; and at some economic system in which wealth shall be distributed according to needs. Then the maxim will be acted upon—noblest of all maxims when given by love, not grasped by hate—"From every man according to his capacities; to every man according to his needs." That which has been the battle-cry of men maddened by suffering shall become the axiom of distribution in the rational human family.

Most certainly the putting forward of such ideas as are here suggested will not change social conditions in a moment, but no permanent improvement can be wrought in sudden fashion. Yet are they on the line of progress, of the upward evolution of man. The majority of men on the earth to-day are men of the fourth race, but the fifth race—the keynote of which is individualism—is leading human development. The dawn of the sixth race is yet afar in the future, and of that the keynote will be unity not individualism, brotherhood not combat, service not oppression, spirit not intellect. And the birthmark of the spirit is the longing to pour itself out in sacrifice, never asking what it can take but only what it can give. The fundamental unity of mankind is the central truth of the coming race, and the nation which first grasps and practises that great conception will lead the future, humanity falling into line behind it. Those who see it, who teach it, may fail for the moment, but in their failure is the seed of inevitable success.

It is for us who are Theosophists, who hold as truth the spiritual unity of mankind, to put our belief into practice by teaching peace, brotherhood, the drawing together of classes, the removing of antipathies, the recognition of mutual duty; let the strongest do the best service, the wisest the loftiest teaching; let us all be willing to learn and ready to share; so shall we hasten the dawn of a better day, and prepare the earth to receive the coming race.

ANNIE BESANT.

THE HYMN OF THE BIRDS TO THE SEEMURGH

SEEMURGH ANKA, the Sacred Bird of the Persians, is as large as thirty eagles, and sits on the heights of Mount Alberz, or Mount Kaf, watching the changes of the world. Seven times she has seen the world replenished with beings different from men, and as often depopulated, and she knows not how many more of these cycles she will still have to witness. The famous hero, Zal, the father of Rustem, was reared in her nest. Some Persian mystics make the Seemurgh the Sovereign of the Birds, and an emblem of God; but I think that Madame Blavatsky in one of her books identifies the Seemurgh with the Holy Spirit, the Feminine Principle of Nature, the Wisdom of the Old Testament, and the Holy Spirit of the New, the mystical Mary: as little to be identified with the historical Mary as the historical Jesus is to be identified with the Logos.

The "Dove" (symbolic of the Holy Spirit in the West, while the Persian Seemurgh seem rather to be regarded as a huge eagle) is a feminine emblem and at once stamps the Holy Spirit as feminine; and in the Gospel to the Hebrews, Jesus is represented as speaking of "My Mother, the Holy Spirit." Hence the futility from this point of view of the clause in the Roman and Protestant Creed, "The Holy Ghost proceeds from the Father and the Son," which, as I understand it, means "the *Mother* proceeds from the Father and the Son." The Greek Church, on the contrary, has always maintained that the Holy Ghost proceeds from the Father only, which of course she must, if she be identified with the Higher Wisdom (not with Sophia Achamoth), and thus with Pallas Athene. I am aware, however, that Mr. Leadbeater and others give a different interpretation of the symbolism of the Holy Spirit; but no doubt there is room for more than one interpretation.

Wide spread the wings of the Anka,
Glancing o'er mountain and plain,
As she sweeps like the wind from the heights of Alberz,
Or soars to her eyry again.

The Seemurgh, the Bird of the Ages,
The Spirit of God from above;
The Wisdom of Him, the Most Holy,
Descends in the form of a Dove.

Whence comes She, oldest and wisest,
She to whom all things are known?
She, who for ages on ages,
Firm has exalted her throne?

Eight times hath Earth been repeopled,
Since she ascended her throne;
Eight times may yet be repeopled—
Still she abideth alone.

Nor only as bird have we seen her,
In plumage of whiteness arrayed,
But throned as the Queen of the Æons,
A holy and wonderful maid.

The Franks call the Anka Maria;
In Egypt is Isis her name;
The Greeks call her Pallas Athene,
And yet she is ever the same.

May she dwell on these mountains for ever,
Whose summit no mortal hath trod;
Sophia, the first Emanation,
The mystical Wisdom of God!

W. F. Kirby.

OUR MORE IMMEDIATE THEOSOPHIC ANCESTRY

"It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilisation and knowledge, the educated classes of every nation make themselves the more or less faithful echoes of one identical system and its fundamental traditions, that he can be made to see that so many streams of the same water must have had a common source from which they started."—*The Secret Doctrine*, ii. 839.

Last and youngest scion of a long line of noble ancestors, disowned by some, courted by others, none, however, can disinherit the mystic child, for a spiritual heritage must stand without dispute when once the nature and claims of the inheritor are identical with those of his ancestors.

The Theosophical Society of the nineteenth century is but the latest link in a wondrous chain of mystic teaching which stretches far back into the night of time. It is but one small branch of that great Wisdom Religion which includes in its embrace all religions and all philosophies.

This Ancient Wisdom Religion is the "thread-soul" on which are strung all the various incarnations and encasements of the religious life, adapted to the changing conditions and developments of humanity in its growth from childhood to manhood.

Begotten by that Spiritual Hierarchy in whose guardianship is the evolution of the human race, brought forth from them, they, the guardians of the mystic tradition, give to those children of men who are strong enough for the burden, a portion of the real teaching of the Divine Science concerning God and man and the wonderful relationship that exists between the two.

With the passing of time the old orders changed, old

forms perished, and the sunbeams that danced on the ever-changing screen of time took to themselves new forms and gathered into new groupings, each century which rolled by presenting a new phase of the ancient mystic tradition.

In the olden days men fought for their faiths, for they identified form with that which lies at the back of all forms, and the changing of an outward veil shook their belief in the Divine Power which it did but shroud.

Religious parties, secret societies, sects of every description, such is the shifting panorama of the religious life of Europe during the last eighteen hundred years, and as we glance back from our present standpoint, it is difficult at times to discern the mystic traditions, so loud is the clamour of contending sects for their formal doctrines, the outward expressions of their inner faith.

A word may here be said to guard against one error that might arise with regard to the Spiritual Hierarchy before mentioned, the guardians of the world's religions. It is from this Great Lodge that the World-Saviours have from time to time come forth, and from this centre have sprung all the "Sons of God."

The inception of all religions is from them, but lesser men build up the body; like wise teachers they do not force form on a child humanity. A limited freedom of choice is from experience found to be the wisest method of education. Thus we see mankind prolific in building forms for their faiths, heaping dogma upon dogma; but in tracing back all the great religions to their Founders, it may be seen that at the beginning these forms were simple, the spirit only being insisted on, and the outward observances ever subordinated to the inner life.

The building of form—even religious form—is materialising in its tendency, and thus we find that in all the centuries subsequent to the inception of Christianity, the tendency of every "reformation" has been to throw back, if possible, to the original purity of the Founder. On careful investigation the Christ appears responsible only for certain high and pure ideals, insistence being made on a holy life, leading to a Divine goal. The vagaries and changes which were introduced later arose in

every case from the followers, who brought in their more worldly aims, and transformed thereby the purity and simplicity of the early ideal into an ornate body, with worldly passions and strivings for mundane power.

Hence we find at the end of the nineteenth century, on one side, the Catholic Church, on the other, the Protestant, and between the extremes of these doctrinal communities, a fluctuating, ever-increasing body of thinkers, formed by the mystics and idealists of both parties, who from century to century have been at variance with their "orthodox" brethren, seeking a higher Truth, a purer ideal, than those offered by the dogmatists.

The doctrines hidden in the secret fraternities have been handed down in regular succession from first to last. We can see that the esoteric teachings—which in Egypt, in Persia and in Greece, were kept from the ears of an illiterate multitude, passing with slight modifications into the possession of those grand early Christians, the Gnostics, the so-called heretics; then straight from the Gnostic schools of Syria and Egypt to their successors the Manichæans, and from these through the Paulicians, Albigenses and Templars and other secret bodies—have been bequeathed to the mystic bodies of our own times. Persecuted by Protestants on one side and by Catholics on the other, the history of mysticism is the history of martyrdom.

It is sometimes said that Theosophy is of sporadic growth and can count no sure foundation, no line of religious or spiritual ancestry. But very little research proves the contrary, proves indeed that in spite of the many forms—religious bodies, secret societies, occult groups, Protestant reforms and Catholic heresies—there is distinct evidence that there are certain points on which all of the various orders meet in accord, and that when these points are brought together, there appear self-revealed the same underlying teachings which form the basis of the great Wisdom Religion, parent and children standing out in unmistakable relation.

Such research indeed reveals a new phase, for out of the dim obscurity which shrouds the early centuries, undoubted historic evidence can be found of a wide-spread occult fraternity, which under various names has introduced into many societies the hidden aspect of spiritual truths, striving to avert the mate-

rialising tendency by turning the eyes of men to the inner instead of the outer life.

Three streams of religious thought can be distinctly traced, which may not inappropriately be termed the Petrine, Pauline and Johannine doctrines, the last being the fountain-head of all the later Christian mystical heresies. The Johannine doctrine caused great excitement in the fourteenth century, the details of which will be given when we come to that period. It must be borne in mind that the true occultism, the real mysticism, is essentially religious in its nature; therefore students of Theosophy must not be surprised to find that some of the historic religious sects have had their foundation in occultism and Theosophy.

This view will necessarily arouse some criticism, for the standard orthodox works on all the sects and heresies studiously omit every reference to occultism, and in some cases the real tradition can scarcely be found, so carefully is every reference to it extirpated from ordinary history.

It is only by searching into the records themselves that the real evidence is discovered. And it is in truth somewhat startling to find so much, when at the same time the outside public is in total ignorance of the very existence of a mystic tradition or a secret doctrine, or a Spiritual Hierarchy. On this point a well-known writer on mysticism says:

"The publication of the life and times of Reuchlin, who exercised so marked an influence over Erasmus, Luther, Melancthon, will I trust afford a key to many passages of the German Reformation which have not yet been understood in this country. They will reveal many of the secret causes, the hidden springs, which were moving the external machinery of several ecclesiastical reforms, which were themselves valuable rather as symbols of a spiritual undercurrent than as actual institutions and establishments. *Felix qui potuit rerum cognoscere causas!* Fortunate is it for the student of truth when he can thus discover the causes of effects, when he is allowed to examine the origin of those changes and revolutions, which but for this intelligible process would look like monstrous and unaccountable abortions, obeying no law and owning no reason. Fortunate is he who is thus allowed

to step behind the scenes of the world's drama and hear the plans proposed and the pros and cons of the councillors which give rise to lines of action."*

Truly one could almost think a Theosophist was writing the paragraph just quoted. The whole of Reuchlin's period will, we hope, be dealt with in due course.

The occult doctrines of the Gnostics were heirlooms and sacred traditions from a very distant past, and when the early Christian era dawned the human race had long been plunged in the darkening and materialising tendencies of the Black Age. Soon indeed, the Gnosis was rejected and the sacred and secret teachings of the great Master Jesus became materialised; they have, however, never been lost and traces of them can be discerned from epoch to epoch.

In order that our readers may follow this line of study more clearly, it will be well to group the evidences of each century together. We must bear in mind that many of these societies stretch back through several centuries, and are not limited to one date or confined to one period. The consequent overlapping makes one of the difficulties of following these evidences of the secret tradition. Sometimes a body will remain the same, changing only its name, but keeping the same tenets. Then again, we find that the same terms are sometimes used for the highest spiritual sciences and at others debased by the usage of charlatans. Theurgy, alchemy, mysticism, occultism, theosophy, yoga, all these names have been alternately used to indicate the purest and highest ideal of development for man, and then adopted by those who sought in them but their own selfish ends. To discriminate between these extremes, to find the true and leave the false mysticism, is then the aim in view. It is perhaps simplest to begin with the present era and trace the way back through the darkness of the middle ages to the period when the Gnostic schools still preserved to a great extent the sacred Eastern traditions. The details of that period must be left to hands more skilled to treat the subject.

Let us then take a survey of the last nine centuries of the

* *The Life and Times of John Reuchlin or Capnion*, by Francis Barham (editor of the Hebrew and English Bible. London, 1843), p. 18.

Christian era, and in a series of sketches substantiate with historical facts the proposition here but briefly outlined : that the Ancient Wisdom Religion, or Theosophia, has had throughout these periods its votaries, teachers, messengers and followers, that the Great Lodge has never been without its representatives, and in truth that the guidance of the spiritual evolution of the world by it can be discerned by those who search the testimonies.

The wave of gross materialism which swept over the Western world had its origin in eighteenth century causes, submerged the early part of this period, and is now but slowly rolling away. The deplorable scepticism of our own day is but the result, and the natural result, of the methods adopted by the Catholic and Protestant Churches. It has already been pointed out as one of the basic teachings of Theosophy that part of the process of evolutionary progress is the breaking up of forms in order that the spiritual nature of man may find wider conditions. In both of these Churches the extremes of dogmatic limitation were reached.

The Protestants believed in the verbal inspiration of an inaccurately translated Bible, claiming that their God gave his fiat in books whose historical basis is now shown to be unreliable. All who refused the letter of the law and sought the spirit which lay behind were cast out. We have but to search the records of the Puritans and some other Protestant bodies to see how rigid were their dealings with those who rejected verbal inspiration.

The Catholic Church permitted no education, no freedom of religious thought, and, knowing the unstable basis on which she stood, the Dominicans in the early middle ages took up the very simple position of forbidding entirely the reading of the Bible, except in such scamped versions as were authorised ; and all who did not obey were removed by the Church. Indeed, the bloodiest and blackest records that history can show us are the attacks of the Catholic Church on the mystics of all these centuries.

"We do condemn to perpetual infamy the Cathari, the Patarines, the Leonists, the Speronists, and the Arnoldists cir-

cumcised, and all other heretics of both sexes by what name soever they are called. . . . And in case any man by a presumptuous attempt, being instigated thereto by the enemy of mankind, shall in any way endeavour the infraction of them [*i.e.*, the laws against the heretics] let him be assured, that by so doing, he will incur the indignation of Almighty God, and of the blessed Apostles Peter and Paul" !*

Thus thundered Pope Honorius III. in the fourteenth century.

Indeed it is hardly credible, even with the records open before us, that such inhuman tortures as were perpetrated on some of the mystic sects above enumerated could have been devised in the name of a Saviour of mercy and love. Such fiendish barbarity, however, brought its own karma, a rich reward of hatred, scepticism and unbelief. The education and knowledge that the Church discountenanced and withheld were reached by natural evolution ; and the priests who should have been the spiritual leaders were overthrown and cast down.

During the dark days of the revolution in France, it was the mystics who most bitterly deplored the growing scepticism. The materialists were the enemies of mystics, occultists and religionists of every kind, Catholic and Protestant. The Catholic party tried to father the outbreak of the revolution on the mystics. The Abbé Barruel in his book on Jacobinism† has taken every pains to do this, as also have the Abbé Migne and many others. But the appalling corruption of the Catholic Church, conjoined with her insistence on the ignorance of the people, was one of the great factors in that terrible outbreak.

In a very interesting correspondence between the Baron Kirschberger de Liebesdorf and Louis Claude de St. Martin, the situation is most clearly described, and the following important extract shows the insidious method of work adopted by the German materialistic school, the enemy alike of mystics and Churches.

* *History of the Christian Church*, by the Rev. Henry Stebbing, A.M. (London, 1834), ii., 332.

† *Mémoires sur l'Histoire du Jacobinisme*, 4 vols., Paris, 1797-8.

The Baron writes:

"MORAT, *June*, 1795.

". . . . Unbelief has actually formed a well-organised club; it is a great tree which overshadows a considerable portion of Germany, bearing very bad fruit, and pushing its roots even into Switzerland. The enemies of the Christian religion have their affiliations, their lookers-out, and a well-established correspondence; they have a provincial for each department, who directs the subaltern agents; they control the principal German newspapers; these newspapers are the favourite reading of the clergy who do not like to study; in them they puff the writings which support their views, and abuse all besides; if a writer ventures to rise against this despotism, he can hardly find a publisher who will take charge of his manuscript. This is what they can do in the literary way; but they have much more in their power than this. If there is a place vacant in the public instruction department . . . they have three or four candidates all ready, whom they get presented through different channels; . . . in this way is constituted the University of Göttingen. . . . Another grand means which they employ is that of . . . calumny. This is all the easier for them, that most of the Protestant ecclesiastics are, unhappily, their zealous agents; and as this class has a thousand ways of mixing everywhere, they can at pleasure circulate reports which are sure to hit their mark, before one knows anything about it, or is able to defend oneself. This monstrous coalition has cost its chief, an old man of letters at Berlin and at the same time one of the most celebrated publishers of Germany, thirty years' labour. He has edited the first journal of the country ever since 1765; his name is Frederick Nicolaï. This *Bibliothèque Germanique* has, by its agents, taken hold also of the spirit of the *Literary Gazette* of Jéna, which is very well got up, and circulates wherever the German language is known. Besides this, Nicolaï influences the *Berlin Journal*, and the *Museum*, two works of repute. Political organisation and affiliated societies were established, when these journals had sufficiently disseminated their venom. Nothing can equal the constancy with which these people have followed their plan. They have moved slowly, but surely; and, at the

present hour, their progress has been so enormous, and their influence become so frightful, that no effort can now avail against them ; Providence alone can deliver us from this plague.

"At first, the march of the Nicolaïtes was very circumspect ; they associated the best heads of Germany in their *Bibliothèque Universelle*, their scientific articles were admirable, and the reviews of theological works occupied a considerable portion of every volume. These reviews were composed with so much wisdom that our professors in Switzerland recommended them in their public discourses to our young Churchmen. But they let in the poison [of materialism] a little at a time and very carefully."*

This organised conspiracy was the result of the methods adopted by the Catholic Church. Men demanded knowledge, sought knowledge, and attained knowledge, but only of the material side of life. Shocked by the barbaric superstitions and illogical dogmas insisted on by the Church, the revolt of reason threw men back into a dogmatism which was no less rigid than the one they had left. The study of history, the knowledge of science, all tended to show the superficiality of that basis on which the Catholic Church had reared herself, and the leaders of thought who led this revolt, the Encyclopædists in France and the Nicolaïtes in Germany, were the bitter fruit of Catholic karma. They banded themselves together, and it was this body of sceptics and their organised conspiracy for which the Abbé Barruel and others tried to make the mystics responsible. The Church blamed others for the results of her own work, and the poison of unbelief and deadly materialism was meantime being slowly spread in Europe by the Nicolaïtes.

They tried to crush out all belief in or investigations into the unseen life and its forces. Hence their bitter and criminal attacks upon the Comte de St. Germain, Cagliostro, Saint Martin, and also upon the various mystical secret societies and Freemasonry in general. Keeping this powerful and malignant organisation in view, we shall better understand the charges

* *Theosophic Correspondence between Louis Claude de St. Martin and the Baron Kirschberger de Liebesdorf* (1792-97), pp. 219-222.

brought against the various mystics above mentioned. It is only in the course of research that it is possible to realise the vindictiveness and argus-eyed watchfulness with which these Nicolaïtes pursued mysticism and Freemasonry. Article after article, book upon book, is produced, one and all from the same source, each teeming with the same poisonous intent, the destruction of mysticism and the crushing out of the spiritual life.

The eighteenth century is perhaps the most difficult in which to separate the true tradition from the spurious; mushroom-like, semi-mystical societies sprang up on all sides, claiming occult knowledge and mystic teaching; but when these claims are sifted for verification they lack the stamp of high morality and purity which is the ineffaceable mark, the *sine quâ non*, of all that emanates from the Great Lodge; hence in selecting the societies and bodies which will be dealt with and studied in detail, only those have been taken in which outer and inner investigation prove their unmistakable origin.

Spurious societies of many kinds abounded, with high sounding titles and claims to various authorities, but the inner life lacked the moral purity which is the essential basis of all true development.

That there was definite connection between the various sects, societies, and heresies, is evident; they had moreover a common language of signs, by which they could make themselves known to each other. Says Rossetti, speaking of the fourteenth century: "There are some events in history, whether literary, or political, or ecclesiastical, which at first sight appear to us quite enigmatical; but when once aware of the existence of the marked language of the Anti-papal Sects (especially of the Society of the Templars, and the Patarini, or Albigenses or Cathari, with whom the learned in Italy were then so strictly connected), we find them very intelligible and clear." *

So that Rossetti speaks in the same manner as Barham in the passage already cited about a secret force permeating the outer society. Again he says: "Why were the Templars who were

* *Disquisitions on the Anti-papal Spirit which produced the Reformation*, by Gabriele Rossetti, Prof. of Italian Literature at King's College; (London, 1834), ii. 156.

members of the most illustrious families in Europe sacrificed by hundreds in different countries? Why were the Patarini burned alive in almost every city? History tells us they belonged to secret societies, and professed doctrines inimical to Rome. What those doctrines were is well known, as far as regards the Patarini."*

Rossetti also mentions the Albigenses as an emanation from the Templars, who themselves held Eastern doctrines, a fact not found in the ordinary standard dictionaries of Heresies.

Speaking again of the spiritual training given in these societies, he says: "Every Sectarian was called an outward and an inward man: one, all flesh among the profane; the other all spirit, among the elect in the so-called kingdom of God. And to pass from the flesh to the spirit signified to conform *outwardly* with the prevailing opinions; while *inwardly* all was at war with them . . . this was the ancient art which the Templars brought from Egypt into the West ages before." †

The rough enumeration which now follows of the mystical societies and so-called heresies as far back as the ninth century is only a guide to where the evidence can be found. They are, moreover, selected from many other bodies simply because in their inception they fulfil the before-mentioned conditions of purity and morality combined with occult knowledge. Some few societies, or groups rather, have been omitted simply because they are so occult that very little outer historical evidence is forthcoming. Facts are known about them by a limited number of people; but they stand more as the inspirers of the bodies here enumerated than in their ranks. A few names of leading mystics are also given, so that students may be able to trace the groups to which they are related.

Eighteenth century: The Fratres Lucis, or The Knights of Light; The Rosicrucians; The Knights and Brothers Initiate of St. John the Evangelist from Asia, or the Asiatische Brüder; The Martinists; The Theosophical Society; The Quietists; The Knights-Templars; Some Masonic Bodies.

Seventeenth century: The Rosicrucians; The Templars;

* *Op. cit.*, i. 148. † *Op. cit.*, ii. 30.

The Asiatische Brüder; The Quietists, founded by Michael de Molinos; and the whole group of Spanish mystics.

Sixteenth century: The Rosicrucians became widely known; The Order of Christ, derived from the Templars; Cornelius Agrippa, of Nettesheim, in connection with a secret association; Saint Teresa; St. John of the Cross; Philippe Paracelsus; The Fire Philosophers; Militia Crucifera Evangelica, under Simon Studion; The Mysteries of the Hermetic Masters.

Fifteenth century: The Fratres Lucis at Florence, also the Platonic Academy; The Alchemical Society; Rex Physicorum; The Templars; The Bohemian Brothers, or Unitas Fratrum; The Rosicrucians.

Fourteenth century: The Hesychasts, or the precursors of the Quietists; The Friends of God; German Mysticism, led by Nicholas of Basle; Johann Tauler; Christian Rosencreutz; The great Templar persecution; The Fraticelli.

Thirteenth century: The Brotherhood of the Winkelers; The Apostolikers; The Beghards and the Beguinen; The Brothers and Sisters of the Free Spirit; The Lollards; The Albigenses, crushed out by the Catholic Church; The Troubadours.

Twelfth century: The Albigenses appear, probably derived from Manichæans, who settled in Albi; The Knights Templars publicly known; The Cathari, widely spread in Italy; The Hermetists.

Eleventh century: The Cathari and Patarini, condemned by the Roman Church, both derived from Manichæans; The Paulicians with the same tradition, also persecuted: The Knights of Rhodes and of Malta; Scholastic Mystics.

Tenth century: Paulicians; Bogomiles; Euchites.

The various sects and schools here detailed should be, of course, understood as not belonging exclusively to the century under which they appear in the above classification. All that this list is intended to convey is that such sects were more markedly prominent during the century in which they are placed.

ISABEL COOPER-OAKLEY.

THE CHRISTIAN THEOSOPHIST

THE variety of nature in her manifestations is one of her most marvellous traits. In the lowest contents of the inorganic world, rocks and stones are of similar diversity, so that Geology and Inorganic Chemistry find vast occupation in analysing and tabulating this humble sub-structure of the great whole. Each successive step upward in organisation increases the variety and the complexity. The moment we touch Botany there is an enormous expansion of subjects to be investigated and classified, for palpable life is now exhibiting itself in diversified form, and entire departments in law and process and method come into view. The Animal Kingdom opens up still further and vaster fields, for to life has been added intelligence, and this has its actions and inter-actions and mysterious subtleties. And when we have reached Man, the area of study becomes co-extensive with the universe, for he is the epitome, the crown, the forecast of its contents and its anticipations. For to life and intelligence have been added the moral sense and the spiritual principle, and these give to life its meaning and to intelligence its guide.

Thus every step on to higher plateaux of being widens the prospect and complicates the study. It illustrates that onward process in evolution by which the simple becomes the complex and the homogeneous heterogeneous. Differentiation increasingly multiplies, genera and species and individuals growing in number and varied form. On the plateau of humanity the separations are astonishing, and upon its higher levels no two men are alike in feature, in character, or in attainment.

Of course all this is because new elements are added to the mass, and because new forces come into play upon each. Every fresh increment increases the material for variety, and every fresh power ensures that variety shall follow. When you give to the

stationary life of plants the moveable life of animals, and confer intelligence to direct the motion; and when to the active life of animals you give the reason of man and thus expand his area and enrich its contents; and when to the roaming human energy you add the moral and spiritual senses which require still other realms for their functioning; you have raised the simple movements of an elementary vitality to the limitless complexity of an elaborate organism. Laws which are few and defined and superficial have become many and broad and deep. They have lost some rigidity of outline, though they have gained in number and significance.

So it is that sciences ramify as human nature is neared. When we enter the sphere of ethnology they rapidly differentiate; when we investigate mind, the process accelerates; when we push into the domain of religion, all the other sciences furnish a basis whereon are to rest the additional facts and laws of the spiritual nature. Religion treated apart from the constitution of the being who is the subject of it would be a meaningless abstraction, not a science but a fancy. Comparative Religion is as necessary a study as Comparative Anatomy or Comparative Physiology.

Into the formation of any religion two factors must enter. Of course the spiritual principle, that which senses the existence of the Divine and presses upwards to reach it, is the initial motor. But in itself it is only a force. The moment it seeks expression, whether in language or ritual, it necessarily combines with ideas, and these are furnished by the mind. One cannot address Deity without some conception of the nature of Deity, and prayer therefore presupposes the outlines of a creed. Creeds, however, are intellectual propositions, conclusions reached through mental process, and though they are applied to the highest of all topics they cannot escape the limitations which restrict the individual in any other of his mental works. So we find in any religion the universal spirit of aspiration combined with the beliefs as to religion which are the outgrowth of the age, the civilisation, and the locality. From the spiritual principle comes the vitality, but this vitality enlivens a form which is constructed, shaped, moulded from material given by the mental principle. Thus it is that a religion, when crystallised in dogma and ritual, expresses

not merely the vigour of the devoutness possessed by its adherents, but their intellectual status. What they think of God shows how far they have learned to think at all; their theology is the measure of their philosophy. If without capacity for abstract thought, if occupied with carnal, material, concrete ideas, if unpercipient of the distinction between the seen and temporal and the unseen and eternal, their conception of divinity can never rise above the higher planes of social experience, and all their representations of divine purposes and acts must be merely human, and thus unworthy and belittling. Jealousy, envy, spite, injustice, partiality, favouritism, vanity, are transferred up from earth to heaven, God being only the enlarged ideal of His worshipper. Even in the beautiful classic days of Greece, Olympus was but Athens on a pinnacle.

So it is with individuals to-day. Each has a different God, for each has a different degree of intellectual development, and his conception of God measures his capacity for abstracting the God-thought from the human-thought, and his perception of what is fitting on celestial levels. Intelligence and the moral sense unite in forming for him a Divinity and in shaping the principles on which his Divinity must act. The Church creeds provide a frame-work presumptively correct as being authoritative, but the acceptance of creeds upon that ground is itself a gauge of mental status, and we all know how the growth of mind and heart immediately proves itself by a straining of dogmatic bonds, perhaps a bursting of the ecclesiastical shell. The present era is peculiarly one of discontent at a fettering of the free spirit by definitions and pronouncements by doctors of a past and unwholesome age, and devout men are not at ease in the scholastic garments which suited a time as unlike this as were its occupations and its ways. So the old formularies are twisted right and left to give more play to thought, and, when they are too inelastic for ingenuity to bend, they are ruthlessly snapped and tossed aside as mere antiquated impediments. Much of modern freedom is permeating minds still holding fossilised beliefs. Its fine and large ideas of law and justice and evolution dwarf hereditary dogmas as to man, and destiny, and God, and then there comes suspicion that the little cannot be as true as are

the grand. Gradually the uprising mind finds itself above the level where stand its inherited beliefs; it looks down on them, perceives them creations congruous with an earlier stage of evolving thought but out of place in maturer times, impatiently clears them away and substitutes others of fitting dignity. When once it is seen that the voice of a Church is the voice of an aggregation of Church members, that infallibility is not produced by multiplying the number of fallibles, that truth is not a donation vouchsafed for unchanging custody but an acquisition gained by perpetual search, that the notions of dead men cannot be permanently squared with the fresh attainments of men living and at work, the glamour of ecclesiastical tradition vanishes and the healthy beams of day light up both the problem and its solution.

As the man changes, his God changes. As he gains perception of principles in justice and order and right administration, his mind ennobling, strengthening, widening, an unfair God becomes an impossibility. The thought revolts and disgusts. What would be intolerable on earth cannot be reverenced in heaven. He dismisses the caricature as unworthy of a longer harbouring. And so with the system under which men were supposed to be treated by this ungodlike Deity. The whole apparatus of favouritism and artificial methods of placating and atoning is seen to be worse than visionary—impossible. It disappears like snow beneath the sunbeam. A nobler scheme arises, one congruous with the quickened intellect and the awakened moral sense. Rigorous justice displaces the old variable code, and a combination of evolutionary prompting with stern personal responsibility meets all the demands of the new attitude of the soul.

We see this everywhere around us. Not in vain have science and sociology and moral philosophy hurled themselves on antiquated formularies, and exposed the fallacies on their surface and the dry rot in their interior, and made havoc of their facts and their assertions and their logic. The very defenders of the faith have dropped piece by piece not a few of the treasures which were once supposed indispensable, and, as they felt comfort in their new relief, have thought it not impossible that more

might safely go. And more are going. Every year there is modification in quarters which in time past seemed changeless; sermons and lectures and editorials voice the conviction that the spirit of this age is stronger than the memory of its predecessor; the notion that religion is to learn nothing is veering towards a belief that it has some of its richest attainments still before it. Areas of investigation formerly scouted are now receiving attention, and there is a spreading impression that morality and devotion and philanthropy might have a new impetus if some potent conceptions, long hidden from sight, were now unearthed and revived. The influence of these upon other lands and nationalities is under inspection, not in hostile or contemptuous mood, but rather with desire to sense their merit and ascertain their support. The vague suspicion that all fine religions are of one origin, with the family traits patent to any man who thoughtfully observes, is strengthening into a belief, and with it ripens a sympathy which delights in the family relationship and the common tie. When long hostile faiths can meet in one Parliament of Religions, there is evidence that religious men are more interested in others because religious than separated from them because their religion is different.

Now Theosophy expresses that one fundamental fact in religion which underlies and supports every distinct system of religion—the emanation of man from God. You may have any theory you please as to the nature of God, and any as to the nature of man, and any as to the nature of the emanation: but the triple fact of God, of man, and of man's source in God *must* be the ground-work of your religion, or it is no religion at all. All the world's great faiths have taken this primary conception, and built upon it their varying superstructure as their intellectual and spiritual condition dictated. Very strange, uncouth perhaps, are some of these erections; very incongruous with what of truth and consistency the clearer sight of to-day beholds. Sometimes a heavy framework of interlocked dogmas has shut out the free light of heaven and made religion oppressive and obscure. Sometimes perverse conceptions have so falsified the whole aspect of creation that God has become a moral demon and His service a degrading superstition. Sometimes a mis-

taken ingenuity has elaborated a minute ritual, and supposed that by outward machinery the inward nature was to be restored to health. And sometimes a grand reformer has arisen, keen with spiritual insight and vigorous of hand to clear away ecclesiastical or dogmatic encumbrances that the foundation truth should be once more seen, iconoclastic towards man-made obligations but tenderly reverent to the divine voice. Then kindred spirits united in the same work, and for a while the revived devotion kept clear from rubbish the sacred territory, yet only till once more the tendency to dogma and to form overcame, and piled up fresh imaginations as if truths. Perhaps the name of such reformer was impressed upon his system, little as its later evolution might accord with his genius or his teaching.

One such case, of course, is the Christian. Speaking broadly, we know that the religion of the foremost nations and the most advanced civilisations bears that name. As we scrutinise more closely and make distinctions, it becomes evident that among those in the rear the name connotes little of its origination. In Russia the Russo-Greek Church, and in Italy and Spain the Roman Catholic, certainly present an elaborate ecclesiastical organisation which in voluminous doctrine and intricate ceremony seems an utter antithesis to all which is recorded of Jesus himself. In France the Roman Church has lost the allegiance of its more intelligent children. Germany, England, and the United States represent another form of Christianity, one repudiating the grosser absurdities and puerilities of Romanism, and retaining the adhesion of millions of educated, intelligent men. But through all these countries the advance of thought has disconnected thousands from ties to stationary doctrines, and they have left behind them beliefs which they perceived to be both superannuated and false. Just as sweetness and light have permeated the spirit, just as deeper reflection and fuller fact have enriched the mind, just as conceptions of law and reason and morals have become influential, has the ideal of God, man and religion been uplifted to a higher level, and a new reformation been produced. Scores of millions of so-called Christians adhere to-day to doctrines which have nothing in them Christian but the name, and which in their

crudeness and absurdity express the small mental development of the holders. Millions have advanced in knowledge and so have repudiated such gross conceptions, and yet are still so backward that their creed as to God and duty reflects their but partial enfranchisement. Thousands are far ahead in mind and thought, and their better evolution has set them free from dogmas impossible to their status, and has transformed their ancestral beliefs into a refined system of Christ-like ethics. And so we see the Christian world differentiating, as might be expected, into zones of various dogmatic quality, doctrines lessening and rarefying as intelligence is stronger, artificiality and authority vanishing as mind clears and the moral sense grows firm.

But has this happy reformation, through increasing intelligence, impaired devotion to true Christianity? I do not so think. Why should it? Undoubtedly it sweeps away much that has for long time borne the Christian name; but that is the very content least entitled to that name, and which would be most indignantly repudiated by Christ himself, even as it was when he personally spoke and taught on earth. Undoubtedly it holds up a vastly different ideal of God as Father and of man as child, but that is the very ideal which Christ himself held up and for all time. Undoubtedly it condemns the selfishness and aggression which Christian nations cherish as national policies, and Christian citizens as individual duties, but selfishness and aggression are the very things which Christ condemned and scorned and anathematised. Undoubtedly it subordinates profession to reality, and belief to practice, but this was exactly what he never wearied in enjoining. And when we turn to the more positive side, is not the reformation spoken of an adherence to real Christianity? It studies afresh the words of Jesus with purpose of ascertaining their actual meaning, long covered by ecclesiastical gloss. It seeks all light upon his era and his personality as explanatory of who and what he was and meant. It affiliates him with other messengers as a means to detect his genius and mission. It inspects Church history to learn how and why misconceptions of him arose, and when and wherefore the simple facts of his life received the twist given to them by doctors and theologians. It analyses legend, myth, tradition;

probes the character and reliability of those who wrote of him; searches for all contemporary or early record; seizes upon every freshly-discovered manuscript with eagerness. What it asks is fact, truth; fact as to his life, truth as to his words. It does not want fiction, it wants reality; its desire is to see Jesus as his contemporaries saw him, as he saw himself, as he wished to be seen and heard and understood. This is not the attitude of hostile critics; rather is it the attitude of sympathetic friends. And the genuineness of the feeling is shown in the delight with which his spirit is emphasised and his mission approved. The best passages of his most authentic discourses are the ones most quoted; the profoundest of his moral maxims and the tenderest of his benignant words receive enthusiastic honour. It is not a homage to titles, but to character; not interest in a personality, but in his message.

And so I should say that the effect of advancing intelligence is to produce in a devout mind a strong desire to purge its existing beliefs of all that is unworthy or belittling, and to sense the real Christ rather than the conventional mis-portrait of him, getting at his actuality, his spirit, his purpose, his words, his mission. Perceiving the inherent beauty of his character, it is not content to have that beauty marred by error. The true Christian must know the true Jesus.

But what, you will ask, has Theosophy to do with this matter? Much, I should say, in many ways. In historic evolution it has come to pass that the most progressive, the most influential, the most cultivated nations of the world call themselves Christian. All through their literature, their social framework, their religious outfit is the impress of the thought which, however little it may resemble that of Christ himself, bears his name. A very large proportion of the most intelligent, sincere, excellent of citizens have been subjected from childhood to this influence, and by inheritance and association, perhaps by personal conviction, are identified with Christianity. They are not much conversant with the contents of other religions, the general outlines of their conventional faith are satisfactory to them, any wholesale repudiation of it—certainly any formal adoption of another—would be revolting if not sacrilegious.

But their old ideas have been greatly modified by the spirit of the age and by individual reading, and there are inadequacies, mistakes, imperfections which they desire to have rectified. In certain respects the existing faith does not meet their needs, in others it contradicts their acquired convictions, and so, without being ripe for a change, they are ripe for a modification. What if a mode of thought exists which shall fully recognise all of truth Christianity contains, and yet supplement it with the remaining truth that can give it completeness and harmony and satisfaction!

Precisely this is what Theosophy can do and should do. For remember that, being not a separate system of belief, distinct from others and therefore competing with them, it has no proselytising or "converting" mission; but, being really the basis upon which all are built, no need exists for it to induce men to desert one form of expression of it for another form of expression. What it desires is that each form of expression should be reasonably accurate, measurably just. None can be absolutely perfect, since every religion is a combination of spiritual instinct with thought furnished by the mind, and as the human mind is not inerrant and its consequent thought not exact, the combination cannot do more than approximate to truth. Yet conscientious care, coupled with unprejudiced anxiety for truth alone, may reduce the error to a minimum, and fraternal sympathy with other manifestations of truth will assuredly expand the capacity of each system, and enable it to assimilate whatever of like excellence it sees around. Thus any religion can uphold its own special exhibit of spiritual value, while glad to appreciate other exhibits in other quarters, and eager to learn from them their distinctive merits and to incorporate them into itself.

Moreover, Theosophy, in its Catholic-mindedness and regard for fact, sees that these different presentations are a necessity for human nature. Racial peculiarities, solidifying through generations the influence of climate and locality and national pursuits, inherited mental traits and long-established beliefs, all give tendency to certain views of truth. Religious verities cannot present themselves in exactly the same light to

the imaginative, reflective Oriental as to the sternly practical, business-like son of the West; nor is the man of no beliefs predisposed to particular lines of thought as is he of personal convictions impressed on him from infancy. So Theosophy, as it impinges on races and nations and individuals, must differentiate them into groups, all holding an ultimate truth, but each expressing it as temperament and education supply a mental component. And when Theosophy encounters a race or a nation or an individual with a doctrinal capital already formed, it by no means expects to eject that from possession, but to purge it, mould it, colour it, enrich it, elevate it in rationality and fullness. Thus we have a Brâhmanical Theosophy, a Buddhist Theosophy, a Mohammedan Theosophy, a Pârsî Theosophy. Each is Theosophy clothed in the thought-garments of different races and cults.

And why not a Christian Theosophy? Is Christianity the only religion which is to repudiate the common ground of all religions, the only one which has no share in universal truth, no fraternal interest in truth-seekers, no hope for fuller light and larger life? Surely that would be a misconception of it which supposed it isolated and solitary, apart from the bed-rock of all human faith, incapable of growth because palsied with conceit. I prefer to think otherwise, and to see in some of its endowments most admirable fitness for such a union with theosophic facts as to constitute a religion peculiarly elevated in both its doctrinal structure and its spiritual vigour. Any man worthily illustrating it would be a Christian Theosophist.

ALEX. FULLERTON.

(TO BE CONCLUDED)

ALCHEMY AND THE GREAT WORK

As an alchemist, whose gold
Flows inexhaustless, or whose pearly draught
The notable perpetuity of life
Vouched to its proud possessor.

PHILIP JAMES BAILEY.

I asked Philosophy how I should
Have of her the thing I would.
She answered me: When I was able
To make the Water malleable,
Or else the way if I could finde
To measure out a yard of Winde;
"Then shalt thou have thyne own desire
When thou canst weigh an ounce of Fire;
Unless that thou canst doe these three
Content thy selfe, thou get'st not me."

ELIAS ASHMOLE.

WILLIAM GODWIN has given us the outline of the earlier history of Alchemy as it is now very generally apprehended. He remarks that "among the different pursuits which engaged the curiosity of active minds in those [ancient] unenlightened ages was that of the transmutation of the ordinary metals into gold and silver. This art," he further explains, "though not properly of necromantic nature, was, however, elevated by its professors, by means of an imaginary connection between it and astrology, and even between it and an intercourse with invisible spirits. They believed that their investigations could not be successfully prosecuted but under favourable aspects of the planets, and that it was even indispensable to them to obtain supernatural aid."

Mr. Godwin further states: "The first authentic record upon this subject is an edict of Diocletian, about 300 years after Christ, ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might, without distinction, be consigned to the flames. This edict, however, *necessarily presumes a certain*

antiquity to the pursuit, and fabulous history has recorded Solomon, Pythagoras and Hermes [Trismegistus] among its distinguished votaries.

"From this period, the study seems to have slept till it was revived among the Arabians, after a lapse of five or six hundred years. It is well known, however, how eagerly it was cultivated in various countries of the world, after it was divulged by Geber. Men of the most wonderful talents devoted their lives to the investigation; and in multiplied instances, the discovery was said to have been accomplished."

Mr. Godwin has told too much to warrant a dismissing of the subject with only a sneer. The fact is too significant that transmutation has been from an early period in history a favourite study of intelligent men. It is further qualified by the circumstance of having been all the time auxiliary to the occult sciences of magic and astrology. It gains, likewise, additional importance from the more suggestive fact that those who have been regarded as adepts always considered it as an art vitally dependent upon spiritual aid and guidance. These peculiarities unveil to persons of discernment that there was an aim contemplated in the supposed art much higher than the mere transmutation of metal from one form to another. Bearing this in mind, we may be able to speak more understandingly.

Nevertheless, the view has been entertained by chemists of the profoundest thinking, like Davy and Faraday, that the eighty simple bodies, which are now conjecturally styled elementary, are really compound; and it is inferred accordingly from the analogies of the world of Nature that they all have a common base or point of beginning, capable of being developed into one form or another, according to the conditions that may be prevalent. The notion, then, that metals may be reduced to a primary form, or to their proximate condition before they became part of the solid material of the crust of the earth as it now exists, is not to be regarded as utterly chimerical. The relationship which often appears between them is sometimes so close as to indicate original identity. If, then, the means be ascertained by which to reduce them to conditions which are either elementary or suitably modified, it seems to be by no means im-

practicable to go further and to construct them anew in other forms that are more desirable.

I. Actual Making of Gold and Silver

We have read of experiments that were conducted by Dr. James Price at Guildford, England, in May, 1782, in which gold was evidently made by artificial means. Dr. Price was a member of the Royal Society, and the experiments were conducted in the presence of several noblemen, clergymen and other persons of distinction.

Dr. Stephen H. Emmens, writing for *Science*, in 1897, states also that he had received a letter from a very eminent Fellow of the Royal Society, informing him of the result of a crucial experiment performed by him as suggested by a letter of Dr. Emmens to Sir William Crookes. The correspondent affirmed that the gold contained in a Mexican dollar, after forty hours of intense cold and continued hammering, was found to be 20·9 per centum more than the quantity of gold contained in the same dollar before the test.*

This matter was discussed in a late number of *L'Hyperchimie*, the organ of the Société Alchimique de France, and it was announced that the American savant had been anticipated half a century ago by a Frenchman named Tiffereau. It appears, however, that the two had been in friendly correspondence, like true lovers of knowledge, over the subject. Tiffereau had experimented in Mexico in 1847, and received abundant obloquy in acknowledgment of his efforts. A test was conducted by officials of the French Mint in accordance with his methods, and the result was declared by them to be unsatisfactory.†

It may be permitted to subjoin a formula given by a resident of Chicago, whose name we do not know: "Take of antimony, chemically pure, five parts; sulphur, ten parts; iron, one part;

* "In order to make gold we must have gold."—*Alchemic Maxim.*

† "One point of difference between his method and mine," says Dr. Emmens, "is, that he combines his silver with nitric acid, first having reduced the metals to fine grains with a file; while I rely chiefly upon tremendous pressure to effect the conversion. Tiffereau also placed his stuff out in the sunshine, and he is now inclined to believe that this is an essential phase of the process. He says that he consumed about fourteen days in the operation. I have tried his method recently, but thus far without definite results."

caustic soda, four parts. Place these ingredients in a graphite crucible and expose to a white heat, or five thousand degrees Fahrenheit, from eight to forty-eight hours. Powder the resulting mass and mix it well with the slag. Combine this with charcoal, one part; oxide of lead, five parts; and caustic soda, four parts. Fuse the whole till a metallic button is obtained. Scorify and cupel this metallic mass, and the resulting head will be gold and silver."

The declaration of Robert Boyle, the father of Modern Chemistry, seems to be abundantly justified: "We ought not to be so forward as many men otherwise of great parts are wont to be in prescribing limits to the power of Nature and Art, and in condemning and deriding all those that pretend to, or believe uncommon things in Chymistry, as either cheats or credulous."

Unfortunately, there has been an infusion of Pyrrhonic scepticism into much of modern thinking, till it has become fashionable to treat old opinion with derision and to cast opprobrium upon newer discovery, when it seems to threaten the dilettanteism of accepted beliefs. It is likewise accounted almost as disreputable to acknowledge any novelty as possessing merit, except it has been tested by the crucible, or demonstrated by reasoning from phenomena which have been already accepted. Every fact which may not be homogeneous with favourite courses of thinking and speculation is often set aside as not worthy of attention. The endeavour seems to be to fix current opinions in immobility in order that they may be received in future without question. Innovation in scientific and religious methods is strenuously discountenanced, and a like oblivion is demanded by many for the wisdom and learning of former ages. The person needs courage even to temerity who would venture the suggestion on behalf of alchemy, that it is entitled to candid consideration as a department of science and philosophy; and the demand in its behalf would be regarded as romantic and visionary. Yet we may bear in mind that its teachers were formerly illustrious for learning, and that during the Middle Ages they often held high rank as schoolmen, instructors in the universities, and sometimes even as dignitaries in the Church.

It must be esteemed by intelligent men as sciolism and arrogance to bestow contempt upon the memory of such men as Roger Bacon, Basil Valentin, Kepler, the Van Helmonts, and De la Boë. They are known among scholars as noble and worthy, possessing mental attainments far in advance of their time, and actually as pioneers in what is now accepted in orthodox circles as scientific learning. Yet these men and many like them were students in alchemy and Hermetic philosophy, believing that these comprised all that was most valuable in knowledge. We may presume with good reason that they were pursuing substantial objects, and not the meteors of a marsh. We may, indeed, feel very sure that a candid examination of the matter will convince the enquirer that they knew what they were doing, and that they may have won the objects for which they were seeking. Let us not, then, like the cock that scratched up the gem, cast it flippantly aside, because we do not appreciate its value.

2. Persecutions

We learn from Suidas, that the Egyptians having revolted against the Roman Emperor Diocletian, carried on the conflict for more than nine years, and seemed never in want of money for the purposes of this war. The Emperor was deeply impressed by this fact, and after he had completely subjugated them he ordered a careful search to be made through Egypt for all writings on alchemy, an art which the Egyptians studied together with magic and astrology. These books he commanded to be burned, under a belief that they were the great sources of the wealth by which his own power had been resisted.

Nevertheless, the burning of the books did not put an end to the study. Olympiodorus of Alexandria, the Aristotelian,* wrote a treatise on the *Sacred Technique of Alchemy*, which is in manuscript in the library at Paris.

Under the title of magic, as anciently understood, were in-

* There were several philosophers bearing this name. The one here mentioned flourished about the year 430. He attempted to set up a Peripatetic School in opposition to the Neo-Platonists, but without success; Proklos was his pupil. A second one lived in the sixth century, and obtained great celebrity. He wrote a Life of Plato, and Commentaries on four of the Dialogues. The third lived also at Alexandria, in the sixth century, and wrote a Commentary on the *Meteorology* of Aristotle.

cluded both religious worship and every department of knowledge that was cultivated. The members of the learned and sacerdotal class were accordingly designated in the East *mages*, or magicians. Astral learning was a part of the sacred knowledge, and the Magus was of course an astrologist. Such wisdom was regarded by the illiterate as endowing its possessors with occult powers in the spiritual world; and hence magic or religious rites were supposed to be effective in the propitiating of divinities and spiritual beings, and sometimes even in compelling their obedience. Foreign conquest, or alteration in religious worship, however, made changes in many respects that were more or less revolutionary. Divinities were thus transformed into wicked demons, and their rites were proscribed as malefic. In this way the occult observances of the Medo-Persian God, Mithras, were prohibited, and magic was thenceforth denounced as an unlawful commerce with the Powers of Darkness.*

Egypt, with her schools at the temples, Hermetic learning, Alexandrian library and Platonic philosophy, was first to come under the ban of the Roman Empire. Scientific works and philosophic treatises, especially the numerous writings of Porphyry, were ruthlessly destroyed. This policy was maintained at intermittent periods from the time of Diocletian to that of Amru, the Muslim conqueror. When books are burned it is easy to belie their contents.

It was no great stretch of imagination, however, to include all these works in the same category. Afterwards, during the Middle Ages, the mystics of all shades, magicians so-called, astrologists and alchemists, appear to have cherished opinions closely analogous to those of the later Platonic philosophers, the chief distinction consisting in forms of speech and terminology.

3. Alchemic Study in China

The province of alchemic research has been generally defined as embracing the secret of the transmutation of metals, the dis-

* In the Northern countries of Europe a corresponding revolution of sentiment took place. The knowledge of runes, or letters, and the art of healing were regarded as "Wisdom," and were principally in the hands of women and priests. With the religious change this wisdom-craft, or witchcraft, was declared a "black art," and so made into a crime for which many thousands of unfortunate persons, chiefly women, were burned alive.

covering of the alkahest, or universal solvent, and the infallible medicine which will be capable of restoring everyone to health and of prolonging life indefinitely. There has been much apparent comparing of language in the descriptions given by different writers, the "philosopher's stone" or transmuting agent being generally supposed to be identical with the "elixir" or tincture for prolonging life. Later readers also disagree in interpretation, disputing whether the directions and statements of alchemic writers should be understood literally or as metaphoric.

Similar confusion and disagreements appear to have existed in different regions where alchemic works have been written. At a meeting of the Oriental Society at New Haven in Connecticut, in October, 1868, the Rev. William P. Martin, of Peking, read a paper entitled "The Study of Alchemy in China." He quoted Chinese and other writers in order to show that the famous science had been cultivated with much enthusiasm in the "Celestial Empire" for at least six hundred years before its appearance in the West. The writer then makes the remarkable statement that it was first noticed at Alexandria and Byzantium in the fourth century, and after being suppressed by Imperial authority, was revived again by the Arabians of the Khalifate. Their most famous school of Alchemy was at Baghdad, but the science was taught in all their universities from Bokhara to Andalusia. The objects were the same: immortality and the producing of gold. In both schools, the Chinese and the Western, there were two elixirs, the greater and the less; and the properties ascribed to each closely correspond. The principles underlying both systems are identical, namely, the composite nature of the metals and their vegetating from a similar germ. The characters *tsin* for the germ and *t'ai* for the matrix, occur constantly in the writings of the Chinese alchemists. They might be taken for translations of alchemic terms in the vocabulary of the Western school, if their superior antiquity did not forbid such a hypothesis.

The purposes being the same, the means by which they were pursued were likewise nearly identical. "Mercury and lead" were as conspicuous in the laboratories and terminology

of the East as "mercury and sulphur" in the West. Many other "*substances*" were common to both schools. There is, however, a more remarkable coincidence, and to our apprehension it is the most significant fact of all. In Chinese alchemy, as in European alchemy, *the names of the two principal reägents are used in a mystic sense.*

Individuals of both schools held to the doctrine of a cycle of changes in which the precious metals revert to their baser elements. Both schools are closely interwoven with astrology, and both were employed by pretenders as authority for magic and charlatanism. Both made use of language equally extravagant; and, indeed, the style of the European alchemists is so unlike the sobriety of expression common in Western countries, that if it should be considered alone it would be regarded as unmistakable evidence of its origin in the fervid fancy of the Orient.

4. Phases and Aspects of Alchemy

We forbear all discussion and speculation relating to the primitive origin of these two schools, but recognise them in all important respects as substantially the same. The description seems to show conclusively that in China and in the West alike there were several phases, or aspects, of alchemic doctrine. This is a fact to be always kept in view. There was a mystic, or spiritual, alchemy, and another that was chiefly materialistic in its purview. Thus there was afforded to every person an opportunity to interpret the teachings according to his own mental quality. "To them that are without," says Jesus, "all things are in parables," or external symbols. This fact is markedly conspicuous in those who find in the alchemic writings only an unmeaning or unintelligible jargon, or at most, only vague anticipations of the science and manipulations of modern chemistry. It was, doubtless, all these; but it was also much more.

There were several classes of alchemists. There were those who were conversant with the letter and spirit of the Hermetic doctrines, those who esteemed principally the esoteric features, and those who had their eyes open for the physical explorations. We may read the utterances of them all discriminatingly, prizing them by the results.

From the first there appears to have been a purpose of concealing the profounder knowledge from the uninitiated. Its possessors regard it as too exalted and holy to be disseminated everywhere broadcast. This was by no means unusual or extraordinary. There was danger on all sides to be avoided as well as apprehended profaning of the pure knowledge.* Every ancient society, and even now some religious bodies, among which we include the Roman clergy, have their signs of recognition. The reasons for this are set forth by Geber or Jaffer, the accredited teacher of alchemy among the Arabians.

"If we have concealed anything, ye sons of learning, wonder not. We have not concealed it from YOU, but have delivered it in such language as that it may be hid from evil men, and so that the unjust and vile may not know it. But, ye sons of Truth, search and you will find this most excellent gift of God, which he has reserved for you. But, as for you, ye sons of Folly, avoid you the seeking after this knowledge, for it will be destructive to you, and precipitate you into contempt and misery."

Later history exhibits additional reasons for this secrecy. Alchemy became a department of study in every Muslim university, in Asia, Africa, and Europe. It was learned by students of medicine, and was part of the mental equipment of every teacher and philosopher. Even European universities recognised it as a branch of learning; Pontiffs like Silvester II. and John XXII., bishops and clergymen without number, and Emperors like Frederick and Rudolph II., were ardent students of the occult sciences. But with the conflicts for supremacy in the ranks of the Church and the Mosque, between Islam and Christendom, Albigeois and Catholics, there was developed a fierce hostility to every form of knowledge and belief that did not take its inception from established authority. Men of learning who were frank and outspoken in the expression of their views and enquiries were denounced as making use of the black magic art, as having intercourse with evil demons, and as being guilty of sorcery. In

* "Give not the sacred thing to dogs,
Cast not your pearls to swine,
Lest these trample them under foot,
And the dogs turn and rend you."—*Matthew* vii. 6.

all parts of Europe they were proscribed as impious, and, as occasion served, were burned alive, broken on the wheel, mutilated in the torture-chamber, or confined in dungeons where they could be put out of the way at convenience.

The treatment of Galileo is everywhere known; the name of Copernicus is hardly yet freed from reproach; Kepler was incessantly persecuted, and the recent apotheosis of Giordano Bruno is bitterly resented. We find in such facts abundant reason for the continual use of obscure and equivocal forms of language by alchemists and others in similar peril. Thomas Vaughan has described the facts very ingeniously.*

"Many who are strangers to this art [Alchemy] believe," says he, "that if they should enjoy it, they would do such and such things. So also even we did formerly believe. But being grown more wary by the hazard we have run, we have chosen the more secret method. For whosoever hath escaped imminent peril of his life, he will become more wise for the time to come."

ALEXANDER WILDER.

* *Introitus Apertus ad Occlusam Regis Palatiam.* By Eugenius Philalethes, 1678.

HOWEVER intense my experience, I am conscious of the presence and criticism of a part of me, which, as it were, is not a part of me, but spectator, sharing no experience, but taking note of it. When the play, it may be the tragedy of life, is over, the spectator goes his way. It was a kind of fiction, a work of the imagination only, so far as he was concerned.—THOREAU (*Walden*).

WE inspire friendship in men when we have contracted friendship with the Gods.—THOREAU (*Summer*).

THE STORY OF GWION THE LITTLE

THE story of Taliessin is very old. Though it cannot be traced in its existing form farther back than the end of the sixteenth century, there are various incidents in the prose tale which also occur in the Book of Taliessin, an MS. of the thirteenth century, wherein the poems are chiefly ascribed to the Welsh bard, who is reputed to have flourished in the sixth century. The origin of the poems is, in truth, very doubtful, and for further information on the subject the reader is referred to *The Mythology and Rites of the British Druids*, by the Rev. E. Davies; also to the charming translation of the story of Gwion, by Lady Charlotte Guest.

Taliessin the bard was a follower of Druidic lore, and as the tale of Gwion, and his subsequent rebirth as Taliessin, involves a reference to the Welsh Goddess Caridwen, or Ceridwen, it will be well to give some preliminary account of her attributes. She is identified by Mr. Davies with Ceres, a conclusion combated by Mr. Matthew Arnold in his lectures on Celtic literature. The emblems of Ceridwen* were the cow, moon, ship and mare. Taliessin says, "What did Necessity produce more early than Ceridwen?" Mr. Davies thinks that corn was one of her symbols, because a representation of corn, or the word Dias (ear of corn), is found on coins which bear other of her emblems. Taliessin says that he "dwelled in the hall of Ceridwen, subjected to penance, and was modelled into the likeness of a perfect man."

With this preamble let us approach the tale of Gwion. Ceridwen is the wife of Tegid Vael (Bald Serenity), to whom she bears children. These are: Morvran, the Raven; Creirwy, a daughter, whose name is translated as the Taken of the Egg, or the Putting forth of the Egg; and a son, Avagddu, or Black

* See *Mythology and Rites of the British Druids*.

Accumulation. Avagddu is so deformed that his mother conceives the idea of making him more acceptable through the acquisition of wisdom. To this end she boils the cauldron of the Pherault, or Feryll, for him. Mr. Nutt, in the *Voyage of Bran*, gives this word as Feryll, and interprets it as Vergil, who was, he says, reputed a magician. Mr. Davies gives the word Pherault, and says the Pherault and the Kabiri were akin. In *Preiddeu Annwm* Taliessin refers to the cauldron of the ruler of the deep, which "will not boil the food of the coward." In another poem reference is made to the sacred vessel, the cauldron of the pine trees, which confers immortality but *deprives of speech, i.e.*, imposes secrecy. It is the same tradition as the Irish cauldron of the Daghda, imported by the Tualtra de Danann, or semi-divine men. But to return to Gwion.

Ceridwen bids a blind man keep up the fire and Gwion the Little stir the cauldron; three drops of the cauldron give wisdom, the rest is poisonous. Gwion stirs the cauldron, till at the end of a year three drops fly forth and drop on his finger; he puts his finger to his mouth and becomes endowed with wisdom. He flies; Ceridwen pursues him. He transforms himself into a hare; she chases him as a dog. He plunges into a river, and becomes a fish; she follows as an otter. He changes into a bird; she into a hawk. He transforms himself into a single grain in a heap of wheat; she, transformed into a black hen, swallows him. He abides in her bosom nine months, and is reborn as Taliessin. He is so beautiful that Ceridwen has not the heart to slay him. She places him in a covered coracle, and, on May eve, launches him upon the sea. When discovered he announces himself as Taliessin or Radiant Front, a title of the sun, King of the Bards, and the Thrice-Born.

Mr. Davies believes the tale to be the history of an aspirant to wisdom. He construes thus: Hare, timidity; river, initiation; otter, the initiating priest; bird, the bird Drwo, implies wren, or Druid, and Taliessin says he has assumed that form; hawk, Isis; pure wheat, the initiated pupil, received by Ceres, and placed in cave or cell. Finally he is cast into the sea, an emblem of the higher mysteries.

Let us take this solution, and view it more closely. It is to be observed that Ceridwen, Nature, or the Life within, is ever driving Gwion on. The hound that first pursues him is a very general emblem of the lowest desires. There is a *starved dog* in many of Dürer's pictures of saints and ascetic knights. None the less the dog is still Ceridwen, though disguised. Next Gwion enters a river. Water is the universal symbol of the astral plane; but he is still pursued by Ceridwen and driven on. Next he becomes a bird, yet pursued by Ceridwen as a hawk, the bird of the Sun. Air (reference is made to the bird as being a "beast of the air") is the symbol of the mental plane. Then Gwion is transformed into the "pure wheat," the grain "in a great heap of corn," and is received by Ceridwen, for he has reached the plane of unity. When he goes forth from her bosom he is the "thrice born," and is launched upon the ocean of deeper mysteries.

Such is the ancient tale of Gwion the Little; an old tale, and yet new, since it is the history of what has been in the past, is in the present, and, we must believe, shall be in the future.

I. HOOPER.

How poor were earth if all its martyrdoms,
If all its struggling sighs of sacrifice
Were swept away, and all were satiate-smooth;
If this were such a heaven of soul and sense
As some have dreamed of;—and we human still.
Nay, we were fashioned not for perfect peace
In this world, howsoever in the next:
And what we win and hold is through some strife.

H. E. HAMILTON KING (*The Disciples*).

THE EDUCATION OF THE HUMAN RACE

By Lessing

Translated by Caroline Marshall

In offering this translation of Lessing's treatise, I should like to say that I have read, with much appreciation, a translation of it by the late Rev. F. W. Robertson, published by Messrs. Kegan Paul, Trench, Trübner and Co. Mr. Robertson's translation was written of course many years ago, when the knowledge of German was by no means general, and it shows an admirable and intimate acquaintance with that language; it is scholarly, and has retained much of the quaintness of the original style. Mine is more literal perhaps, and in a few instances I see that I have differed slightly as to the rendering. But the main object I had in making an independent translation was to induce students of Theosophy to read a treatise in which is to be found so much that is of interest to them. As this translation will not be republished, those who want one in a portable form cannot do better than buy that written by Mr. Robertson.

Caroline Marshall.

I.

What education is to the individual man, revelation is to the entire human race.

II.

Education is revelation which occurs to the individual, and revelation is education which has occurred and is still occurring to the race.

III.

Whether education, considered from this point of view, can be of value in learned science, I will not here investigate. But

it may be obviously of the greatest value in theology, and many difficulties from our path will be removed if we take revelation as education of the human race.

IV.

Education gives nothing to man that he could not evolve from himself; it gives him that which he might evolve, only more quickly and easily; neither does revelation give to the human race anything that human reason if left to itself would not arrive at, but revelation gave and still gives it the most important of these things earlier.

V.

And as it cannot be a matter of indifference to education in what order the powers of man develope, since it cannot give everything to man all at once, so in the same manner it has been a necessity for God to maintain an order and a certain measure in His revelation.

VI.

Even if the first man were endowed with a conception of the one God, this conception imparted to him, not self-evolved, could not long exist in its pure form. So soon as the human reason left to itself began to work, it dissolved the one Immeasurable into many measurables and gave to each of the parts a mark.

VII.

After this wise, polytheism and idolatry naturally arose. And who can tell during how many millions of years human reason would have strayed in these paths of error, notwithstanding that at all times and in all places individual men recognised them as paths of error, had it not pleased God, by means of a fresh impulse, to give it a better direction ?

VIII.

But as He neither could, nor would, reveal Himself any more to the individual man, He chose out an individual nation to educate after a special fashion, and chose, moreover, the wildest and rudest people, in order to start it from the very foundations.

IX.

This was the people of Israel, of whom we do not even know what worship they held in Egypt. For the despised race of slaves dared to have no share in the worship of the Egyptians, and the God of their fathers had become to them an unknown God.

X.

Perhaps the Egyptians had expressly prohibited the people of Israel from having a God at all or any Gods, and had deliberately imbued their minds with the belief that they had no God and no Gods. To have a God or Gods was the prerogative of the privileged Egyptians, and this fact would give them the power to tyrannise over the Israelites with a greater show of justice. Do Christians of the present day act so very differently towards their slaves?

XI.

To this rude people God announced Himself at first simply as the God of its fathers, in order to make known to them and to familiarise them with the idea of a God who watched over them in a special manner.

XII.

By means of the miracles with which He led them forth out of Egypt into the land of Canaan, He proved Himself to them to be a God more mighty than any other God.

XIII.

And as He went on to prove to them that He was the Most Mighty from above, which only One can be, so He gradually accustomed them to the conception of the One.

XIV.

But how far did this conception of the One fall short of the true transcendental conception of the One which reason, so late, learned with certainty from the conception of the Eternal.

XV.

To the true conception of the One, the people, as a whole, could not rise for a long time, although the best among them approached it more or less nearly; and this is the only true reason why they left their one God, and believed that they found the One, *i.e.*, the Most Mighty, in some other God of another nation.

XVI.

But of what kind of moral education was this people capable, a people so rude and untutored in abstract thought, and so entirely in their childhood? Surely of none but such as is suitable for the age of childhood, an education by means of material rewards and punishments.

XVII.

Here also, then, are education and revelation at one. As yet God could give His people no other religion, no other law, than one by the observance, or non-observance, of which they might hope to be happy, or fear to be unhappy here on earth. For they did not as yet look beyond this life. They knew naught of the immortality of the soul, nor did they yearn after a future life. But had He revealed these things to a nation so little developed in reason, how would God have differed from the vain-glorious pedagogue who would fain hurry his pupil, and boast of his progress rather than ground him thoroughly?

XVIII.

But wherefore, it will be asked, this education of so rude a people, of a people with whom God had to begin so entirely from the beginning? I reply, in order that in process of time He might more safely be able to employ individual members as teachers of all other nations.

In them He was training the future teachers of the human race. They were Jews, they could only be Jews, only men from among a people so trained.

XIX.

To proceed. As soon as the child had grown up, amid cuffs and caresses, and had arrived at years of understanding, his

Father suddenly sent him into a strange country, and here he recognised all at once the goodly heritage he had enjoyed in his Father's house, without a consciousness of possession.

XX.

While God was leading His chosen people through all the stages of childish education, the other nations of the earth had proceeded on their way by the light of reason. The majority had remained far behind the chosen people, only a few had gone ahead of them. The same thing occurs with children who are left to themselves; many remain quite raw, some develope astonishingly quickly.

XXI.

As, however, these more fortunate few prove nothing against the value and necessity of education, so the few heathen nations, which it would seem, even in respect of a recognition of God, have been a step in advance of the chosen people, prove nothing against revelation. The child of education begins with faltering steps; it is late in overtaking many a more happily organised child of Nature; it does overtake it, however, and is never again distanced by it.

XXII.

In the same manner—laying upon one side the doctrine of the unity of God, which in one sense is to be found and in another is not to be found, in the Old Testament—I say that just as little is proved against the divine origin of these books, by the fact that at any rate the doctrine of the immortality of the soul, and its accompanying doctrine of reward and punishment in a future life, are entirely foreign to it. In spite of all, the miracles and prophecies described may be absolutely true. For, let us suppose that not only were these doctrines undeclared, but that they were not even true; let us suppose that man's life ended here, would the existence of God, therefore, be less proved? Would God be less free for this reason, would it less become Him to take upon Himself immediately the charge of the temporal welfare of any nation among this transient race? The wonders that He wrought for the Jews, the prophecies which He

had recorded through them, were assuredly not for the few mortal Jews in whose time they had occurred and had been recorded; He had the whole Jewish race, nay, the whole human race, in view, the race which is, perchance, destined to remain upon earth to all eternity, even though every single Jew and every single man perish for ever.

XXIII.

Once more. The absence of those doctrines in the books of the Old Testament proves nothing against their divinity. Moses was sent from God although the sanction of his law only extended to this life. For why should it extend further? He was only sent to the people of Israel, and to the Israelites *of that time*, and his message was adapted to the knowledge, to the capacities, and to the inclinations of the people of Israel *at the time*. It was perfectly measured also for the destination of a future people. This is sufficient for us.

XXIV.

Warburton was quite right to go so far, but he should have gone no farther. But the learned man overdrew the bow. Not content with the fact that the absence of these doctrines cast no reflection upon the divine mission of Moses, he tried to even make it a proof of his divine mission.

This would have been well, had he only sought the proof of all this in the adaptation of such a law to such a nation. But he took refuge in the theory of an unbroken line of miracles from the time of Moses to Christ, according to which God had made every individual Jew happy or unhappy according to his merits in observing or disobeying the law. He maintained that the absence of these doctrines, without which no state can exist, was compensated for by the miracles, and that these miracles even proved what they would appear at first sight to deny.

XXV.

It was well that Warburton was unable, by any means, to confirm, or make probable, this continuity of miracle which he considered to be the essence of Jewish theocracy. For had he

been able to do this, he would, to me at least, for the first time have made the difficulties really insurmountable. For that which was intended to re-establish the divinity of the mission of Moses would have made the matter itself doubtful. God did not intend, it is true, to reveal it then, but He would certainly not make it more difficult.

XXVI.

I will explain myself by an illustration. A children's primer would legitimately pass over in silence this or that important item of knowledge or art which the writer judged to be over the heads of those for whom it was intended. But it must not contain anything that would bar the way to the valuable piece of knowledge that is withheld. On the contrary, all approaches to it must be purposely and carefully left wide open, and any hindrance or misleading that delayed their entrance upon the way would make the primer not only incomplete, but essentially erroneous as a guide.

XXVII.

In the same way the doctrines of the immortality of the soul and of future rewards might well be lacking in the writings of the Old Testament, which were the primers for the rude Israelites, so untutored in thought; but they were bound to contain nothing that could hinder that people for whom they were written, on their way to this grand truth. And, to say the least of it, what could have been a greater obstacle than to find therein the promise of such miraculous reward in this life, a promise made by none other than by Him who promises nothing that He does not perform?

XXVIII.

For although the unequal distribution of the goods of this life, in which so little account seems to be taken of virtue and vice, does not exactly give the eternal proof of the immortality of the soul, and of another life, in which all problems will be solved; yet it is certain that without these problems the human mind would not for a long time, perhaps never, have arrived at better and stronger proofs. For what would have impelled it to seek these better proofs? Curiosity alone.

(TO BE CONTINUED)

THEOSOPHICAL ACTIVITIES

India

It is one of the beneficent results of the Theosophical Society to have a Pârsî translating, and a Hindu bearing the cost of publishing, a religious book, written by an Englishwoman. This co-operation of people of different faiths is seen in the Gujarati translation of *The Three Paths*, Mrs. Besant's valuable little treatise on Karma, Gnyâna and Bhakti Mârga. We note that Gujarati translations of *The Path of Discipleship*, *The Hindu Religion*, and *Man and His Bodies*, are all ready for publication. White Lotus Day was observed with much affection and respect, and immense numbers of poor were fed in grateful memory of H. P. B. The leading branches were Coimbatore, feeding 1,500 odd; Salem and Chittoor, each 1,000; Madanapalle, 800. The records of Branch activity are very satisfactory, and a new Branch has been formed at Nandyal. The Bombay branch has lost the services of a most valued member, Pestanji M. Ghadiali, who passed away in May last.

Ceylon

It is pleasing to note that the Hope Lodge members are earnestly striving to bring Theosophy before the public of Ceylon. The measures adopted are modest, though active, and as a result inquirers drop in at the headquarters at "Musæus School," where they get an abundant supply of literature to further prosecute their studies. The Lodge has for its syllabus the study of that priceless work of Mrs. Besant—*Ancient Wisdom*. We have now two meetings during the week: a formal one on Friday evenings at 8 o'clock, and a Theosophical "At Home" on Sunday afternoons. On the latter occasions, both members of the Lodge and their friends "drop in" and a few pleasant hours are spent. Mrs. Higgins, our President and hostess, is untiring in her devotion to the cause, and she and her friend, Mrs. Beatty, make the "At Home" a most attractive and brilliant function. There is no lack of musical talent at the "Musæus," and after a pleasant "Theosophical chat" the proceedings are brought to a close with selections from the best masters, on the piano, organ and violin.

School work is in full swing now. The building fund has had a good start from a Sinhalese Buddhist gentleman, Mr. H. P. Fernando; he headed the list with a thousand rupees. This

gentleman has been invested with the rank of *Mohandivam* for his public-spiritedness, by His Excellency, the Governor of Ceylon. In this connection Mrs. Higgins has begged us to request all friends to whom collection cards have been sent, to return them with whatever subscriptions have been raised—no matter how small they are—for every penny sent in will add to the fund and will be most gratefully received. The foundation stone of the new building will be laid on August 14th, and the blessings of all readers for the success of the Musæus School and Orphanage are solicited on that day.

It may interest our readers to learn that the "Band of Mercy," organised at the Musæus School, is doing a splendid work. The Band meets once a month, when addresses are given by the older folk, and the younger play a very important part in the proceedings.

The work in connection with the Library and *Rays of Light* is in progress. Mrs. Human, our librarian, will be grateful if friends who can spare some useful books will send them to her. We need a set of the Oriental Series, edited by Prof. Max Müller, and who among our friends will enrich the Musæus with a set? We have no funds to buy such expensive books, much as we wish to study them.

S. P.

On June 20th, Mrs. Besant was welcomed back from India for the summer months. The series of five lectures announced last month to take place in the Small Queen's Hall, Langham Place, W., on Sunday evenings, at 7 o'clock, are on "Esoteric Christianity."

Europe

The programme of the arrangements for the eighth Annual Convention of the European Section of the Theosophical Society, fixed for July 9th and 10th, is before us, but we reserve our report until next month.

The Reference Library of the Section has received a valuable addition in the twenty-five volumes of *The Encyclopædia Britannica.*

Five lectures were delivered before the Blavatsky Lodge during the month, each one remarkable for its exposition of a point of interest to students of the Esoteric philosophy. On June 2nd, Mr. Bertram Keightley drew a slight sketch of the life and times of the sixteenth century Theosophist, "Jacob Böhme." Mr. Moore discoursed on "Atoms and Vibrations," on June 9th. On June 16th, Mr. Leadbeater gave the second part of his most instructive explanations of *Light on the Path.* In Mr. Mead's May lecture on "The Sibyl and her Oracles" there had not been sufficient time to give out all the

valuable information upon the subject that he had so carefully collected, and it was thought best to finish the outline of the Sibyl traditions on June 23rd, and to reserve the lecture put down for him on the syllabus until July. In place of Mr. Burrows, whose throat, we are sorry to say, is still giving him trouble, the Lodge, on June 30th, listened to a lecture from its President, based upon a study of the differences between true occultism and its various imitations. The Lodge meetings are to be suspended during August.

The West of England Federation meeting was held on June 26th, at Bristol; Mrs. Besant, Miss Cooper and Mr. Keightley were present and addressed the members.

We notice that intending subscribers to the THEOSOPHICAL REVIEW Club are requested to communicate with Miss Goring, 62, Brondesbury Road, Kilburn, N.W. By paying 3*s*. per annum, anyone can have the REVIEW sent on to him in his turn.

During Mr. Chatterji's recent visit to Paris, he gave five lectures at the Bodinière, and three for the local branch of the Theosophical Society in the Salle des Mathuriens; all of these were well attended. Besides this, private classes and groups for study were formed.

From the Netherlands Section we hear that on June 10th, Mme. Meuleman gave a public lecture in Haarlem on "Arguments in Favour of Reincarnation." The hall was well filled and the debate following the lecture was particularly interesting and well sustained. Some persons present contended that the theory of Reincarnation was opposed to the Christian faith, but the speaker very ably shewed that this was not the case, and that Theosophy in no wise opposed the teachings of the Christ. On June 17th, W. B. Fricke lectured, by request of the Utrecht Spiritist Association, before the Spiritists of that town on "The Relation of Theosophy to Spiritism." The meeting was well attended and many of those present took part in the debate. The proceedings throughout were most harmonious. It is the first time that in Holland the Spiritists have met Theosophists on friendly terms to discuss the points of mutual agreement. Mrs. Besant's lecture in London before the Spiritualists has greatly contributed towards a better understanding. The report of her lecture, published in *Light*, has been published in full in the Dutch Spiritist paper, together with a full-page portrait of Mrs. Besant, copies of which were for sale in the room after Mr. Fricke's lecture. In response to an appeal from Ceylon for workers willing to help Mrs. Higgins in her work for the education of Buddhist girls, Miss S. Pieters, a member of the Amsterdam Lodge of the Theosophical

Society, has volunteered her services and will, all being well, leave for Colombo at the end of July. There is some difficulty in finding the necessary passage money, and subscriptions can be sent in to Miss Willson, 19, Avenue Road, Regent's Park,London, N.W.

The Scandinavian Section of the Theosophical Society holds public meetings once a month in the large hall of the Agricultural Academy in Stockholm. At some of these meetings, Swedish translations of the lectures delivered there by Mrs. Besant last January were read by Dr. Emil Zander, on "The Immortality of the Soul," and "Theosophy and Christianity." The three Lodges in Stockholm, the Orion, the Ajax and the Stockholm, have joint meetings regularly. Major Kinell read the "Invisible Helpers," by Mr. Leadbeater. "The Buddhic and Nirvânic Planes," from Mrs. Besant's book, *The Ancient Wisdom*, have been studied, and created much interest. The notes taken down by Mrs. Sharpe at Mrs. Besant's receptions during her stay in Stockholm last winter have been translated, and afterwards studied and discussed at the Branch meetings. The forty-two members of the Gothenburg Branch have displayed much activity during this year. Their lecture list contains translations into Swedish of "Buddhism," from Mrs. Besant's *Four Great Religions*; "The Astral Plane" from *The Ancient Wisdom*; *My Books*, and *A Letter to the Archbishop of Canterbury*, by H. P. Blavatsky; and "The Two Brothers" from THE THEOSOPHICAL REVIEW. Two lectures delivered by Mrs. Besant during her visit were re-delivered from the same platform in their Swedish form, and large and attentive audiences were pleased to hear Mrs. Besant's words in their own language. The Gothenburg Branch regrets the loss of its valued president, who has removed to Stockholm; Mr. Gustaf Sjösted will be his successor. The Lund Branch has been busily and profitably employed in studying Mrs. Besant's teachings given during her visit to them. Their lectures comprise one on "The Secret Life of the Soul," and another on "Atlantis," besides two by Mrs. Sjösted on "Masters as Facts and Ideals," and "The Immortality of the Soul." Favourable reports are also received from Copenhagen and Christiania, where Branches are working steadily and increasing in membership. During the summer months the Branch work in Sweden is suspended, but the individual members are actively employed in translating and preparing for the September meetings.

FROM various parts of America we have bright reports of activity,

a few of which we give: The Golden Gate Branch of San Francisco is rejoicing in the increased facilities of its new rooms, which are larger than the old ones and in a better position. Wednesday evening, the regular Branch meeting, is devoted to the course of study devised last year by the Chicago Committee. From this study most satisfactory results have been obtained; some of the members are rapidly becoming clear and ready speakers. A public meeting is held every Sunday evening and there are two afternoon classes during the week. The Lotus Circle for children meets on Sunday afternoon. The ladies of the Library Committee open the rooms every day for the convenience of those who wish to avail themselves of the circulating and reference library. "We all feel that we have entered upon an era of renewed interest, enthusiasm and prosperity." The Ananda Branch of Seattle, Washington, still continues to hold its three meetings each week, all open to the public and all fairly well attended. Dr. Mary Weeks Burnett continues her propaganda work, and has formed a Branch at Peoria. The Section contains sixty-five Branches.

America

Theosophy in Australasia informs us that "the nucleus of a Sectional Library has been formed by the transfer of the books of the Maybank Library to the care of the General Secretary, Mrs. Parker having very generously presented them to the New Zealand Section. They will be collected at Headquarters, and will then be available for use wherever wanted throughout the Section."

New Zealand

Dunedin Branch held its annual meeting recently, the officers being re-elected: Mr. G. Richardson, President; Mr. A. W. Maurais (*Star* Office, Dunedin), Secretary.

The Assistant Secretary is in communication with a learned Maori, who has in his possession much of the lore of the Tohungas, and he has already received much truly valuable information regarding the religion, science and philosophy of the ancient Maoris, which will in course of time be, at any rate partially, made public. These teachings have been handed down for many thousands of years, and are another, and an interesting, corroboration of the universality of the ancient Wisdom Religion.

White Lotus Day was celebrated as usual at Headquarters. The Sunday public meeting of the Auckland Branch was afterwards held, and addresses were given by Mrs. Draffin, Dr. Sanders and Mr. F. Davidson, on subjects appropriate to the occasion.

REVIEWS AND NOTICES

Astrological Visions

The Degrees of the Zodiac, symbolised by "Charubel." (London: Nichols & Co., 1898. Price 2*s*.)

This little volume consists of reprints from *Modern Astrology* of articles dealing with minute subdivisions of the signs of the Zodiac and their alleged qualities. The author, "Charubel," is according to the preface a born seer, and the result of his seeings as regards the starry heavens is embodied in the description of symbols and their interpretation filling the greater part of this book. In the title-page it is claimed (by a quotation from Æschylus) by the author that he has "brought to light the fiery symbols that were aforetime wrapped in darkness." No explanation is given as to how the pictures seen by the clairvoyant were connected with the division of the heavens. It is not easy to understand how a degree of the Zodiac could be taken and looked at.

For each degree there is not only a symbol but an interpretation. The reader will sometimes find it as difficult to connect the interpretation with the symbol as the latter with the degree. For instance, an angle of 45° is explained as denoting a person of good abilities, who seeks public favours by pandering to tastes.

A curious point is that adjacent degrees appear to differ as widely as do the signs themselves. A person born with 27° Leo on the ascendant must avoid low places, such as cellars, etc. But if he has 28° Leo, he ought to deal with what lies deep in the earth. What the man on the border of the two degrees is to do we are not told. Keep to the flat perhaps, and avoid stairs.

As a degree is simply a very inconvenient division of a circle, the separating of degrees in such a vigorous fashion does not seem to have much to favour it. A degree has not even the comparative reality of the "line" of the equator—once so familiar to unsophisticated travellers. However, here are the visions, put forward with all good faith, and our astrological friends can go their own way to

work with them while the rest of us can wait the result with due patience.

Added to this collection of "symbols" is a short essay, also on subdivisions of the Zodiac, by Mr. H. S. Green, who explains an Indian astrological system. This has at least the advantage of being systematic and lends itself to diagrams—which are a great convenience and dear to many of us. Mr. Green points out one or two coincidences between this system and the symbols of "Charubel," but does not show or attempt to show much agreement. Some useful lists of prominent people, with the sign and degree on the ascendant, are provided for comparison. The whole essay is well worked out and should add to the information of the ordinary astrological student.

A. M. G.

The Monotheism of Zoroaster Vindicated

Zarathushtra in the Gâthâs and in the Greek and Roman Classics. Translated from the German of Drs. Geiger and Windischmann, with Notes on M. Darmesteter's Theory regarding the date of the Avesta, and an Appendix by Darab Dastur Peshotan Sanjana, B.A. (Leipzig: Harrassowitz; 1897.)

This is a cosmopolitan production and a decided novelty; not only is a German scientific work translated into English by a Pârsî priest, but it is printed in India, and published at Leipzig. The translation of the treatise covered by the first part of the main title (*Zoroaster in the Gâthâs*) is translated from the MS. text of Geiger, which is also printed in the original German. The second part of the main title covers selections from Windischmann's posthumous work *Zoroastrische Studien*.

The greater interest will certainly centre round the main inferences drawn by Geiger from his close research in the Gâthâs or Hymns which form the oldest deposit of the Avesta as known to us. They are: "(1) The Irânians had in very olden time, and without any foreign influence, independently acquired through the Zoroastrian Reform the possession of a monotheistic religion, and its founders had attained to that stage in ethics to which only the best parts of the Old Testament rise. (2) The Irânians display an inclination towards that depth of moral intuition which is perceptible in Christianity; at a very early period the Gâthâs knew about the ethical triad of the righteous thought, the righteous word, and the righteous deed."

These are points of enormous importance to the student of comparative religion in tracing the influence of Zoroastrianism on post-exilic Judaism and thence its further blending in its Essene-Gnostic form with the evolving stream of Christian thought. The habit of regarding Zoroastrianism as essentially a crude absolute dualism has become so ingrained in every department of Biblical research, that it is now considered sufficient to declare such or such a doctrine of early Christianity due to "Zoroastrian dualism," to brand it as heretical. The error in this ostrich-policy is twofold. In the first place, if there is any religion in the world which is based on dualism it is "orthodox" Christianity itself; for without the Devil where would be the need of the Christ, without dualism what would become of the whole scheme of salvation? In the second place it is simply not true that Zoroastrianism is dualistic, as Theosophical students have contended all along. The mere fact that a *manifesting* universe is unthinkable without the pairs of opposites, does not take the existence of opposites into the domain of the absolute. Yet in spite of this, every encyclopædia, every dictionary, and every "authoritative" work on such subjects persist in harping on the worn-out string of "Zoroastrian dualism" and the "Manichæan heresy." Biblical critics and theologians thank God that Christianity is free from "Zoroastrian dualism" and this is one of their canons of orthodoxy! The fact that the teachings of the great Master Zarathushtra were fundamentally monotheistic, though he was naturally bound to posit a dualism in his treatment of the phenomena of the manifested universe, and the fact that the whole Christian scheme of first and second Adam depends entirely on the same dualistic hypothesis, makes no difference to those who seek for discrepancy and not for unity in the world-faiths. The glorious fact of the oneness of the inspiration is ignored by those who quarrel over their naïve conceptions of monotheism and dualism. They cannot comprehend that the Wisdom manifests itself to our small minds not only as *both* monotheistic and duotheistic, but also as polytheistic and pantheistic. Dr. Geiger deserves the thanks of all Theosophists for his vindication of one of the great world-faiths against the aspersions of prejudice.

Windischmann's studies are already known and make a useful appendix. The whole is "adorned" with two photogravures of some young man who is neither one of the authors, nor the translator, nor the publisher. What he has to do with it remains a mystery; cer-

tainly we should have preferred the portrait of one of our two scholars or of our Pârsî translator, if we were to have one at all thrust upon us.

G. R. S. M.

Early Egyptian Ethics

Religion and Conscience in Ancient Egypt. Lectures delivered at University College, London, by W. M. Flinders Petrie, D.C.L. (London: Methuen; 1898.)

Of the seven lectures contained in this interesting little volume of 179 pages, the two on ethics (vi. and vii.), which consist mostly of quotations from the texts, present us with a picture of so high a state of civilisation and so lofty a moral standard, that we are little prepared to follow the writer in all his deductions and opinions (lectures ii. to iv.) regarding the many phases of religion in Egypt, of which we obtain glimpses in the chaos of inscriptions and papyri which still remain. We are all the more strongly confirmed in our view by a perusal of lecture v., where Professor Petrie treats of "The Nature of Conscience," irrespective of whether it be the Egyptian conscience or not. His views are purely physiological, and show no signs of a real comprehension of the religious, spiritual and psychological problem with which he is dealing. He makes conscience entirely dependent on heredity. "It is needful to remember," we read, "that conscience is an inherited development, as much an inheritance in the structure of the brain as any other special modification is in the body."

In order that our readers may judge for themselves of the high ethical view of the ancient Egyptians, we will quote a few of these moral maxims from the two lectures to which we have already alluded.

"If thou goest the straight road, thou shalt reach the intended place."

"Go straight forward and thou wilt find the way."

"Let not thy heart be great because of thy knowledge, but converse with the ignorant as with the learned."

"He that obeyeth his heart shall command."

"Put this aim before thee, to reach a worthy old age, so that thou mayest be found to have completed thy house which is in the funereal valley, on the morning of burying thy body. Put this before thee in all the business which thine eye considers. When

thou shalt be thus an old man, thou shalt lie down in the midst of them. There shall be no surprise to him who does well, he is prepared; thus when the messenger shall come to take thee, he shall find one who is ready. Verily thou shalt not have time to speak, for when he comes it shall be suddenly. Do not say, like a young man, 'Take thine ease, for thou shalt not know death.' When death cometh he will seize the infant who is in his mother's arms as he does him who has made an old age. Behold I have now told thee excellent things to be considered in thy heart; do them and thou shalt become a good man, and all evils shall be far from thee."

The backbone of the ethic of the ancient Egyptians is of course contained in the famous so-called "Negative Confession," which should be too well known to our readers to need quotation. This and such maxims as we have cited, present us with a picture of high moral ideals that leave little to be desired. Mingled with such quotations Dr. Petrie cites many old adages and wise saws full of practical, every-day wisdom, and also a number of aphorisms connected with the social customs of the times.

Whether or not we shall ever be able to discriminate the innumerable phases of religion, or even the various religions of ancient Egypt, it is very certain that the ethical standard was high. The real inner cults of Egypt were secret; Egypt was pre-eminently the land of mystery in things religious, and there is little hope that we shall ever penetrate beneath the many veils with which the priests invariably shrouded their wisdom. As for the popular cults, they were legion, for we have to deal with a "continuous record of four thousand years before Christianity and an unknown age before that record"; we have further to deal with "at least four distinguishable races in the earliest history, and a dozen subsequent mixtures of race during recorded history." Therefore, if any one speak of the religion of Egypt, it would be as well to ask what religion he refers to; and if he speak of its ethic, to enquire what ethic.

G. R. S. M.

An Apologetic Paraphrase of the Bible

The Voice of the Spirit: Literary Passages of the Bible written in Modern Style. By Howard Swan. (London: Sampson Low; 1898.)

In our June issue we warmly welcomed "An Unapologetic Translation of the Bible" in the three volumes already issued of the first uncom-

promising attempt at a critical translation of the Bible by competent specialists. We have now before us two volumes bearing the general title printed above.

Book I. bears the three sub-titles, *Afflicted*, *The Spirit Uplifts* and *Songs of Beloved*, which few will recognise as the labels of *Job*, *Joel*, and *Psalms* lxix. and xxii. Nor will the sub-title of Book II., *Spirit-is-Safety*, lead the general reader to expect that he is to be presented with a paraphrase of *Isaiah*.

The editorial opening words of the collection of the Isaiah school of prophecy—"The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah"—is not enough for Mr. Swan. Determined to find the "inner light" everywhere and to seize the "spirit" of the ancient writing which so many have missed, he paraphrases as follows: "The vision of Spirit-is-Safety, son of Vigorous, which he saw concerning Those who are Praised and the City of Peace, in the days of Spirit-is-Strength, Spirit-is-Perfect, Spirit-Grasps, and Spirit-is-Power, kings over the Praised."

This part of Mr. Swan's otherwise very readable rendering is fantastic if not worse. One would almost think him a reincarnation of some Talmudic Rabbi or of an Alexandrian allegorist who read into the crudest legends of the early Bedāwin days of semi-savagery preserved in the oldest deposits of his national literature, the sublimest conceptions of the wisdom schools. This he mostly did by juggling with names. Mr. Swan does precisely the same: every trace of history and environment—indeed the whole setting of the picture—is blurred over with this name-play. Hence, in many passages, what was originally only national becomes world-wide, and what was local becomes cosmic. The attempt of the Greek translators, the so-called Seventy, to universalise their scripture by translating the name of Yaveh by "God" or "Lord," is emulated by Mr. Swan, who renders it by "The Spirit," and so by these means we get read into the old records ideas which would have made the original authors and compilers gasp with amazement. Mr. Swan frankly admits that he has done his very best to get the very highest meaning he can out of the words; an admirable exercise for the pious, provided it be clearly understood that this is *their* idea of the "undermeaning" and not a translation, or even a rendering, of what the author really wrote.

It is a curious fact that it is almost invariably those who are ignorant of the original language in which a scripture is written, who

are most eager to interpret the "real spirit of the author." This is Mr. Swan's case. That his paraphrase (if we omit the name-play) has a literary merit is true, but that it is an improvement on the great literary monument of English which the Authorised Version will ever be, is not the fact. In brief, our author's paraphrase is "apologetic" in the worst sense of the term and will help no one to appreciate the old covenant documents at their true value.

G. R. S. M.

Magazines and Pamphlets

"Old Diary Leaves," in the June *Theosophist*, deals with the formation of the Coulomb plot and the subsequent difficulties that arose out of it. Mr. Mayers begins a paper on "Contemporary National Evolution," the purpose of which is to discover "how, out of the collision of organised selfishness on the platform of national unity, is the principle so dear to us, that of universal amity and brotherhood, to be evolved?" Mr. N. Subbi writes on "The Indebtedness of Popular Christianity to Buddhism;" he advisedly uses the term "popular Christianity, for he believes that what generally passes current under the name is very wide of the mark, when compared with the religion taught by Jesus of Nazareth." This is of course true, but why then contrast Christianity in its degraded forms with Buddhism at its best, or is it possible that the writer will admit that the Buddhism of to-day has also widely digressed from the teachings of its Founder?—which is also true. The title of the article clearly indicates the line of the author but it is unfortunate that his bias should make him go so far as to make the absolutely erroneous assertion that "the Essenes of Palestine are now proved to have been Buddhist priests, though they are commonly reckoned to be a sect of the Jews." For all the most reliable historical data go to prove the contrary. We will refer Mr. Subbi to Mr. Mead's account of the Essenes in Lucifer, for January, 1897, and to the Rev. Dr. Ginsburg's article in Smith and Wace's Dictionary. Dr. Ginsburg says the Essenes "were an order of the orthodox Jewish faith, . . . one of the three sects of Judaism at the time of Christ." Mr. Mead says: "These Essenes or Essæns were Hebrews of the Hebrews, imbued with the utmost reverence for Moses and the law," though there were "striking similarities between the discipline of the Essenes . . . . . and that of the Buddhist Saṅgha." It seems certain that "the teacher Jesus was a member of or intimately acquainted with, the doctrines and discipline

of the great community of the Essenes or Healers," and primitive Christianity was pre-eminently Jewish. Mr. Stuart contributes some "Notes on Divination," and Mr. Kessal writes on "The Geocentric System and Astrology." A translation of the "Krishnopanishad" is given by Mr. R. Anantakrishna Shâstri.

The Prashnottava. "The States of Consciousness" is still continued. B. B. gives some information about the Auric Egg, and "Questions and Answers" deals with the responsibilities incurred in dreams.

The Ârya Bâla Bodhinî contains a more than usually interesting account of the way in which "White Lotus Day" was kept at Adyar. Dr. King's "Convocation Address" is continued, and he quotes a story from the Hindu writings, which shows that when India was visited by the plague in ancient times, the method of segregation enforced by the Hindus was in all main points analogous to that which the present English Government has employed.

The Dawn, for April, continues the translations mentioned in our last issue. "The Fire Proof Tree" is an interesting account of a tree, locally known by the name of "Chaparro," which not only survives the great plain fires which annually devastate a large part of Columbia called Savannahs, but has also the power of resisting the scorching flames which surround it, and can even use the hot currents of air to scatter its "winged seeds" far and wide. The natives of Tolima assert that this tree only grows where "there is gold in the soil below." The "Miscellanies" contain several notes of interest, but space only permits us to mention one, the frank admission of Abbé J. A. Davais of his failure to make any conversions in India. After thirty years' experience he says: "I have made, with the assistance of an active missionary, in all between 200 and 300 converts of both sexes. Of this number two-thirds were pariahs or beggars, the rest were composed of Shûdras, vagrants, and outcasts of several tribes, who, being without resources, turned Christians in order to form connections, chiefly for the purpose of marriage, or with some other interested views. . . Let the Christian religion be presented to these people under every possible light, the time of conversion has passed away, and under existing human circumstances there remains no human possibility of bringing it back." As it is well-known that the Roman Catholic priests are by far the best of all the Christian missionaries, we may judge of the value of the reported conversions by our Protestant Missionary Societies.

The Theosophic Gleaner is now edited by our colleague, Dr. Arthur Richardson, and he writes on "The Place of Esoteric Religion among the Creeds." There are reprints from the American newspapers of Mrs. Besant's article called "The Riddle of Love and Hate," and Svâmi Abhedânanda's "View of Christ." There are many mistakes in spelling which denote a certain lack of care in the proof reading; this will no doubt be corrected in the future.

The Siddhânta Dîpikâ continues the translations and articles mentioned in the last issue, and there is a reprint from the *Asiatic Quarterly Review*, called "The Poets of Tamil Lands." Mr. T. Virabadra Mudaliar writes concerning the recent important decision of the authorities of the Madras University; they have followed "the example of the other Indian Universities," and now insist upon the adoption of the Devanâgiri Alphabet for Sanskrit. It has never been used in Southern India, where from time immemorial Sanskrit has been written in the various vernacular alphabets of the South. Tamil has been especially persistent in refusing to modify its alphabet, but has framed another, "the Grantha characters," for the exclusive use of Sanskrit study. Mr. Mudaliar discusses at some length the many difficulties likely to arise out of this far-reaching alteration.

The Vâhan for July is quite up to its high standard. Under the initials of C. W. L., we have an explanation of how far, and in what way, the organs of the physical body correspond with the astral, and secondly, the question how those fare who die suddenly by accident is dealt with. A. B. gives the occult meaning of the Church sacraments. G. R. S. M. writes on the theosophic interpretation of the healing of the palsied man, and the remark of Jesus when so doing. B. K. throws out some suggestions as to the best method of demonstrating the immortality of the Ego.

The May issue of *Theosophy in Australia* devotes several pages to its Convention Report. Mr. W. G. John contributes a good article on "The Aims, Achievements and Prospects of the Theosophical Society." The "Outlook" discusses a review of the Polychrome Bible, and the proof, given by a recently discovered apparatus called the myophone, that nerves may "live many hours after the death of the body."

Teosofia for June continues its translations of Countess Wachtmeister's "Spiritualism in the Light of Theosophy," and "Scientific Corroborations of Theosophy," by Mr. A. Marques. Signor Aureli writes on "Solidarity."

Revue Théosophique Française opens with an article by Mrs. Besant called "The Results produced by Evolution." Dr. Pascal ends his article on "The Spirit and the Letter in Christianity." The translation of *The Devachanic Plane* is continued. In "Questions and Answers," A. B. gives some valuable suggestions to those desirous of functioning on the astral plane. M. Courmes announces the forthcoming publication of the "Stanzas of Dzyan and Commentary" as the first volume of *The Secret Doctrine* in the French edition. In the preface, M. Courmes mentions the help he has received from Mrs. Montefiore, Dr. Pascal and Demirgian Bey in this arduous undertaking.

The contents of *Theosophia*, from Holland, are: "Not looking back," by Afra, the continued translations of *In the Outer Court*, and *Masters as Facts and Ideals*, by Mrs. Besant. Mr. Von Manen gives a Dutch rendering of the *Tao Te King*.

Sophia, from Spain, contains Mr. Soria's continuation of "Genesis," also the translations of an article by H.P.B. on the "Esoteric Character of the Evangelists," "In the Twilight," and the conclusion of "Spiritualism in the Light of Theosophy."

In *Mercury*, Mrs. Besant's article on "Proofs of the existence of the Soul" is ended. Mr. Marques also finishes his papers on "Reincarnation." Mrs. Solly continues her "Theosophical Studies in the Bible." There is a marked improvement in the printing of the Magazine where the Convention Report begins; would it not be possible to have the articles equally well done?

M. Courmes' booklet, *A Theosophical Question Book*, has just been translated into English by Mrs. Salzer and Mr. Harry Banbery; it is thrown into the form of questions and answers after the style of *The Buddhist Catechism*, and should prove useful to members in giving them a general outline of the main theosophical teachings.

We have also received *The Âryа Patrikâ; The Mahâ-Bodhi Journal; The Rays of Light; Teosofik Tidskrift; The London Year Book; Light; Modern Astrology; The Agnostic Journal*, etc.

ERRATUM

Page 341, l. 15. *For* "In Indian philosophy 'nescience' and 'non-being' are ultimately the same as 'science' and 'being.'" *Read* "In Indian philosophy . . . . are the same as are . . . ."

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ON THE WATCH-TOWER

A Hindu College

OUR much cherished wish of founding a Hindu College, in which the best education demanded by modern conditions might be wedded to a sound religious and moral training on Hindu lines, has taken definite shape, and the first Hindu College—the mother, we hope, of many a daughter—was opened in Benares, the sacred Kâshî of Hinduism, on the seventh day of the seventh month, 1898. The opening ceremonies were religious; they began with Ganesh Pûjâ and Homan, and then came chanting of the Vedas. After this, the Principal of the College, Dr. Arthur Richardson, F.T.S., delivered the inaugural address. Large numbers of students from the Government College flocked in to witness the ceremonies, and many teachers came to show their sympathy. Twenty-eight students applied for admission on the first day, and the number by the following week had risen to sixty-five. The College opens with three classes and the following staff:

Principal and Prof. of English, ARTHUR RICHARDSON, ESQ., PH.D., F.C.S.
Prof. of Mathematics and Science, A. G. WATSON, ESQ., C.E.
Prof. of Sanskrit, BABU INDRANÂRÂYAṄA SIṀHA, M.A.
Prof. of Logic and History, BABU SHYÂMA SHAṄKAR HARA-CHOUDHURY, B.A.
Head Pandit, PANDIT NITYÂNAND PANT VYAKARANÂCHÂRYA.

The fees are fixed very low—one rupee a month in the School,

two rupees a month in the College. It is named "The Central Hindu College," and is opened under the auspices of the Theosophical Society.

* * *

The need of such an institution has long been felt by the people and admitted by the Government. The Muhammedans have a flourishing college at Aligarh, where the young sons of Islâm are trained in the principles of their faith. Not long ago a high Government official exhorted the Hindus to make provision for the religious training of their children, and it is admitted that the lowered tone of morality among the mass of educated Hindus is due to the absence of sound moral and religious instruction during youth. A boarding house will be attached to the School as soon as funds permit, so that boys may have the advantage of home supervision while pursuing their studies. The sum needed for realising all we have planned, including the building and endowment of the College, is a very large one, but we shall work patiently on until we have gathered it, sure that a scheme so useful, a work so unselfish, will not be suffered to fail for the mere lack of funds.

The need of Religious Education

* * *

The *Pioneer*, the leading Anglo-Indian journal, pays a very high tribute to the influence of Buddhism over the Burmans, saying that Burma is "practically the only country where any approximate approach to true Buddhism can be studied in its popular and work-a-day effect on the life and customs of a people in more or less direct contact with modern civilisation and conditions." It goes on to comment on the effect of this application of Buddhist principles to common life, and says :

Burmese Buddhis

> That these, in many ways, have exercised a beneficial influence on the formation of national character, is undeniable. The private charity which, not recognising the relieving of actual distress as its limitation, takes the form of building monasteries, schools, roads, bridges, wooden causeways over water-logged ground, and other useful public works of benefit to the community, is a direct outcome of religious law. Further, the free education voluntarily imparted to all male children of the village by the monks is also due to the teachings of their faith. It seems difficult to realise, to such as are acquainted only with eastern life in India, that every Burman coolie

has at one time in his life been able to read and write. Again, the universal purity and disinterestedness of the priesthood, standing as it does in such sharp relief when contrasted with that of the life led by similar communities in other parts of the East, is traceable to their creed and the rules which regulate their admission to the monasteries. A pongyi, when taking the vows of poverty, chastity, etc., does so only for a limited time. His life, while he remains a monk, is as open as his religion. At the end of the period for which he is bound, he can, should he elect to do so, revert to the lay state, marry, and again become possessed of property. To such resignation no stigma attaches.

Admitting that these and many other good points—such as the Burman's universal kindness to animals, his consideration for others and his extreme courtesy, etc.—are all more or less directly the outcome of Buddhistic teachings, there are other less beneficial influences traceable to the same source.

It is curious to read of these "less beneficial influences," as studied through European spectacles. The Burman has the "marked and salient defect" of an "apathy which leads to light-hearted contentment with a temporary sufficiency," and productive power is consequently limited in its application to the supply of the need of the moment. Hence as "a worker, a business man, a contractor," the Burman gets shouldered out of the business of the country by his foreign rivals. Further, he has a "rooted objection to discipline," and "the fighting value of the Burman is small." Hence he is not fitted "to face the *sturm und drang* of modern life." This is probably true, and it may be admitted by those who are uncivilised enough to think that the Burman's state is the more gracious for this very unfitness.

The Burmese woman is as independent as her European sister. She chooses her own husband, subject, while she is a minor, to her parents' approval. She holds her own property after marriage, and in case of divorce not only retains this, but also is entitled to a share of any increase in fortune during married life.

She can enter into contracts, borrow money and sign deeds, either distinct from, or jointly with, her husband. The simplicity which prevails where marriage is in question, also obtains in the case of divorce. At the request of either husband or wife, the elders are empowered to pronounce a decree absolute. In addition to the usual pleas, those of incompatibility of temper and drunkenness are also recognised. In spite of this facility

divorce is not of frequent occurrence. The elders in so far as possible act as mediators as well as judges. Also public opinion acts as a strong restraining influence, the stronger in that the communities are small. In herself the Burmese woman has many qualities that commend her in European eyes. She is bright, cheerful, devoid of all false modesty or shyness. In her clean white jacket, with a soft-coloured silk covering her from waist to heel and a bright flower in her hair, she is pleasing to the eye, a dainty little person, and often not devoid of pretensions to good looks. At the same time she is hard-working, a good woman of business, and often more to be relied on than her consort.

* * *

A QUAINT piece of information is given in *Natural Science* with respect to what is called "making cheese backwards." Dr. Olsen, by a careful study of cheese microbes, has elaborated a plan whereby microbes may produce cheese instead of cheese producing microbes. "He keeps a stock of the microbes of various cheeses, and out of a bowl of milk makes Gorgonzola, Stilton, or Camembert, as desired." It sounds like a joke, but after all it is not unreasonable. For the peculiar characteristics of each cheese would inevitably express themselves in its microbes, and these would in consequence be able to impart to the common factor, the milk, their own specific quality.

"Making Cheese backwards"

*

* *

EDITORS are proverbially hard-hearted, but it seems that in China the race has developed a "sweetness and light" which the western autocrat has never striven to attain. Here is a letter of refusal, sent to a would-be contributor, in sharp contrast with the terse "declined with thanks" familiar to some of us. The editor writes:

A model Editor

> Illustrious Brother of the Sun and Moon.—Behold thy servant prostrate before thy feet; I kowtow to thee, and beg that of thy graciousness thou mayest grant that I may speak and live. Thy honoured manuscript has deigned to cast the light of its august countenance upon us. With raptures we have perused it. By the bones of my ancestors, never have I encountered such—with such pathos, such lofty thought! With fear and trembling I return the writing. Were I to publish the treasure you send me, the Emperor would order that it should be made the standard, and that none be published except such as equalled it. Knowing literature as I do, and that it would

be impossible in ten thousand years to equal what you have done, I send your writing back. Ten thousand times I crave your pardon. Behold my head is at your feet. Do what you will. Your servant's servant—The Editor.

* * *

THE *Church Gazette* for July 16th contains an interesting page, headed, "Is there spiritual evolution after death?" The very asking of such a question in a Church paper shows that mental evolution on this side of death may certainly be seen; for who, five-and-twenty years ago, would have dreamed of such a discussion within the pale of ecclesiastical Christianity? Five writers take part in this symposium; one of these may be put aside, for he takes up the position that individuality does not survive the death of the body; his negation of post-mortem evolution is therefore based on non-belief in the continuance of the soul. The other four writers unite in arguing for evolution beyond the tomb. The first bases his view on the idea that the soul must "reach a state of perfection"; since it is not perfect "at its divorce from the body," it must complete its growth after leaving the body. The second founds his belief on the law of continuity, and says:

Evolution after Death

> The law of continuity has been observed to hold in all our experience of nature, both physical and psychic; and though this does not absolutely prove that it holds universally, yet it forms the strongest presumption to that effect of which the case is capable; and it is only the most ordinary process of induction to assume that a law which is subject to no observed exception is, in fact, trustworthy throughout.
>
> But to assume such a law would compel us to accept not only a spiritual evolution after death similar to that which obtains here, but one which is continuous with the present—that is, commencing at the very point where here it ceases, and not separated from it by an unaccountable gap.
>
> Moreover, were it possible to look for an after life, starting suddenly on a greatly higher level, then the main incentive to conduct in this life would be removed, since, instead of our after state depending, as effect does upon cause, on our condition here, we might then succeed, in virtue of theological formulæ, in reaping rewards of which we have never legitimately sown the seed.

The third relies on "the evidence of science and good common sense," and argues that as æons have been spent in

fitting the earth for man, it is reasonable to expect that æons will also "be spent in bringing Nature's greatest product—man—to his fullest and highest development." The writer proceeds:

> We do not believe that man's training ceases at death. How many pass from this world to the next with characters only half-developed—with infinite possibilities lying dormant? We know that, as yet, we are but in the first stage or chrysalis state of our being. Common sense tells us we must pass from this rudimentary life into something higher, or our life must be a failure.
>
> By the scientific truths of the conservation of energy and the transformation of force, we are assured that we have a continuous existence after death. And by the laws of continuity and evolution, there must be a continuous universe and a "continuous progressive change" from lower to higher life, from imperfect to perfect worlds.
>
> Death, therefore, does not mean extinction of being, but a means of passing into other worlds. Death is but another step in the orderly course of advance and development.

The fourth rests confidently on "the continued goodness and power of the Deity," and considers "that another sphere of existence must exist where the inequalities of this life shall meet with adequate redress." Given any future state, "it appears superfluous to insist on its evolutionary character," since a stationary condition would be at once tedious and useless. As an argument, this is not particularly convincing; the real interest of the whole discussion consists in the fact that it has taken place at all.

* * *

H. P. B. writing in the first volume of the *Theosophist*, p. 242, on "The Theory of Cycles," makes the following statements:

> The first of these waves [of national activity] began in China, 2,000 years B.C.—the "golden age" of this empire, the age of philosophy, of discoveries and reforms. . . .
>
> A second historical wave appears about that time [1,000 B.C.] in Central Asia. . . .
>
> Again, at this period [at the birth of Christ] we find the rising of a third historical wave at the far East. After prolonged revolutions, about this time China forms once more a powerful empire, and its arts, sciences and commerce flourish again.
>
> At the same time [1,000 A.D.] the fourth wave approaches from the Orient. China is again flourishing. . . .

The wave ceaselessly moves further on to the west, and, beginning with the middle of the past century, Europe is living over an epoch of revolutions and reforms, and according to the author [whose work she is commenting on], if it is permissible to prophetise, then, about the year 2,000, Western Europe will have lived through one of those periods of culture and progress so rare in history. [The Russian press, taking the cue, believes that] towards those days the eastern question will be finally settled, the national dissensions of the European peoples will come to an end, and the dawn of a new millennium will witness the abolishment of armies and an alliance between all the European empires. . . . The signs of regeneration are also fast multiplying in Japan and China, as if pointing to the approach of a new historical wave at the extreme East.

Before many years are passed we shall see how far some of these views are to be realised. It is interesting, in this connection, to remark that there exists in India a widespread belief that in 1897 a child was to be born who should restore to India something of her former spiritual glory, and that in 1905 an upward cycle for India would begin.

* * *

We have often called our readers' attention to the books of Lafcadio Hearn on Japan. The following pathetic little tale is culled from his *Glimpses of Unfamiliar Japan*:

Once there lived in the Izumo village called Mo-chida-no-ura, a peasant who was so poor that he was afraid to have children. And each time that his wife bore him a child he cast it into the river, and pretended that it had been born dead. Sometimes it was a son, sometimes a daughter; but always the infant was thrown into the river at night. Six were murdered thus.

But as the years passed, the peasant found himself more prosperous. He had been able to purchase land and to lay by money. And at last his wife bore him a seventh child, a boy.

Then the man said: "Now we can support a child, and we shall need a son to aid us when we are old. And this boy is beautiful. So we will bring him up."

And the infant thrived; and each day the hard peasant wondered more at his own heart, for each day he knew that he loved his son more.

One summer's night he walked out into his garden, carrying his child in his arms. The little one was five months old. And the night was so beautiful, with its great moon, that the peasant cried out: "Aa! kon ya medzurashii e yo da!" (Ah; to-night truly a wondrously beautiful night is!)

Then the infant, looking up into his face, and speaking the speech of a man, said:

"Why, father! *the LAST time you threw me away* the night was just like this, and the moon looked just the same, did it not?"

And thereafter the child remained as other children of the same age, and spoke no word.

The peasant became a monk.

* * *

Meat without Animals

A DISCOVERY which may revolutionise our methods of life is notified from Vienna; Dr. Leo Lilienfeld has produced albumen artificially from phenol, amydo-acetic acid and phosphoro-chloric oxide, and has demonstrated its identity with the albumen of animal matter before the Chemical Congress. It ought not to be beyond the resources of culinary art to flavour this artificial meat in ways which will render it acceptable to the palate. Then indeed will a blow be struck at the destruction of animals for food. Meanwhile the *Vegetarian* has started a crusade against the cruelties carried on in slaughter-houses, and urges that even if people do not follow the better path of abandoning flesh as food, they should at least procure that flesh without the infliction of perfectly unnecessary suffering on sentient creatures. We wish our contemporary well in his merciful work.

THE SIBYL AND HER ORACLES

(CONTINUED FROM p. 406)

BUT the outline of the story of Atlantis is too well known to Theosophical students to delay us long. The account of the priests of Saïs, who claimed to have the records preserved in their temple of Neïth, the Wisdom-goddess, is substantiated by occult tradition and defended by its students as a real historical occurrence. The Greeks of that period are stated by Plato to have been the remote forefathers of the Greeks of his own time. But between the two races there had been a period of "barbarism," and the inhabitants of the post-diluvian Greece had forgotten their great forebears, preserving simply their names as names of gods.

Now "historic" Greece was traditionally populated by colonies from Egypt, Phœnicia and Asia Minor, mingling with the autochthones, who we now know from Plato were the poor remnant of the former great nation, which had fallen back into "barbarism."

The great Greek race of Atlantic times, according to occult tradition, is said, on the contrary, to have come from the north, an offshoot of one of the great streams of the ever-emigrating Aryan root-stock; of this great stream the distant ancestors of the Celts were one of the earliest waves. When the great cataclysm occurred it changed the face of the country far and wide. The Sahara sea became a desert; Greece was narrowed and shorn of the major part of her territory, and split up into a peninsula and an archipelago of islands, for ages the centre of seismic and volcanic disturbance.* The offshoot of the Aryan

* Can the now acquired archæological fact that the oldest strata of archaic ruins in Greece lie beneath a deposit which points to some great seismic disturbance, be possibly owing to the Atlantic cataclysm? Archæological science will certainly indignantly deny such a hypothesis, for it would play havoc with all its chronological theories; the frank recognition of the deposit at any rate is a move in the right direction.

stream which had inhabited the land was partly destroyed and partly forced to retire northwards to the mountains. The sea-coast settlements of the mainland of what is now Asia Minor were swept off the face of the earth and the populations were thrown back inland. This state of affairs lasted for some thousands of years, until nature regained her balance and mankind was forced by the growth of population to press forwards again.*

Now the great stream of the white Aryan race, of which the *original* Celts were the main offshoot, succeeded the prior emigrations of what became the Aryan-Hindu and Iranian streams from central Asia. For ages it was kept back by the Caucasus, but when it finally overflowed that rocky barrier, it streamed West, mostly along the Northern shore of the now Black Sea and so onwards. Thrown back by the effects of the Atlantic cataclysm, it gathered strength again and slowly reoccupied the ground it had lost, and crossed over to the coasts of Asia Minor, forming numerous independent states or colonies from what was afterwards called Thrace, a conquering independent people among an indigenous populace of alien race and colour; white, fair long-haired Greeks among a dark red race belonging to the same main stock as the rulers of the Atlantic Island. This is then the state of affairs we should expect to find about 1500 B.C., when perhaps the immediate neighbours of the Aryan Greeks in Asia Minor were the Hittite conquerors of the indigenous populace.

As the races white and dark red differed in colour, so they differed in religion. The faith of the Greeks had its root in the religion of the once great civilisation of central Asia, which for us is now lost in the night of time, and had its sister-faiths in the original Vedic and Iranian primitive cults. It is interesting to notice that the revivers of the ancient traditions of Greece from the sixth century onward ascribed the religious instruction of this 1500 years' period to the *Thracian* Orpheus.

The keynote of the religion was the cult of the All-Father,

* Our present collection of the Oracles contains the interesting statement that Phrygia was the first country to emerge from the waters (*cf.* the Flood-legend in Book vii., also i. 196, iii. sec. 2, 140, v. 129); another legend makes the Ark ground on Ararat in Phrygia (i. 261).

Zeus or Dzaus, evidently a name non-Greek as we understand Greek. But each main community would doubtless have a variant of the general cult, and pay honour to some special power of the gódhead. Some, for instance, would bring into prominence the idea of Wisdom, of Pallas Athena,* and devote themselves to her service; others would worship him in his manifestation by means of fire, the manifest and hidden, one of which modes would be the cult of Hephæstus, and another that of Hestia or Vesta. Now the great school of Later Platonists, who claimed to be the direct heirs of the Orphic tradition through the Pythagoreans and Plato, gives us some insight into the occult side of the Hestia cultus.

Thus Philolaus, the renowned Pythagorean philosopher, speaking of the universe, says: "There is a fire in the middle at the centre, which is the Vesta ('Hearth') of the universe, the 'House of *Z*eus,' the 'Mother of Gods,' and the basis, coherence and measure of nature."†

Again Simplicius, one of the last of the brilliant intellects of the Later Platonic schools, in his commentary on Aristotle's *De Cælo*, says:

"Those who more thoroughly share in the Pythagorean doctrines say that the fire in the middle is a creative power, nourishing the whole earth from the middle, and warming whatsoever it contains of a 'cold' nature. Hence some call it the 'Tower of *Z*eus,' as he [*i.e.*, Aristotle] relates in his *Pythagorics*. Others, however, call it the 'Guardian of *Z*eus,' as Aristotle states in the present treatise. According to others, again, it is the 'Throne of *Z*eus.'" Simplicius then adds from Aristotle one of the great doctrines of Pythagorean initiation, stating that: "They called the earth a star, as being itself an instrument of time; for it is the cause of day and night."‡

The popular cult of the Greeks of this period may be seen from an inspection of the still surviving collection of Orphic

* The great goddess of the Trojans, for instance, called Atê, is now identified with Athê-na.

† Ap. Stobæum, *Eclog. Phys.*

‡ *Cf.* Aristotle, *De Cælo* II. xiii. See Thomas Taylor, *The Mystical Initiations or Hymns of Orpheus* (London; 1787, reprinted in 1792 and 1824, and also in 1896), pp. 155-157.

Hymns, based on the archaic originals, many of which still bear marks of likeness to the Ṛig-vaidik Mantrâḥ, the oldest Hymns of the Indo-Aryan cultus.

It is also interesting to notice that Dr. Schliemann found on the site of ancient Troy very numerous instances of the Svastika (卐), the sacred cross of India; this is all the more important, seeing that it is not found in Egypt, Assyria, or Babylonia, or among the Hittites. It is *in this connection* an exclusively Aryan symbol.

As far, then, as our remaining indications go, they bear out occult tradition as to the origin and cultus of the Greeks.

Again, the very name Vesta, and her cult by maiden prophetesses, the Vestal Virgins, so familiar to us from the early history of Rome, at once put us on the track of the Sibyl. Rome, as we shall see later on, got her earliest religious institutions from Cumæ, and Cumæ was a colony from Kymê, the ancient Smyrna, which in its turn was a colony from Gergis in the Troad.* The *Æneid* again of Virgil shows how later legend connected the mythical hero of Rome with Troy. Moreover the Roman Sibyllines were finally committed—so it is conjectured—to the Vestals as their most appropriate guardians.

We should, however, be in error in supposing that the institution of virgin seeresses was confined to the cult of Vesta. It was the common institution of all the fanes of Grecian antiquity. At the time of which we are speaking, 1500 B.C., the

* The chief duty of the Vestals was the tending of the sacred fire. If this were allowed to die out, the Vestal was severely punished, and the Pontifex Maximus had to rekindle it by means of the friction of two pieces of wood. We are at once reminded of the Araṇi, or fire-sticks, of the Veda, and the whole of the ancient Aryan fire-sacrifices. With the Vestals were associated Flamines and Flaminicæ. These we may compare with the Purohita. Now we are told that not only did Cumæ give infant Rome all her oracles, but also all her religious institutions. It is, therefore, most interesting to note that the greatest responsibility of the Vestals was "the charge of the sacred relics which formed the *fatale pignus imperii*, the pledge granted by fate for the permanency of the Roman sway, deposited in the inmost adytum (*penus Vestæ;* see Festus, *s. v.*), which no one was permitted to enter save the Virgins and the chief pontifex. What these objects were no one knew. . . . Some supposed that they included the Palladium [an aërolite], others the Samothracian gods carried by Dardanus to Troy and transported from thence to Italy by Æneas; but all agreed in believing that something of awful sanctity was here preserved, contained, it was said, in a small earthen jar closely sealed, while another exactly similar in form, but empty, stood by its side. (Dionys. i. 69, ii. 66; Plut. *Camill.* 20; Lamprid. *Elagab.* 6; Ovid, *Fast.* vi. 365; Lucan, ix. 994)." See Fowler's art. in Smith, Wayte and Marindin's *Dict. of Gk. and Rom. Ants.* (London, 1891), *s. v.* "Vestales."

more famous temples had each their complement of sacred "vestals" who were used in the cultus. Their functions were various, but the most important was that of soothsaying in various degrees. Sometimes the priestess would occupy the sacred seat in the temple, which was frequently a stone,* hewn into the form of a chair, sometimes an aërolite, and then address the people, delivering a moral sermon, under the divine afflatus; sometime she would address individuals in the audience. Or again, the seeresses might be used in the inner rites of the priests, which frequently were held in rock-hewn shrines, and under conditions when seer or seeress could reach a higher state of illumination.

Should we not, then, rather seek for the origin of the Sibyl in such surroundings than in the nymphs of Greek popular fancy and the rocks and streams and rustling leaves of poetical *savants?* Not but that the nymph-idea may not have a grain of truth in it, for the poetic legends of the Greeks, bred of their immediate contact with the under-life of the beautiful scenes which Nature had lavished on their fair land, were not so entirely without their basis of reality in the unseen world. The nymphs were but the poetic impersonations of a whole series of "entities," from "nature-spirits" up to those lesser beings who shared the life of the gods themselves, a world of life with some region of which every seer and seeress would be in continual contact.

But the nymph-legends and the rest pertain to the later centuries of Homer and Hesiod, the poets of the people, so prolific in myth and legend to tickle the vanity of the rival cities of their times, when "history" was still a secret of initiation. Let us then now turn to a brief consideration of these legends, and the table of Bouché-Leclercq.†

As far back as we can push our researches we invariably find that the most ancient heroes were ever consulting the oracles. Now these heroes were mostly known to the people by the bardic lays of the singers known to us as the Homeridæ, the

* Pausanias, *Descr. Græc.*, X. xii. 6; Plutarch, *Pyth. Orac.*, 7. "Everywhere, at Cumæ especially, the seat of the Sibyl was a stone" (Bouché-Leclercq., *loc. cit.*, p. 159, n. 2).

† *Loc. cit.*, pp. 146 *sqq.*

burden of whose songs centred round the Tale of Troy, and so threw out of all proportion the facts of history by fixing the attention on one event. Thus it was that the personality of the Trojan Sibyl (frequently identified with Cassandra) dominates all others, and we find that in Asia Minor three centres laid claim to her. In the north, in the Troad, the cities of Gergis and Marpessos (or Mermessos) strove for the honour; in the centre Erythræ, on the sea-coast opposite Chios, asserted her exclusive claim; and further south Colophon, with the neighbouring far-famed sanctuary of Claros, proclaimed *its* Cassandra as the only authentic Sibyl. The struggle between the three resulted in course of centuries in Erythræ winning the majority of suffrages, and this most probably because its sanctuary continued to secure the greater number of successes in matters oracular.

Now, in 1891, at Lythri, the wretched village which to-day marks the site of ancient Erythræ, a cave was discovered with a number of inscriptions which prove beyond doubt that it was the show-cave of the Sibyl in the days of later Greece. One of the most interesting of these inscriptions reads as follows:

"I am the oracular Sibyl, the minister of Phœbus, eldest daughter of a Naiad nymph. My native land is Erythræ alone and no other, and Theodorus was my mortal sire. Cissotas* was my birth-place, in which I uttered oracles to mankind as soon as I had issued from the womb. And seated on this rock I sang to mortal men prophecies of events which were yet to come. And having lived thrice three hundred years an unwedded maid, I travelled over all the earth; and here again beside this dear rock I now sit delighting in the kindly waters, and I rejoice that the time has now come true to me in which I said that Erythræ would flourish again, and would enjoy all good government and wealth and virtue, when a new Erythrus should have come to his dear native land."†

At present it is impossible to tell what is the date of this inscription. The cave was doubtless as authentic a Sibyl's cave as were authentic the several skulls of John the Baptist, shown by pious relic treasurers in the Middle Ages, or as are the various

* Otherwise unheard of.

† Frazer, *Pausanias' Description of Greece*, v. 291.

sites of the same sacred spot in the Holy Land claimed by rival sects to-day; the legend comes first and the place afterwards. But the inscription gives us at least "thrice three hundred years" of Sibylline activity to fall back upon, and sends us once more back towards our 1500 years' epoch for the origin of the Sibyl, that is to say for the reoccupation of the sea coast of Asia Minor by the Greeks.

Erythrus, as Pausanias (VII. iii. 7) tells us, was the fabled founder of the city, leading a colony from Crete. No doubt archaic Erythræ had a famous shrine renowned for its oracles, but the ancient temple had probably been destroyed and the cave was long afterwards shown as the Sibyl's seat to suit the later legends.

As for Colophon, the neighbouring fane of Claros was held in highest honour, not only by the inhabitants of the city, but also by the Samians, whose island lay in the immediate vicinity; doubtless it was a centre of priestly wisdom, and certainly it was a training school for seership. Now the most famous Samian of all history, the wisdom-lover Pythagoras, lived just at our 600-500 B.C. period. He it was who led a philosophic colony to Magna Græcia in Southern Italy, and left a mark on its highly intellectual communities which no persecution could efface. He it was who was the greatest reviver of the ancient wisdom at that time, and it is not without importance for the student of occultism to remember that the time was the birth period of Rome, the future mistress of the world.

Now there was a legend that after the burning of the Âshram at Crotona, Zamolxis, one of the pupils of the great Samian, went among the Celts and taught the Druids the Pythagorean wisdom.* Further, the legend of the Cimmerian Sibyl is connected with the Druids, and the Druids were the priestly caste of the Celts. The Cimmerians in the oldest myths are vaguely placed to the West on the furthest shores of the Ocean, later legend makes them border on early Rome, and history comes in contact with them in Asia Minor descending from the North near the Sea of Azov. But what connection have all these facts to each other?

* See Hippolytus, *Philosophumena* (ed. Duncker-Schneidewin; Göttingen, 1859,) i. 2. p. 14.

Later writers found that the Druids held certain doctrines (for instance, the doctrine of reincarnation) which were (erroneously) regarded by the later Greeks and Romans as exclusively Pythagorean; hence presumably the legend of Zamolxis to account for the similarity. The facts themselves, however, appear to be capable of a simpler explanation. The great stream of Aryan emigration extended right across Europe from the Caucasus to the West; the Celts and Cimmerians are indications of this emigration; their priests held the old ancestral Aryan beliefs, pre-eminent among which was the doctrine of rebirth. Pythagoras taught the same Aryan wisdom. As for the doctrine of reincarnation, he certainly neither invented it nor introduced it to Greece, for as a matter of historical fact it was the main doctrine of Pherecydes, his master, and doubtless of many before him.

Now the indiscreet revelations by the pupils and later recipients of the traditions of the Pythagorean school have given rise to a number of curious legends concerning the past-births of Pythagoras.*

The point of interest in them all is that they connect the great teacher with Trojan times. Of course, for the student of occultism there can be no doubt that so great an initiate was perfectly acquainted with his past lives and their historic setting. Such knowledge, which was of course kept secret in that pre-eminent school of secrecy, was no doubt a powerful factor in the great religious revival of the time, and in the awakening of the memory of the past by collecting together the ancient religious poems and traditions. In course of years, however, some little leaked out, and was fantastically embroidered by popular fancy; every older student of the secret wisdom in our own day will be able to find parallels in his own experience. Now one of the most ancient legends of the Sibyl states that she was the daughter of a fisherman, and one of the muddle-up series of lives of Pythagoras states that he was a fisherman. Even the most lively imagination would fail to connect two such apparently fantastic fictions together, but fact is sometimes stronger than fiction.

* See my *Orpheus*, pp. 296-299, "The Past-Births of Pythagoras."

But though Pythagoras and his school may have held in their keeping the real tradition of the Sibyl's past, they would not feel it incumbent upon them to interfere with the popular legends. Thus the Samian colonists would bring to Dichæarchia (Puzzoli) hard by Cumæ, in Italy, the Samian and Colophonian versions of the Sibyl-legend, while the colonists of Cumæ, who came from Kyme, the ancient Smyrna, would bring with them the tradition of the Troad, for in the territory of Kyme was a colony from Gergis, to which subsequently the Gergithians of the Troad withdrew, when the mother-state was destroyed.* Cumæ, however, did not claim to have the Sibyl, but only her "ashes,"† doubtless a legendary gloss for a copy or copies of the traditional oracles. It was this Cumæan line of tradition which played so important a part in the famous Roman legend of the Sibyl,‡ to which we will now devote a brief space.

Cumæ is said to have been the most ancient Greek settlement in Italy, and was founded, according to common chronology, in 1050 B.C. It was a joint colony from the Æolic Kyme and from Chalcis in Eubœa, the queen of the numerous Chalcidian colonies in Magna Græcia. In the sixth century the Cumæan state was conquered by the Etruscans, but not before she civilised infant Rome, the future mistress of the world; as Delaunay says:

"At the same time that Cumæ gave Rome a written character, customs, and institutions, she entrusted to her the sacred deposit of her oracles."§

The Romans thus received their most sacred deposit from Greece, written in the Grecian tongue,‖ and the oracles became

* Strabo, XIII. i. 70.

† Servius, *Æn.*, vi. 321.

‡ On the Sibylline oracles among the Romans, see the famous edition of Opsopœus (Paris, 1599), and also Fabricius (Harles), *Biblioth. Græc.*, i. 248-257. Among later writers consult Alexandre (1st ed.), ii. 148-253; Marquardt, *Römische Staatsverwaltung* (1878), iii., pp. 336 *sqq.*; and Huidekoper, *Judaism at Rome* (New York, 1876), pp. 395-459.

§ *Op. sup. cit.*, p. 153.

‖ The oracles of Cumæ were written in Greek *and hieroglyphics;* the interpretation of the latter was known only to the initiated priests. The Romans, however, seem to have never known the interpretation of these hieroglyphics, and in course of time the old books were solely used in some unintelligent method of *sortilegium*. Some imaginative writers who see the prototypes of the "Tarot Cards" in the fabled fluttering of the leaves in the draughty cave of the old-hag Sibyl of later

for them their mystic "bible," and the story of Tarquin and the Sibyl, the "gospel-history" of their origins. The details are all obscure; for instance, we know neither which of the Tarquins was the purchaser, nor how many books he purchased.*

The books were kept in a *sacrarium* in a vault beneath the temple of Jupiter Capitolinus, in the charge of high officials, first two only in number, then ten, and finally fifteen. The books were only consulted at times of great public danger or calamity, or on the occurrence of some extraordinary phenomenon; by degrees they were no doubt more and more superstitiously regarded and finally thought to be possessed of a certain magical property in themselves. In 83 B.C., however, the Capitol was burned, and the oracular sacred deposit perished in the conflagration. When the rebuilding of the Capitol was undertaken, by Sylla, the Senate despatched an embassy of three persons in B.C. 76, to visit the principal shrines of Italy, Greece, Sicily and Libya, and to collect whatever fragments of the ancient oracles were to be discovered. Erythræ and Samos proved the most prolific in these archaic remains, and a collection of a thousand verses was made and again deposited in the Capitol.†

Augustus, shortly before assuming the title of Pontifex Maximus in 12 B.C., found that the writing of this second collection, which doubtless consisted of fragments of very old MSS., was almost illegible from age,‡ and had copies made of them.

Moreover, on assuming the highest office of the State priesthood, Augustus instituted an elaborate scrutiny of every scrap of Sibylline MS. he could have hands laid upon, and, on the pretext that they were spurious, had no less than 2,000 MSS. destroyed, saving from them only such scraps as suited the tendencies of the Roman second collection, which no doubt was selected by

legend, would have it that each leaf was adorned with its appropriate Tarot-symbol, and that the wise woman cut and shuffled in true mystic fashion, and "read the cards"! *Sic exit gloria Sibyllæ!*

* Dionysius of Halicarnassus (*Antiqq.*, iv. 62) leads us to suppose that it was Superbus; Varro (ap. Lactant., *loc. cit.*), declares it was Priscus. The Sibyl is differently named and the number of books is different; common tradition speaks of nine and asserts that three remained, while Pliny (*Hist. Nat.*, xiii. 13) says but one out of three.

† Lactantius, i. 6-14; Tacitus, *Annal.*, vi. 12; Dionys. Halic., iv. 62.

‡ Dion. Cass., liv 17.

what the commissioners could remember of the oracles of the original Cumæan deposit.

In this way no doubt Augustus hoped to make his collection unique, and replace the loss of the old mysterious books which had so long been thought to hold the fate of Rome. The Greeks and others, however, having more, could afford to be more generous, for as Varro tells us :* "Of all the Sibyls the songs are both made public and held in use except those of the Cumæan, whose books are kept secret by the Romans." This extraordinary departure, in the case of the Sibylline Oracles, from the proverbial tolerance of Rome in things religious is exceedingly remarkable, and brought upon her a speedy and terrible retribution; it shows, however, that the Oracles were regarded as the most precious religious treasure of the Empire.

A new depository was made for them near the statue of the Palatine Apollo,† and hereafter we hear but little of them except that they were consulted on very rare occasions. The fact, however, that Julian, the Emperor-philosopher who had been initiated into the ancient lore, endeavoured to revive the honour in which they were once held, coupled with the fact of the inviolable secrecy with which they had been kept by their Roman guardians, would almost suggest that there really was some reason for their sanctity other than the hereditary fear of a national superstition, and that the reason had originally been known to those who had the books in charge, while later on it was only known to those who, like Julian, had been initiated into the ancient wisdom of the "Sibyl."

The rest of the story of these Oracles of Rome is quickly told. Somewhere between 404 and 408 A.D., Stilicho, the Vandal, one of the greatest enemies of the ancient faith of Greece and Rome and the all-powerful minister of Honorius, ordered the books to be burnt publicly. It was a time when Rome, under the influence of "Christianity," had changed her ancient wise tolerance in things religious to the most bitter and implacable intolerance of everything but a blind endorsement of

* Ap. Lactant., *loc. s. cit.*

† Suetonius, ii. 31 ; Tacitus, *Ann.*, vi. 12.

unintelligible dogma; the gloom of the gathering night was upon the nations.

Thus much, then, with regard to the Sibyl-tradition in the Heathen world, from which indeed we can learn but little of a definite character, for hardly a line of the Oracles has been preserved. But what we do learn is of great importance for the rest of our investigations, which will deal with the Judæo-Christian Sibyllines. The Sibyl to the Greek and Roman stood for the voice of ancient prophecy, and affirmed the existence of a very ancient literary deposit whose deepest strata went back to 1,500 years before our era. That the Sibyl's antiquity, priority, and authority were unchallenged is evidenced by the fact that both at Dodona and Delphi, the most ancient seats of prophecy and the oracular art in "historic" Greece, the priests and priestesses laid claim to a Sibyl who far *antedated* all their sacerdotal organisations. At Dodona she was identified with Amalthea, the nurse of Zeus himself—the Wisdom on which the gods themselves fed. So, too, in Africa, on the borders of Egypt, the Libyan Sibyl was believed to stand back of the great shrine of Amen (Zeus Ammon), which was the most famous centre of oracular wisdom in the land.

Now we have already seen, in the case of the younger Rome, whence came her oracles and her teaching; but whence came the oracles and teaching of Greece—the oracles given her at her birth—of the Greece known to us, whose birth-time was some 1500 years B.C., Greece whose unifier was Alexander, as was the Cæsar of Rome? Tradition has preserved to us the names of "Orpheus" and the "Sibyl" as the bringers of Wisdom to Greece; but history is mute concerning them, and were the wisdom-lovers once more to open their mouths and read from the hidden records, the modern world would turn incredulously away, for what cares it for those who watch over the destinies of nations, who return again and again to help and advise and direct? Greece got her Sibyl from the temples of that great race of which she was an off-shoot, from the shrines in which the "divine men" were teachers and the priests and priestesses their pupils.

G. R. S. MEAD.

THE MODERN DIVINING ROD

One of the benefits conferred upon the public at large by the Society for Psychical Research lies in the following fact. When the Society definitely pronounces certain psychic phenomena to have taken place, one may accept its testimony with some confidence, for it places its standards high with regard to evidence.

Before me lies Part XXXII., vol. xiii., of the Proceedings of this Society, containing the result of an inquiry by Professor W. F. Barrett into the alleged phenomena in connection with the Divining Rod.

Professor Barrett was requested to investigate the phenomena in question, and he admits that he approached the subject reluctantly. It may be interesting to quote from his statement some passages in proof of the unscientific methods of some scientists, in order that our gratitude to the more broad-minded may be enhanced. A well-known geologist writes to him: "It is sad to find you troubling about that wretched divining rod. Why is it that of late years this 'pestilent heresy' has cropped up so? And why are educated people bitten by it? Squires, M.P.s, doctors, and, alas! parsons!" In all humility I would reply, that facts in nature have an awkward habit of "cropping up" again and again, and frequently prove to be too strong for the most learned and sceptical of geologists.

Professor Barrett also quotes from Professor Fiske, of Harvard, who "once met a water-finder, whom he promptly proved to be a rogue by showing that the rod would not move when he (Professor Fiske) used it."

On innumerable occasions has the divining rod been tested. Dr. Mayo, F.R.S., Dr. Hulton, F.R.S., Mr. Vaughan Jenkins —a writer in the *Quarterly Review* for 1822—Mr. J. D. Enys,

F.G.S., of the Royal Geological Society of Cornwall, Dr. Lauder Brunton, F.R.S., M. Bouché-Leclercq, M. Lenormant, M. Chevreul—a distinguished French chemist—De Quincey, and the Transactions of the Geological Society, are among the authorities quoted by Professor Barrett.

"Dowsing" is a very old art. It has been, and is still, employed all over the world. It is used to discover underground springs and minerals. To quote De Quincey: "Whatever science or scepticism may say, most of the kettles in the Vale of Wrington are filled by rhabdomancy."

Dowsing appears to flourish more in some districts than in others. Many successful dowsers come from Somersetshire, in England, and in France from Dauphiny. This local distribution is an important point, militating somewhat against Professor Barrett's theories as to dowsing. At the same time, it must be stated that the Professor has arrived at no definite conclusion as to the cause of the phenomena. Again quoting Professor Barrett's report: "Quakers, farmers, ladies, children, poor law guardians, clergymen, magistrates, etc., are among the English dowsers of to-day."

It is obvious that if we are going to cast slurs upon the probity of "poor law guardians and magistrates," we must be reckless persons, prepared to aim a blow at the very framework of society. Seriously, Professor Barrett brings forward an array of sober and reputable witnesses, both from the pages of history and from present-day experiments. He gives some evidence to prove that the "gift" is not uncommon, and is inherent in the dowser; it does not lie in the rod, though the dowser is somewhat affected by his preconceived ideas respecting the implement which he uses.

M. le President d'O———, who made experiments with Bléton, the French water-finder, relates that a generation before Bléton, in 1735, another saurcier, or water-finder, had said, when there was a difficulty in finding him a proper rod or baguette: "N'importe, monsieur, ce n'est pas la baguette qui me dirige; c'est un sentiment que j' éprouve au dedans de moi-même."

Professor Barrett does not assert that he has proved the

existence of a *reliable* power to discover hidden springs and minerals. He adduces much evidence in support of the existence of such a faculty. He cites one hundred and forty cases of the successful use of the divining rod, and these in many instances where expert geological advice had failed. And it is a noteworthy fact that the evidence as to lack of success is far more untrustworthy than the evidence as to success.

To cite one case: Professor Barrett consulted Mr. J. H. Blake, F.G.S. of the Geological Survey. Mr. Blake was so contemptuous of the divining rod, that he had obviously not taken the trouble to verify the accuracy of his adverse testimony. He brought forward a case of failure, in which Mullins, the water-finder, told the late Mr. W. J. Palmer, of the Biscuit Factory, Reading, that water would be found at a certain depth. Mr. Blake averred that it would not be found, owing to the geological formation of the ground, and he proved to be right. Mr. Blake also gave a similar case, in which he advised General Buck, of the Hollies, Burghfield, Mortimer, Berks. Professor Barrett enquired as to these cases of failure. General Buck replied that it was true that he had found water at the depth indicated by the geologist, but that he had not attempted to bore on the site pointed out by the water-finder; there was therefore, no failure involved. In the case of Mr. Palmer, Professor Barrett was informed that he was dead, and that his son Mr. G. W. Palmer had no knowledge of the circumstances to which Mr. Blake referred; while his own experience with the divining rod had been "eminently satisfactory."

Mr. C. E. de Rance, F.G.S., being appealed to by Professor Barrett, scouted the belief in the dowser, but, being pressed, was not able to give definite instances of failures. He fell back upon general statements. But these generalities are not supported by the mass of evidence collected by the Professor. Nevertheless, failures or partial failures are not unknown, though evidence as to complete failure on the part of an established amateur or professional dowser would appear to be hard to obtain. Those who wish to see the whole evidence presented by Professor Barrett can do so in the S.P.R. report.

I content myself with citing one striking case, then

touching upon the physical effect of water-finding upon the dowser, and finally considering one of Professor Barrett's theories.

About the year 1888, Messrs. Richardson, bacon-curers of Waterford, required a large supply of water. They took advice from geologists. A well was sunk by J. Henderson & Son, Glasgow. They bored 292 feet and relinquished the bore. Then the well-sinking was entrusted to the Diamond Rock Boring Co., of London. They bored 1,011 feet, 7 inches, and failed. Mr. Kinahan (senior geologist of H. M. Geological Survey of Ireland), next suggested a spot where water might be found. A well was sunk to forty feet, and a little water was obtained; eleven feet deeper the supply failed, and the boring was discontinued by Mr. Kinahan's advice. Then Mr. Mullins senior, a water-finder, was called in. He indicated a spot, and an abundant supply was found. This is a good case, but one case is not conclusive—nor would even twenty be. Nevertheless, I cannot but think that any unprejudiced person, examining the evidence presented by Professor Barrett, must conclude that there is a strong presumption that dowsing is a genuine power latent in man.

Professor Barrett is not of the opinion of the gentleman who states that, "He strongly suspects it to be the devil, but if not it must be electricity." It is not electricity, though the belief of the dowser that it is so would seem to affect the "gift." The dowser is conscious of certain physical disturbances. Sometimes a sensation like that of a slight electric shock; sometimes he is seized with sickness, sometimes with dizziness; sometimes he breaks into a profuse perspiration; sometimes there is no sensation. Bléton became feverish when dowsing. The motion of the rod would seem to be due to unconscious muscular action. Professor Barrett states that "The sympathetic nervous system, especially the solar plexus, appears to be the chief seat of the disturbance with the dowser."

A dowser can apparently transmit the power to twist the rod to any person whose wrists he grasps. Another point is that he renders himself, "as far as possible, oblivious to the ordinary stream of sense impressions."

It is at this point that we encounter our old friend—the

darling of the S.P.R.—"the subliminal self." "Just as when the sun sinks, the stars become visible, so the dark continent within us, the large unconscious background of our life, only emerges when the light of consciousness is dimmed." So says Professor Barrett. I would rather prefer to say, that when the large "unconscious background" asserts its consciousness, the feeble glimmering of the lower senses is dimmed and swallowed up. But I do not think that this is the case with the dowser. If the "subliminal consciousness" be the Ego, then I do not think that that consciousness is responsible for the phenomena of dowsing. But if it be true that certain classes of elemental essence enter into the composition of the bodies of man, and that he is linked to the elements of nature by these, is it not conceivable that when the senses—guided by the I—are held in suspense, or are lent to the service of the lower vehicles, the essence dwelling in the bodies of man may vibrate in response to kindred vibrations from without, and so we may get the phenomena of dowsing?

In taking a group of amateur dowsers, Professor Barrett remarks: "A dowsing faculty, if such there be, is not confined to any particular age, sex, or class in life." He then gives instances of which: "No. 1 was a clergyman; 2, a judge; 3, a local manufacturer; 4, 13, 14, 18 and 19, ladies; 5 and 9, gardeners; 6, deputy Lieutenant; 8, a respected member of the Society of Friends; 10, a little girl; 11 and 15, boys; 12, a miller; 20, a French Count."

It is also noteworthy that the dowser, as a mineral finder, is more frequently met with in the past; it is as a water-finder that he flourishes to-day. This would seem to indicate some dawning physical change in man. It certainly does not appear reasonable that the power should reside in the individuality that lies at the back of ordinary consciousness. It is rather when the Ego is "off guard" that the faculty asserts itself, and is displayed through the cells of the physical body. This suggestion appears to be more tenable than the subliminal self theory—a theory which is made responsible for too many phenomena related to the varied consciousness of man.

IVY HOOPER.

THE WATERS OF RENUNCIATION

It was night, and the clear vault of heaven was gemmed with a myriad lustrous stars. Cool was the air, and still; and as I sat outside, the calm of Nature soothed the turmoil of the mean cares of life. I gazed up at the stars, and their pure fulgency entered my soul, causing a deep serenity within.

Deeper grew the hush, and I more tranquil; and lo! in the silence I heard the murmur of a thousand voices that were not of earth — voices low and indistinct, but musical as the plash of waters on a summer noon. Sweetly they rose and fell, and their exquisite cadence filled me with a pure enjoyment. Suddenly they ceased: then I heard them close to me—no longer murmuring, no longer indistinct. They were not like human voices, for the words were scarcely articulate; it seemed as though they were more attuned to Nature, for in them I could distinguish the rustling of leaves, the gentle murmur of rippling brooks, the warbling of birds, and last, but sweetest, it seemed that I could *hear* the growth of flowers—the outbursting everywhere of beauty.

Again the voices ceased, and I heard one alone, followed by a silvery ripple of laughter. Then I felt a light touch upon my forehead, and lo! I again heard that mellifluous nature-voice—but this time I understood.

"This mortal can hear and comprehend us now," said the voice; and again that bell-like laughter floated on the air.

"But he cannot see," said another.

"Shall we allow him to see?" asked the first.

"Yes! yes!" cried the rest.

Once more I felt a touch upon my forehead.

"O mortal!" said the voice, "thine eyes are opened."

I looked around me and saw nothing but verdure. The sky was still clear, and the stars shone brightly; but there was

something which made the scene different from those with which I was familiar—something which made everything assume a mysterious beauty that was not of earth. High on a tree a nightingale was pouring forth a flood of rapturous melody; but nowhere could I see whence came those voices. In dim perplexity I wondered whether I had been dreaming, but then I saw that my surroundings were different from any I knew. I was vaguely thinking how this could be, when once more that silvery laughter rose around me in joyous peals.

"How blind he is!" exclaimed a voice near to me; and gazing in its direction, I saw a form, sylph-like and so unsubstantial that I had passed it over in my hasty survey. It was human in shape, but small; slender, but well-proportioned; and of exquisite beauty. Upon the head was a wreath of flowers, interwoven with the luxuriant hair. I gazed around, and everywhere I saw those airy shapes, so delicately formed, so beauteous. They were all looking at me with glances eager and mirthful, seeming to thoroughly enjoy my surprise.

"He sees us! he sees us!" they cried; and again that joyous laughter rang out loud and clear.

"And what shall we do with this daring mortal who has invaded our domain?" asked the first who had spoken.

"Do with him!" cried the rest. "Let us send him back to earth."

"But who are ye?" I asked.

"We are the Spirits of Nature," answered the first, "we have been known to you mortals by many names."

"Where am I, then?—and why do we not see you?" I asked.

"Thou art on earth, and yet not on earth," the spirit replied. "Thinkest thou we could live amid your coarse surroundings! No! ye live upon the outer earth; we, upon the earth ye cannot see—and why? Because ye are blind."

Again that mirthful laughter pealed bell-like on the still night air.

"They are blind! they are blind!"

"For one moment has thy sight been opened," said the first nature-spirit; "but now thou must return to earth."

"Return to our dull earth, after gazing on you who are so pure—so beautiful!" I exclaimed.

"Alas!" said the spirit; "there are many things more pure, more beautiful, more exquisite than we—even among you mortals."

"Ah, yes! even among them," sighed the rest.

"*I* know of none," I said, with human incredulity.

"Have I not said ye are blind?" replied the spirit. "What see ye but the outer vesture? and yet, beauty lies never there. Look around upon this scene; listen to the music of yon child of the air. Have ye mortals anything so exquisite as these woodlands—as yon nightingale? No? And yet these belong to you!—but ye are blind."

"They are blind! they are blind!" the others cried.

"But what is there among us purer and more beautiful than you?" I asked, still unbelieving.

"Look!" said the nature-spirit, and touched my forehead. A mist gathered before me, which gradually rolled away; and I saw a mother, and on her breast was a LITTLE CHILD.

"Art thou satisfied?" asked the spirit.

"No," I answered, "the child is so near to heaven."

"Blind! blind!" cried the spirit. "I tell thee, that even in the greatest misery and wretchedness on earth can be discerned more purity, more beauty, than any we can boast."

"Ah, yes!" sighed the rest.

"Ye say so!" I said; "but I am a mortal who cannot believe without proof. Show me something else which can be found in all ranks and conditions of life, and then I will believe ye."

"Proof!" said the spirit, with deep sarcasm. "*Proof*, dost thou call it? but thou shalt have it!"

"Ay! give him the proof he calls for," the others cried.

Again the spirit laid its hand upon my forehead.

"Look!" it spoke.

I did; and before me I saw a shining river, broad and smooth, whose fathomless waters were clear as crystal. At first sight I thought the waters were still, so clear and unruffled were they, but soon I knew they ran deep and swiftly. Near me the

river was flowing between verdurous banks, but ever and anon the banks were barren, steep or broken; and now and then a rugged rock would rear its head amidst the waters, but ever would they glide along tranquil and clear.

There was something about the river which enchanted me, but it was not merely its beauty; perhaps it was its rapid, noiseless flood. It seemed to bring back some remembrance that I could not *quite* understand.

"What is this river?" I asked the nature-spirit; and as I spoke I felt it was purer than they.

And the spirit replied, in a voice that was almost sad:

"The Waters of Renunciation."

And then I knew why that river was so pure, so deep, so noiseless.

Again I gazed at the waters, and my eyes followed the stream away, away, until it was in the midst of the haunts of men. Suddenly the river dissolved before me, and I was filled with a sense of blank desolation. Eagerly I strained my eyes, but nowhere could I see that crystal stream.

* * * *

Lo! as I gazed, I beheld a human habitation. Lowly it was, and poor; aye! poorer, perchance, than any in the city in which it stood. That humble dwelling was the abode of Sickness, and Death had breathed upon it.

In one of the two rooms a woman was kneeling by a bedside, and on that ragged couch a young girl was lying. In reverence I bowed my head; it was a widow and her child. Those little cheeks were thin and wasted, and the hot flush upon them told of the fever that was consuming the innocent life. The bareness of the room was eloquent of long-continued suffering and want, culminating in the illness of the child.

With yearning fondness the mother gazed upon her darling, as a fervent prayer arose that God might spare this flower. Alas! she knew it would hardly avail; for there was present a worse foe than even the fever—Starvation was there, with ghastly visage, and eyes that leered horribly on that tender form. And not upon the child alone its horrid gaze was fixed; no, upon the mother that gaunt spectre also looked. For some days

had she felt the pangs of hunger; with maternal devotion had she denied herself that the vain struggle for her daughter's life might be a while prolonged. She gazed upon her now, heart-broken, with sorrow too deep for tears.

"God! oh, spare my child!" she cried, with clasped hands and eyes uplifted. The prayer came from her in passionate accents, with broken sobs of agony; but Starvation smiled a sickly smile, and Death drew only nearer.

Uneasily the little head tossed from side to side, and then for a moment lay still.

"Mother!" spoke a weary voice, as the blue eyes opened. The fever was consuming her tiny frame, but the eyes it made lustrous and more beautiful. "Mother!"

"Yes, my darling," she replied tenderly, as she leaned over the bed, and kissed the burning forehead.

"Mother, I am so hungry!" said the child. "Give me something to eat."

The mother repressed the wild gasp of agony that rose within, and again her child tossed restlessly to and fro.

"Mother!" she spoke presently, and her voice was quick and eager. "Look, mother!—don't you see those trees?—over there. What are those pretty creatures, mother?—look! look!—they are bringing us food—oh! such food—milk and cakes—fruit—sweets—look, mother!—milk and cakes, mother—we shan't be hungry now! Ah!"—the little head sank back—"why won't they let us eat?" and a low wail came from those tiny lips.

The mother spoke not, but gazed up to heaven in unspeakable appeal. And as I saw this, a sudden peace fell on me, for in that human heart I again beheld the Waters of Renunciation, and that pure stream was flowing still and deep.

Presently the vision faded, and I was left alone.

* * * *

Once more I gazed around me, and lo! I saw an English park. The sun shone brightly, and every dewdrop mirrored back his light, for it was morning. High rose the lark, and as he soared he loaded the air with exquisite melody. Verdant

were the leaves, for it was spring-time; the tender flowerets oped to the balmy breeze, and nature smiled.

Two young men were strolling in the park; and I knew that I was in the presence of something sacred and infinitely beautiful—of friendship. Scarce had they passed through adolescence, and their young hearts had not yet learned that worldly wisdom which kills all native truth and simpleness. Arm-in-arm they strolled, silent and absorbed; but joyous as the morn were they, for LOVE had lately kindled in their breasts its ardent flame. Neither had yet declared his passion, not even to the other; but each thought that in turn he was beloved. Higher soared the lark, and the flood of his ecstatic song grew richer, mellower; but in *their* hearts was a purer melody, a deeper joy.

And as they walked I heard one speak.

"Harold," he said, and his tone was low and gentle, "I love!"

"That is nothing wonderful," replied his friend dreamily.

"And I feel sure she loves me in return," he continued.

"That is still less wonderful!" was the reply, with the sincere flattery of friendship. "But, tell me, George, who is the blessed object of your affection."

"Agnes Waldron," he said, with a tender lingering over the hallowed name.

But why did the other's face so quickly pale? why did a pain shoot through his heart, more piercing than the murderer's cruel thrust? Ah! *his* love was also given to Agnes Waldron, and he, too, thought he was beloved by her. For one swift moment he wrestled with his emotion; then he firmly grasped his friend's right hand.

"George, old man!" he said, "I wish you joy! She's an angel."

"Thanks, Harold, she is," replied the other, simply, and then he dwelt fondly upon her charms, and the signs he thought he had observed of her affection.

And Harold's love was true; he was glad that Agnes had found a worthier for her love than he, and he felt happy in his friend's felicity. His friend was never conscious of the devotion he had shown, but *I* knew why he felt more drawn towards him.

A flower blooms unseen by human eye, but it does *not* "waste its sweetness on the desert air"; its fragrance has not been lost, its beauty is not in vain—the earth is richer. The gentle thought, the loving wish, may never reach the ear of the beloved; the many sacrifices that are daily made may never be known; but they are not, therefore, without effect. No! for whether known or unknown, they serve to draw more tight the cords, unseen but strong, which bind the human heart to those it loves. So it was in the vision I saw.

And lo! where Harold stood I beheld the Waters of Renunciation, pellucid, fathomless; and I gazed with awe upon that stream's majestic flow.

* * * *

I had many other visions. I saw the Waters of Renunciation in kings and beggars—in all conditions of men and women; aye! even in children I beheld that crystal stream. I saw it in the storm at sea, in the strife of men; but pre-eminently it was in the hearts of those mighty Teachers, by whose great sacrifice the world is rich indeed.

And once, too, in the days of old, I saw two friends. Dearer, far, was each to the other than his own life. War arose; and in the fierce clash of arms I beheld those two—the one prostrate, the other with spear uplifted.

"Oh! cruel is Duty, which bids me kill thee!" said the last, sadly.

The other gazed yearningly upon him, and then replied:

"And just because I love thee, I say, strike!"

And as the spear descended, in both those hearts I saw the Waters of Renunciation, pure, unruffled, with current deep and strong.

Many scenes I saw—enough to show me that wherever was humankind, there was that River also.

* * * *

The last vision faded, and I was falling. I knew I was falling to earth, but now I felt no repugnance to returning. The nature-spirits I did not see again, but I knew they had spoken

truly ; Humanity was purer, more beautiful than they. I thought of those lines of Whitman :

> In this broad earth of ours,
> Amid the measureless grossness and the slag,
> Enclosed and safe within its central heart,
> Nestles the seed Perfection.

At length I was among the old, familiar surroundings. It was still night, and the stars were shining, pure, serene. But in my heart was a purer light, a deeper serenity ; for I had seen the Waters of Renunciation, and he who has beheld that crystal stream is evermore at peace.

HERBERT KITCHIN.

THE good and beautiful is that after which every soul strives. "Those who penetrate into the holy of holies must first be purified by taking off their garments and enter naked into that which they seek ; and there they exist, and live, and understand.—Whoever therefore sees this, with what a love does he burn, with what a desire does he yearn to be at one with the Beloved," for the beauty of the Vision of God is the end of all souls, whose sorrows and trials keep them from forgetting the desire for eternal bliss. "There" is the "Fatherland whence we came ; and there is our Father." To fly to God we need no fleet or ships ; "we must throw away all things, neither strive to see any more; but having closed the eye of the body, we must assume and resurrect another vision, which all indeed possess, but which very few indeed develope.—PLOTINUS.

THE CHRISTIAN THEOSOPHIST

(CONTINUED FROM p. 445.)

Of course, when attempting to ascertain what really is Christianity, we have to enquire directly of Jesus himself. It is of small consequence what was thought of him or it by controversial writers after his time, and of none at all of what was decreed by Church councils hundreds of years later, councils composed of ignorant and partisan fanatics, seething with personal rivalries and antagonisms, and swayed by anxiety to please an emperor or his favourites. All such referees can be dropped because hopelessly incapacitated by lack of knowledge and lack of fitness, and an appeal be made straight to the words of the Master. And as we disconnect ourselves from disputatious interpretations of every kind, ignoring patristic or scholastic glosses and keenly alive to the obvious meaning which a popular teacher must have intended to convey, we soon sense the spirit which lay behind each utterance, and then the significance of the utterance itself. It is not necessary to verify every text by examining all early manuscripts, or to waste time in harmonising discordant passages, for the general purport of the whole recorded teaching is abundantly distinct. And when we perceive of what spirit Jesus was, and what was the message he sounded to the world, we know what was the religion of Christ, whatever may have become and is the Christian religion.

In a very remarkable sermon by a very remarkable man, the Rev. O. B. Frothingham, preached many years ago in the city of New York upon "The Secret of Jesus," the speaker began by remarking that to every great moral reformer there appertained a word which expressed the essence of his system. The word of Manu was Justice, the word of Moses was Law, the word of Confucius was Moderation, the word of Zoroaster was Purity, the

word of Buddha was Renunciation, the word of Jesus was Love. If we read the Gospels with this very simple key, all becomes clear. Love of duty, love of truth, love of sincerity, love of excellence, love of man, love of God—love everywhere for all that is worthy of love, antagonism only to what is poisonous, false, hypocritical, mean, inhuman, undivine. The very sharpness of the denunciations against Pharisaism and pretence were because of love to the qualities which they combated and befouled. God as the loving Father, man as the beloved child, men as brethren because thus children—these thoughts gave pervasive eloquence to his discourses and an occasional pungency when life's evils showed them traversed. The Secret of Jesus, as Mr. Frothingham demonstrated, was Love; and it was because of this deep sympathy with the tenderest of all man's emotions that the great human heart responded to his words and even deified him in a creed. Oceans of tears have been poured at the foot of the cross, and millions of souls, thrilled with gratitude for his utter self-abnegation, have prostrated themselves in enthusiastic devotion before him, eager to spend and be spent for the one who had given all for them. His sacrifice has been for centuries the theme of hymn and prayer and sermon, and the deathless story sways now, as it did in Apostolic times, the heart of sinner and of saint. You may call it legend, poetry, myth, what you will; but no historical criticism can shatter it, and no attack permanently impair, for it roots itself in the very centre of man, and its secret is beyond the reach of doubt and chill.

This spirit of love, then, this spirit which impelled the words and acts and life and death of Jesus, is the essence of the religion of Christ. It was a spirit of the broadest human interest, quite transcending family or national barriers and ranging over the whole field of humanity. Its background was a conviction that all men are the offspring of the one divine Parent, and so have common title to the universal Fatherhood and the universal inheritance. This is Theosophy, pure and undiluted. But evidently something more is needed to give it intelligent application to the world of struggling human beings, beset with innumerable difficulties and often in doubt as to principles and laws.

The sentiment, as a sentiment, is priceless because true : yet as a sentiment, it might be misdirected, fail in judicious use, be vapoury and unpractical, unless coupled with rigid facts to guide it in its mission. Perhaps it was this which led so soon to a dogmatic outfit by the Church. People would be told of the exquisite character of the recent Teacher, how full of tender pity were his words and deeds, how he insisted on reality and truth and duty, and how he lived in penury and died in shame that the thoroughness of his devotion might be apparent; and they would be moved to enthusiasm by such a spectacle. But at once various questions would arise. Men would ask: who was he? where did he acquire such powers and such philanthropy? what does he say as to the object of life, and the way to attain it, and the strength needful for that way? how does he account for the frightful evils which desolate existence, and what prescription does he offer for their cure? do we fulfil all right by simply loving each other, or are there truths of being which proclaim other lessons too? Doctors and councils undertook to answer these queries, and so arose a framework of dogma and precept and ethical obligation, speculation filling up where fact was wanting. Ecclesiastical ingenuity never had lack of material, for the changing condition of society and the sweep of religion over all fields of inquiry brought up countless problems for mind and heart; but very much had of necessity to be left to scholars, a very moderate outfit proving sufficient for the laity. Yet this has in time proved imperfect as a cure for social ill, and earnest men have asked whether the development has not been on wrong lines, and away from the sources from which Jesus drew his inspiration and which must have been responsible also for his convictions. Criticism has therefore assailed Church history even up to very early dates, and has abundantly exposed the mistake of expecting to furnish fact as to Jesus and his mission by searching everywhere save in the region back of him and from which he emerged. Theosophy states this clearly, for it perceives every one of the world's great Teachers as the outcome of a far-reaching past, voicing a message formed in the seclusion of a hidden preparation in a region and among preceptors invisible to the race yet living for it, slowly evolving

through self-discipline and trial a fitness for appearance at the very epoch ripe for him, and thus having as his conscious background a training and a certainty never to be shaken. Incomprehensible as a prodigy, anomalous as a God, Jesus is intelligible as an Adept. He must have had a preparation, and such preparation means many lives of progress and a record accumulating in wealth.

But these things mean Reincarnation and Karma, the root-truths of Theosophy. That great system cannot find satisfactory explanation of the spirit of Jesus and the words he uttered in any other way than by seeing him as the product of a long and careful process in self-culture, none of its results lost as incarnations multiplied. But with equal clearness it perceives that, if he was an outcome of law, so must be all his fellowmen and brethren. The unity of the race as from one Father implies like treatment of all, and Theosophy therefore gladly uses his own words as evidencing his and its conviction that only through many earth-lives and through a course presided over by absolute Justice can any of us attain to his spirit and his devotion. If the Church had taught Karma and Reincarnation instead of Atonement and Sacramental Grace, it would have explained the mystery of Jesus and have given his followers the clue to a regeneration of society. In showing how the Master was formed, it would have shown how his disciples are to imitate him and how the world is to be saved.

And this indicates, I should say, what is the constitution of a Christian Theosophist. Let us suppose a person deeply reverencing the character of Jesus, profoundly sympathetic with his large-hearted philanthropy, keenly percipient of the purity and gentleness and perfection of his nature, warmly responding to his call for personal attachment and a similar devotion. Jesus is his ideal man and Teacher. The record of the Gospels is for him ample treasury of inspiration and aspiration. His wants are met in the story of that life. He desires to follow the model and conform to his injunctions. He, too, wishes to rid himself of all selfish taint and to labour for the good of men. Surely such a man is a Christian.

But if ignorant of the previous history of Jesus, if without

any clue to the method by which that character was evolved, he is hampered with an almost fatal difficulty. He has virtually set before himself a model, and yet has no knowledge of the process which the model used, and which *he* must use if he is to attain the same results. Mere pious purpose will not answer, for this would be as likely to induce unreasoning fanaticism as an intelligent course. The emotional nature, apart from its risk of collapse when not braced by sober fact, is not a guide but a force. To be of value it must be conducted on right lines. Hence to become *what* Jesus became, one must become *as* Jesus became. And this was by a systematic training under fixed laws of interior and exterior culture, perceived and conformed to more clearly through a long series of distinct lives, the nature gradually advancing to higher planes, the perceptions and the character and the will strengthening with each career. The purpose could not have been varied or weakened, and every new life must have added something to its vigour. The great Law in physics and morals of cause and effect must have been present to consciousness at each step, for there can be no progress at haphazard; and this in later stages must have been imparted by skilled Teachers, for occult knowledge has to come from those who possess it. And if Jesus, thus equipped with power and wisdom for a special mission after æons of preparation for it, then stepped forth into the arena of the world's activity, and sounded a call to all who would hear of spiritual things, it must have been as the representative of a Circle of Initiates, all favouring his effort at that epoch. So are evidenced Karma and Reincarnation, and the guiding hands of Teachers and Masters, and their conviction, as well as his, that the time had come.

Of course no humble disciple of such a Prophet expects to attain a like eminence. The purpose is far more modest. But the spirit of consecration to duty and service is the same, and so is the wish to follow the same path of personal development. To follow the path it must be known, and yet none of the Gospels give any clue whatever to it. He who needs this knowledge must therefore seek it elsewhere, but nowhere can it be found save in the one system which from immemorial ages has trained the mind and guided the feet of those who would strive after per-

fection. This is Theosophy. A man desiring real imitation of Jesus can only find the key to it in that venerable science. Jesus had studied probably in Egypt, possibly in the school of Initiates in the North-east of Palestine—nothing certain being known of the thirty years before his public ministry began. The doctrines of both, however, were in substance the same, as also the course of training, and these are set forth cautiously in the books of eras earlier than our own, more plainly in those of the present day. They express that great system of spiritual philosophy which seeks to raise man upward through experience and effort to a divine elevation, and to do so after the manner appointed by the divine will. Hence they inspect the whole scheme of being and the laws of evolution, scientifically applying all knowledge to this great aim. They show what man is, and how constituted and how developed, and provide for the successive stages he must reach, and the discipline essential to each. All is matter of rigid scientific fact, the outcome of ages of recorded experience, and he who treads that path does so with assurance that every step is marked out by innumerable preceding pilgrims. Each had passed through many lives of sustained effort, each had kept perpetually in sight the karmic rule, each had achieved as he was unflinching and devoted. If Jesus was among the greatest of those Masters, it was because he had been among the greatest of those students.

Theosophy is therefore as necessary to the follower of Jesus as it was to Jesus himself. In fact, if one is to be a disciple of a teacher, how can he reject the teacher's method? And so to say that a man is a Christian Theosophist is to say that he endeavours to become as his Master through the same process as his Master. Having a like aim, he accepts a like means. He holds to the spiritual philosophy, he conforms to the spiritual training, he reveres the spiritual ideals.

Of course there are varieties of Theosophists, for Theosophy, the one central truth, must express itself in varied form as it combines with the many intellectual and emotional qualities which are dominant in different eras and in different types of men. Some are contemplative, others metaphysical, others studious, others practical, others psychic, others sentimental,

Certain lands will display a prevalent style of Theosophy, while in them certain individuals will display a modification of it after their own characters. Each is legitimate, for each is natural. And yet I venture to think that one of the finest of such varieties may be the Christian Theosophy now spoken of. It has the advantage of being to some extent indigenous, for, though much of the truth known to Jesus and equally essential now has to be learned outside the Gospels, the name Christian, the facts of Christ's life, the nature of his teaching and works, are all familiar to the locality, an inheritance of many generations. The historic record is in a book everywhere to be found, the language the vernacular and singular for its purity and beauty. If the New Testament could be read apart from the glosses of later commentators, it would be a theosophical text-book, all the more acceptable because belonging to the reader. Christian Theosophy is free from the national or local prejudice which would surround a Theosophy wholly imported. Then, too, the ethical tone of the Scripture narrative is so in accord with our modern habit. It is not a speculative or scholastic matter, but lays hold directly of practical things in life, pointing out duty in our daily avocations, making itself a rule for the counting-house and not merely for the study. This is more than modern: one may say that it is American.

And when we reach the actual spirit of Jesus himself, we see how perfectly it is fitted for the essential of a universal religion. It was a spirit of the broadest sympathy, the deepest philanthropy, the largest interest in human welfare. Its great love reached out to all who needed love or valued it, and it stretched warm hands of succour to the sorrowful and the heavy-laden, offering them cheer and peace and rest. So intensely sympathetic was it that the children came to him, and all who were in trouble hung upon his discourses and felt that he was indeed a messenger from God, for such devotion to man must have had a divine source. Even the record of his words touches the heart now as the sound of them did then, and the proud and the embittered and the sinful melt before the story of his unselfishness. Brilliant intellect may not sway humanity, learning or power may leave it unaffected, but it cannot withstand the gentleness

of love, and when that love pours itself out in generous self-sacrifice it becomes the universal solvent to which the sturdiest yield. And so the spirit of Jesus is at once the finest and the grandest and the most potent of all influences, and thus commends itself as the essential component of a religion to reach every class and every heart.

Couple it with the truths he had learned in his long preparation, the truths we know as Theosophy, and see how exactly the union meets the requisition for a religion of humanity. Such a religion must be, as we have seen, a compound of fact and force, of realities and motives. Now Theosophy furnishes those facts and realities from its immemorial study of Nature and Man. During the countless ages along which studious exploration by its Masters has gone on, the world of being has opened up its contents. The steady evolution of humanity, body and mind, has been accurately ascertained, the apparent bar of death has been overpassed and the farther course perceived, the destiny intended has been both sketched and illustrated. The various planes of consciousness have had their nature explored. Laws of life and mind and spirit have been so formulated that progress is a matter of scientific treatment. Meaning, purpose, significance suffuse the varieties of human condition, physical, mental, moral. The arbitrary distinctions and barriers invented by theology are shown to have no real existence. Everywhere the possibilities of advance are thrown open, fitness being the only passport. Re-incarnation, the great fact of each individual career, appears clear as noonday, and Karma, the law regulating its succession, shares the illumination. We know wherefore we are here, and why here as we are, and how to return as we would wish. And we know what we may be, and whither we are to push forward, and the means to push forward aright. For Theosophy solves for us the problem of existence.

Such an outfit of facts needs only the beautiful spirit of the Christ to vitalise it with true motive. Love is that spirit, love to all that is good, to fellow-pilgrims, to the Universal Brotherhood. And as Truth thus energised with Motive moves onward through the nations, everywhere must the highest instincts of humanity leap to greet it. Hope springs up as the grand designs

of Nature are exhibited and the helps to attain them are assured, and genial kindness diffuses itself over the race as the common origin and the common interest are displayed. Contests and jealousies and rivalries die down in the presence of the loving spirit; society is transformed under the new influence of cohesive care. The Religion of Humanity has been disclosed. It meets all needs and wants, it furnishes every motive and every consolation. As Christian Theosophy it unites all truth with all fervour, and, like honey out of the rock, has the strength of certainty with the sweetness of comfort. He who receives it begins to partake of its character; he who assimilates it is transmuted into its likeness; he who promulgates it has become what it illustrates and enjoins—a Christian Theosophist.

ALEX. FULLERTON.

THE mere lapse of years is not life; to eat and drink and sleep; to be exposed to the darkness and the light; to pace round in the mill of habit, and turn the wheel of wealth; to make reason our book-keeper, and turn thought into an implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence; the laugh of mirth that vibrates through the heart, the tears which freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes us meditate, the death that startles us with mystery, the hardship which forces us to struggle, the anxiety that ends in trust—are the true nourishment of our natural being. But these things which penetrate to the very core and marrow of existence, the votaries of riches are apt to fly; they like not anything that touches the central and immortal consciousness; they hurry away from occasions of sympathy into the snug retreat of self, escape from life into the pretended cares for a livelihood, and die busy as ever in preparing the means of living.—MARTINEAU.

THE GREAT ORIGINATION AS TAUGHT BY THE BUDDHA

Being an Attempt at an Exposition of the Process of Relative Origination

(continued from p. 352)

So far, then, the preliminary preparations for the manifestation —birth—of a being as a species, as specialised and separated from the rest. When all the arrangements have been made, the surroundings selected, and a body—physical or super-physical—organised, or to put it in the technical language, when the Bhava has been builded, then alone is the separated being born. So it is said :

(11) From Bhava does the Jâti arise.

That the word Jâti means appearance or birth *as a species* will be evident from the same *Mahâ-Nidâna-Sutta* to which we have so often referred. There it is said :

"If, O Ânanda, the Jâti of all, in every form and every way were non-existent—such, for instance, as that (the Jâti) of the Devas for the Deva-state (or species), of the Gandharvas for the Gandharva-state, of the Yakṣhas for the Yakṣha-state, of the Bhûtas for the Bhûta-state, of the men for the human-state, of the quadrupeds for the quadruped-state, of the birds for the bird-state, of the reptiles for the reptile-state—if, O Ânanda, the birth of beings in their respective species did not exist, then, special [or separated] existence (jâti) being absent, it being stopped, would there be any wear and tear of old age and death ?" *

* *Dîgha-Nikâya*, ii. 72, King of Siam's ed. The untranslated technical Sanskṛit terms refer to various forms of beings, some super- and some sub-human in their nature. The Bhûtas, if I mistake not, mean here the elementals, or the souls of the elements, and not spooks or departed evil souls.

All these specialised and separated forms of existence, the different Jâtis—whether in the higher kingdoms, where every individual is a species, or in the lower and sub-human regions, where the species is the individual, a species which acts as a unit different from other units of species, and includes within its fold all the entities which belong to it and which are but fleeting manifestations of the one common life of the species—all these are possible, says the Buddha, only through Bhava, which is nothing but organisation made to fit the surroundings, nothing but the adjustment of the relative position of the coming being in the universe.

A profound truth; and no thoughtful mind, as it seems to me, can fail to recognise it, if he ever ponder seriously on the problems of being. For when we come to analyse any form of being, be it a grain of sand, a man or a God, we find it has its existence as such a being only through a particular relationship with the rest of the universe; nay, it is that particular relation which we call that being. And the relation is that of Karman, activity, or that of cause and effect. Therefore it is that the Buddhist sees in a being nothing but a particular set of Karman, exceedingly complex or comparatively simple, a constantly changing, because active, link in the endless chain of cause and effect which we call the universe.* Change the relative position of this link, and the being is no longer exactly the same. Change the piece of Karman or the causal relation, which now appears as a grain of sand, a man or an angel, and the grain of sand is no longer a grain of sand, the man or the angel is something else than what he was.

Thus it is that existence as a particular being or a species depends entirely on the relation which the being bears to the rest of the universe, on the adjustment of the particular position it holds in the cosmic hierarchy of beings. It is this scientific truth which the terse Buddhist formula expresses when it says: "Through Bhava does the Jâti arise."

The same story of the origin of species we read in the

* For the identity of Karman and the manifestation of a being, see also *Bhagavad Gîtâ*, viii. 3.

Upaniṣhad, where it traces out the evolution of the different forms of being "down to the very ants."*

The pictorial representation of this link of Jâti is a child by its mother, whose pregnancy, as we have seen, symbolised the preceding link of Bhava.

Thus when the separated life is launched on the great ocean of the universe, there follows misery in its train. Then alone is there the possibility of wearing out that limited life of constant change, death and all that is involved in limitation. This has been said by the formula :

(12) Through Jâti do old age, death, sorrow, lamentation, misery, anxiety and despair spring into existence. Thus does the whole host of misery arise.

Of this entire group of suffering, death was taken to typify all, as will be seen from the pictorial representation of the Ajaṇṭa fresco where it has been symbolised by a corpse which is being carried to the cremation. And this is quite natural. For death means only change of the mode of appearance. And a manifested and specialised life is nothing but a series of deaths or of constant changes, which are the cause of all the other sorrows and sufferings. Knowing this did the Master declare :

"Yad anityan tad duḥkham."

"Whatsoever is impermanent and changeable—whatsoever is subject to death—is miserable."

At this point we reach the last link of the Causal Chain (Nexus) in so far as the origin of misery is concerned. It is the last of the twelve Nidânas as they are called. But that does not imply that with it all causation comes to an end. It only means that no other fresh form of manifestation, different in *kind* from misery, comes into being. But misery, death, continues following the line of cause and effect as long as the specific being rolls on from change to change, from death to

* *Bṛih. Up.*, I. iv. 4. In this Upaniṣhad, and in the Vedânta generally, as far as I can remember, the process of Bhava, intermediate between Upâdâna (Sambhavana, or union of the Up.) and Jâti, has been omitted. The Upaniṣhad goes on to show how, after the "union" or Upâdâna (grasping) is effected, the Jâti or species evolves from it as a cause. It does not stop to point out the gradual formation of the relation and organisation (Bhava). But, of course, it is taken for granted, as, in the Buddhist formula, the evolution of Karmen-driyas is taken for granted, though there has been no explicit mention of the process.

death, in other words, till the specific manifestation ceases to exist. Specific, separated life and constant change or death are inseparable one from the other, nay, they are the two aspects of one and the same thing. The whole universe with every being in it—Gods, men, beasts, plants, stones and all—is nothing but a continual show of changes and transformations, of constant births and deaths, of ceaseless movements and activities.* Such a universe of ceaseless changes or deaths comes into being as the last link of the Causal Chain. The origin of misery or change and death (duḥkha-samudaya) is the same as the origin of the universe itself (loka-samudaya), and of everything in it.† Such is the teaching of the Buddha.

To recapitulate, and to put the process into modern language:

1. Everything in the universe, visible and invisible—mineral or vegetable, an animal or a man, a God or an angel—consists of ceaseless changes and transformations, of deaths regarding the old and births regarding the new modes of manifestation—in short, of constant action and re-action. Therefore, there is no abiding bliss in these modes of existence. (Duḥkha.)

2. Such a state of affairs is the inevitable consequence ot all specific and separated manifestations—of species, of existence as Gods, men, beasts, plants, minerals, and so on. (Jâti.)

For as long as there is separateness and plurality, one must act upon and be re-acted on by the other, one must change and be changed by the other. Separateness, specific manifestation and change, death, sorrow and suffering thus go hand in hand.‡

3. Separateness and specific mode of manifestation, however, are the direct outcome of one's taking a particular relative position in the universe, of adjusting oneself to a particular set of surroundings—of building a world of one's own. (Bhava; namely, Kâma-bhava, Rûpa-bhava or Arûpa-bhava.)

4. The particular relative position again is determined by

* Compare Jagat, Karman, Saṁsâra, etc., as applied to the universe.

† Comp. *Saṁyutta*, xxii. 90.

‡ Comp. on this, the beautiful passage of the *Kathopanishad*, iv., 11., which says: "No difference does here exist—none whatever. From death unto death he goes who sees difference which is only apparent." See also *Bṛih. Up.* IV., iv. 19, 20.

one's clinging to, identifying oneself with, and grasping a particular set of objects and no other. (Upâdâna.)

5. The clinging to objects is due to desire. (Tṛiṣhṇâ.)

6. Desire is the outcome of pleasant sensation (Vedanâ) produced by that object.

7. Sensation is possible as long as there is the contact (Sparṣha) between the senses exercised by oneself and the objects.

8. These senses (Ṣhaḍâyatana) themselves, again, are but the outcome of, and drawn out by, the action of the objective world on one's self as the subject.

9. And the objective world (Nâma-rûpa) is the result of distinguishing oneself as the subject, and the I-consciousness, the knower, from the object which is known. The objective world is thrown out from one's own self. Thus it is the outcome of self-consciousness.

10. The I-consciousness (Self-consciousness, Vigñâna, Ahaṁkâra) in its turn is produced by a particular set of impressions or ideas—or collectively, Ideation.

11. Ideation (Saṁskâra) again is dependent upon the relation of Being to Non-Being, upon the notion "naught is" which is only Ignorance, for the Being always is.

12. Ignorance (Avidyâ) then is the ultimate cause of limited and specific existence, and therefore of all sorrow and suffering, of death and change.

Thus the true Being, the only Reality, the Nirvâṇa That *is*, manifests Itself, through Its relation with Non-Being, Avidyâ, in countless Vigñânas or Self-conscious entities, following the lines of infinite series of Saṁskâras. These Vigñânas again, objectifying the Saṁskâras, which give them their being and guide their movements, roll on from birth to birth, from death to death, and form to form. Every single entity in the universe, whether it be a grain of sand, a man or a God, is thus nothing but Vigñâna, or Ahaṁkâra, holding together a set of Nâma-rûpa. Therefore it has been said: "Whether one be born, be of old age or be dying; whether disappearing or reappearing (being re-born), all that is accomplished O, Ânanda, by this much only—namely, Nâma-rûpa with Vigñâna. By this

much only one becomes an object of designation (naming), by this much an object of definition, by this much [again] one is a being (lit. an object of cognition), [and] by this much alone does one come within the field of cognition. [In short] by this much does one roll the rolling [of births and deaths] for manifestation here in the realm of Saṁsâra (itthattaṁ)—this much, namely, Nâma-rûpa with Vigñâna [which holds it together]."*

J. C. CHATTERJI.

* *Dîgha-Nikâya* ii. 80. King of Siam's ed. This process of "rolling," or Reincarnation, which was originally intended to be included in the above essay, is left out for the present, as it is thought advisable to treat the subject separately.

IT is probable that all thoughts are in themselves imperishable; and that if the intelligent faculty should be rendered more comprehensive, it would require only a different and apportioned organisation—the *body celestial* instead of the *body terrestrial*—to bring before every human soul the collective experience of its whole past existence. And this, perchance, is the dread book of judgment, in whose mysterious hieroglyphics every idle word is recorded! Yea, in the very nature of a living spirit, it may be more possible that heaven and earth should pass away, than that a single act, a single thought, should be loosened or lost from that living chain of causes, to all whose links, conscious or unconscious, the free-will, our only absolute *self*, is co-extensive and co-present.—S. T. COLERIDGE, *Biographia Literaria*, Vol. I., p. 115, 1st. ed.

PROBLEMS OF RELIGION

To the true Theosophist every man's religion is a sacred thing, and he would not consciously jar on the feelings of any; for whether a statement of religious truth be adequate or inadequate, crude or well-considered, it is sacred for the one who accepts it as embodying his special ideal. We may rightly use our keenest intelligence and our most patient thought in searching for the wisest and most adequate presentations of things spiritual; but on the other hand we do well to remember that spiritual truths are so many-sided that the utmost the intellect can do at one time, is to present a single aspect of such a truth. Even when that aspect is given in a crude form, it but shares the crudity of all intellectual statements of spiritual truths, the difference between the crude and the polished being but a difference of degree, not of kind. We might put side by side for instance, the crudest idea of God that might be obtained from the most ignorant costermonger and the subtlest conception formed by the loftiest philosopher, and might be struck by the wide discrepancy; yet if that same subtle conception could be compared with the adoring thought of a lofty spiritual Intelligence, able to live consciously in the splendour of the Logos, we might realise that any thoughts of God that can express themselves through the physical brain can only represent degrees of inaccuracy, grotesque in their inadequacy. Even the greatest of spiritual Seers must fail when he seeks to lisp in mortal numbers the glory of the Vision that blinds his raptured gaze; much more then, when we are dealing with the ideas of Deity formulated by half-developed men and women like ourselves, may we learn humility and charity in criticising—if we must criticise—our brother's faith. It is wiser to seek, even in the strangest view, for a faint suggestion of an aspect that we may have missed, than to use our critical

fangs to rend in pieces an idea which is helping some human soul to rise, and is evolving in some undeveloped intelligence the germs of aspiration and worship.

Therefore in dealing with some of the Problems of Religion, I shall seek at least to deal with them reverently, careful to avoid jarring on human feelings, and mindful of the maxim, "Nothing that is human is alien to me." In indicating the lines along which, in the light of Theosophy, solutions seem possible, I would not force on any reader ideas which are unacceptable to his own reason and intuition, for the thought on religion which a man originates is far more helpful to him than the parrot-repetition of words that do not represent his individual conception of truth.

There are five problems of religion which stand out as of perennial and universal interest, and while each might well demand a volume for itself for adequate treatment, it may not prove useless to present them with brevity, showing how the theosophic method is at once suggestive and illuminative; for very often in religion, as in ethics and sociology, it reconciles the adherents of opposing schools by harmonising concepts that are superficially discordant, proving them to be facets of the same truth when their mutual relations are seen. These five are as follows: the nature of God in manifestation; the existence and growth of the human soul; freewill and necessity; the place of prayer in the religious life; the atonement.

First let us take up the problem of problems, that of the existence of God and the conceptions of Divinity formulated by man. There is one fundamental principle that must be recognised in approaching this problem—the unity of existence. If God and man be regarded as basically different, a mighty unspanned gulf stretching between them, then the problem of the divine existence and of man's relation thereto seems to frown upon us as defying solution. But if God and man be seen as of one essence, humanity as an offshoot of the one Tree of Life, and as one of myriad offshoots, sub-human and superhuman—one radiant arch of beings, each instinct with divine life—then the question as it affects man appears as by no means a hopeless one. The West, tending to the former conception—that of a

fundamental difference of nature between "the Creator and the created"—has swung between the unacceptable extremes of crude, anthropomorphic Monotheism and philosophic Agnosticism; the East, founding its religions on the second conception—that of unity—has contentedly accepted a religious Pantheism as intellectually necessary and as emotionally satisfying. Pantheism in the West has hitherto been an exotic, and has appealed strongly only to the highly intellectual; its God has remained a cold abstraction, intellectually sublime but emotionally chill. In the East, Pantheism, while asserting as clearly as possible the One Existence, meeting all intellectual difficulties by the affirmation of the universality of that Existence—God is everything and everything is God—yet passed naturally into the recognition of endless gradations of Beings expressing very various measures of the divine Life, some so lofty in their nature, so vast in their power, so far-reaching in the range of their consciousness, that they include every element that Christian Monotheism has found necessary for the satisfaction alike of the intellect and of the heart.

It is apparent in reviewing Christian Monotheism that anyone who approaches the study of the divine Existence from the standpoint of the intelligence is sure ultimately to land himself in Pantheism; if he does not openly reach it, it is because he shrinks from formulating the logical conclusion from his premisses. No better example of the inevitableness of this conclusion can be found than the Bampton Lectures of the late Dean Mansel; following purely metaphysical lines, he saw himself led more than once into the "dreary desolation of a pantheistic wilderness," and so passionately did his heart revolt against a view that robbed him—as he misconceived Pantheism—of his Father in heaven, that he flung aside the irresistible conclusions of his logic and took refuge in the dicta of revelation, as a shelter from the arid glare of an empty sky and a barren land. The Eastern Pantheism—which, as already said, posits a universal existence in which all beings are rooted, and accepts to the fullest the belief that in God "we live and move and have our being"—recognises also that the divine Life manifests itself in modes of existence which bridge over the gulf between man

and God manifesting as God. It acknowledges mighty Intelligences who rule the invisible and visible worlds, the presiding Gods who guide the order of nature and watch over the destinies of men, the agents of the supreme Will in every department of life, the fitting objects of reverence and of worship. Just in proportion as the existence of these great Beings is recognised and enters practically into human life—whatever may be the name given to them—is religion strong against the attacks of Agnosticism and unbelief. For these ranks of spiritual Beings, rising in ascending hierarchies till they culminate in the supreme God of the system to which they belong, give to men intelligible ideals of divinity, which rise as they rise, expand with the expansion of their consciousness, and meet at every stage of evolution the craving of the human heart for some superior Being far above itself, whom it can love, trust, reverence, worship, appeal to for aid when human help is far. It makes possible and real the "Father in heaven" for the child and the peasant as well as for the philosopher, presenting for adoration the concrete Being with enlarged faculties and powers that the heart is ever seeking. The just arguments of the metaphysician and the logician, against the existence of a God at once infinite and personal, have shattered themselves time after time against the immovable conviction of the spirit in man that it is akin to, is the offspring of some mighty divine Being, and man has doggedly refused to surrender his conception of such a Being—however illogical it might be—until a higher conception was offered including everything he was seeking in the lower.

This view of the life-side of the kosmos is one that in no way outrages reason or transcends possibility; on this the statement of an avowed Agnostic may help us: "Looking at the matter from the most rigidly scientific point of view, the assumption that, amidst the myriads of worlds scattered through endless space, there can be no intelligence, as much greater than man's as his is greater than a black beetle's; no being endowed with powers of influencing the course of nature as much greater than his, as his is greater than a snail's, seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with

entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence and omniscience. If our intelligence can, in some matters, surely reproduce the past of thousands of years ago and anticipate the future, thousands of years hence, it is clearly within the limits of possibility that some greater intellect, even of the same order, may be able to mirror the whole past and the whole future; if the universe is penetrated by a medium of such a nature that a magnetic needle on the earth answers to a commotion in the sun, an omnipresent agent is also conceivable; if our insignificant knowledge gives us some influence over events, practical omniscience may confer indefinably greater power."* This possibility of the learned Agnostic is known as truth by the Seer, and moreover it represents the life-side as corresponding with the form-side delineated by science. For the worlds around us are at various stages of evolution and are grouped in an ascending order. Our own planet is part of a group of planets, having their common centre in the sun; our solar system is part of a group of systems, having their common centre in a distant star; probably that group of systems, again, has a common centre with other similar groups of systems, and so on and on. Thus the universe is seen as made up of departments, each successive unit forming a section in a wider department—graded hierarchies of forms. The analogy of nature thus leads us to look for similarly graded hierarchies of living Intelligences, guiding the forms, and we are thus brought face to face with the Gods.

Occultism teaches us that over each department in nature there presides a spiritual Intelligence; to put the matter in a more concrete form, over our solar system presides a mighty Being, the Logos, the manifested God of that system. He would be called the Father by the Christian, Ishvara by the Hindu, Allah by the Muhammedan. His consciousness is active at every point in His kosmos; His life sustains it, His power guides it, everywhere within it He is present, strong to help, mighty to

* *Essays upon some Controverted Questions*, by T. H. Huxley, p. 36, ed. 1892. It is not pretended that Dr. Huxley believed that things *are* so; wise men, he thought, would say "not proven" and be agnostics.

save. Dimly we know that beyond Him there are yet greater Ones, but for us it is easier to conceive of the Power that maintains our system, to whom we are definitely related, than of the vaster Consciousness which includes myriad systems within His realm. Each Logos is to His own universe the central object of adoration, and His radiant ministers are rightly worshipped by those who cannot rise to the conception of this central Deity. As the intelligent beings within His kingdom rise higher on the ladder of evolution, their ideal of God enlarges, deepens and expands; at each point of their growth their ideal shines alluringly above them—narrow enough at the lowest point to meet the needs of the most limited intelligence, vast enough at a higher to task the intellect of the profoundest thinker. Thus a conception of Deity may be found which is intelligible to the child, to the ignorant, to the undeveloped, and which is to them inspiring, consoling and sublime. If a lofty conception were offered to them, they would merely be dazzled by it, and they would be left without anything to which their hearts could cling. The idea that satisfies the philosopher would convey nothing to the ignorant, the words that express it would to him be meaningless; he is told of a Being in terms that convey to him the chill void of an immeasurable space, and he is practically forced into Atheism; he is given nothing under pretence of giving him everything, for a thought that he cannot grasp is to him no thought at all.

What is needful to man in his conception of God? A Being that satisfies his heart and compels the homage of his intelligence, that gives him an ideal that he can love and worship, and towards which he may aspire. It is more important that a man should realise some One before whom his heart can expand in loving adoration than that his concept should be philosophically satisfactory and metaphysically correct. The spiritual nature is to be stimulated into activity; the soul is to be helped in its growth; the spark, which is the essence of the divine Fire on the altar of the heart, must burn up into the Flame whence it came forth and towards which it endlessly aspires. The attitude of love, of worship, of aspiration, is necessary for the growth of the soul, and if the lips falter, if the words be halting, if the

infant soul can only utter the broken lispings of its infancy, does the Supreme Love despise its offspring because the expression of the filial love is clumsy and the thought inarticulate? "As one whom his mother comforteth" does the young soul feel the clasping of the everlasting Arms, and while the form in which Deity is clothed may be that of a subordinate God, the life that thrills through is a manifestation of the one Life, the one Love.

The Roman Catholic Church has met the varieties of human need by presenting for the worship of her children not only the "Blessed and glorious Trinity," but the mighty Archangels and Angels—the "Gods" of the Ancient Wisdom and of Eastern Faiths—and the sweet human familiar image of Mother Mary and her infant Son. Hence the vast power wielded by the Church over the ignorant, who are comforted in their daily struggles and homely lives by the vision of these celestial visitants; the humble countrywoman can whisper her troubles into the ear of the gentle nursing Mother, and feel assured of womanly sympathy; the child can smile up into the face of his Guardian Angel and sink peacefully to sleep beneath his veiling wings. It is noteworthy that the Roman Catholic Church holds the learned while attracting the ignorant, satisfies the philosopher while consoling the peasant. And this is because she adapts her teaching to her pupil, and does not offer the stone of an abstract idea to those who crave the bread of a concrete presence. Moreover, by thus giving intelligible objects for the worship of the unevolved she guards from degradation the sublime concepts of Deity that the advancing soul demands. The all-pervading mighty presence of God omnipotent, omnipresent, omniscient, and the gracious divine Motherhood of the Virgin immaculate, remain as deep spiritual verities in nature, unvulgarised by the cramping materialising of the undeveloped mind. The Holy of Holies is kept unpolluted, while the thronging multitudes find all they need in the outer courts. Only those who have been anointed with the chrism of spirituality may pass within the veil, and see the dazzling glory of the Shekinah lightening the most holy Place.

ANNIE BESANT.

(TO BE CONTINUED)

THE FRATRES LUCIS

The Order of the Knights and Brothers of Light

"To the Seven Wise Fathers, Heads of the seven Churches of Asia, health, happiness and peace in the Holy Number."

Such is the heading of a valuable manuscript, a condensed outline of which can now be placed before the students of Theosophy, and which will prove of interest to many of them. But before treating the MS. it is necessary to relate how this precious document came into our possession, and then to give a brief sketch of the Fratres Lucis, as the order forms a valuable link in the chain of theosophical ancestry.

Beginning, then, with the MS. It was one of the many rare and valuable manuscripts belonging to the library of the late Comte Wilkorski,* in Warsaw. He was a well known mystic and mason in Poland, and did much towards the spreading of occult science in his country. Like a "bolt from the blue" came the Imperial edict for the suppression of all mystic bodies in Russia and Poland; Catherine II. would brook no societies in her kingdom, which she, as woman, could not join. Thus, as Empress, she closed all the Lodges, and swept the valuable libraries off to St. Petersburg and Moscow. The Imperial Library in Petersburg is a veritable occult treasure-house, for from the collection of the Comte Wilkorski alone the Empress harvested fifteen hundred bound works on occult and mystic subjects—Theurgy, Alchemy, Theosophy, etc., with numberless manuscripts, private and most precious to students. We were fortunate enough to unearth, hidden amongst other rare gems of occult lore, an original document belonging to the Knights

* Sometimes called Wieligorskey.

of Light, one, perhaps, of the most interesting and important of the mystical bodies of the last century, an order which was governed by "Unknown Heads,"* and about which very limited knowledge has escaped into the outer world. The manuscript—which now appears for the first time in print—has been translated from Russian into French, thence into English. Its chief value for students of Theosophy consists in the following facts:

1. It shows clearly that the Theosophy of the present century is identical with the Theosophy of the last and preceding centuries, by the way in which it is kept apart—in the charges given to entering neophytes—from magic, theurgy, and alchemy.

2. It gives us a definite link with the mystic students of the last century and must be, at least, about a hundred and ten years old in its present form, *i.e.*, the actual document we have seen. It was carried off from Warsaw to St. Petersburg about 1785.

3. The relation of Freemasonry to the mystic bodies is shown very clearly; it appears to have been one of the "steps" by which members passed on to more definite training. For even in the last century masonry—in general—appears to have been regarded as a body without a soul, or perhaps to say a "lost soul" would be more accurate.

4. The "Blue Masonry," or St. John's Masonry, was the only form regarded as having a definite link with the mysteries of the past,† according to those authors who are not prejudiced materialists.

5. The document gives us an authentic and faithful account of the inner details of a secret and mystic organisation, and is in itself one of the best answers to the charges brought against the Order.

No set of persons has been more bitterly attacked than the Fratres Lucis; by the Materialists in Germany they were accused of every crime. The Church in Austria was as unfair. Fortunately the robbery of Catherine II. has placed in our hands evidence of the utmost value in disproving these charges, and but for the

* The Theosophical Review, xxii., 311.

† *Isis*, ii., 398.

"looting" of the imperial Catherine, this document would still be safely hidden by those who have other documents of the Knights of Light in their keeping.

Turning now to the historical aspect of the subject, we can have no doubt but that this society is identical with the very Fratres Lucis cited by Kenneth Mackenzie as having been founded at Florence in 1498; his account is as follows, and it coincides moreover with various facts within our knowledge:

"The Brothers of Light—a mystic Order, *Fratres Lucis*—established in Florence in 1498. Among the members of this order were Pasquales, Cagliostro, Swedenborg, St. Martin, Éliphas Lévi, and many other eminent mystics. Its members were much persecuted by the Inquisition. It is a small but compact body, the members being spread all over the world." *

To the names here enumerated may be added that of the Comte de St. Germain, Mesmer, and many others less well known to the general public of our day, but none the less most zealous students and workers in the past. It was alleged by many of the enemies of mysticism, such, for instance, as Herr Dr. Biester and Herr Nicolai, in Berlin, that this Society was founded by the Baron Hans Heinrich Ecker von Eckhofen only about the year 1780, and that it was broken up and its members dispersed in 1795. These rumours were widely spread in the periodicals of the day, by those whose wish fathered the thought; but, unfortunately for their veracity, which is now being sorely tried by time and research, the Brothers of Light still live.

The periodical which was the special organ of the Order continued to be published up to the year 1812, and perhaps longer; this important work was entitled, *Der Signalstern, oder die enthüllten sämmtlichen sieben Grade der mystischen Freimaurerei, nebst dem Orden Der Ritter des Lichts;* für Maurer und die es nicht sind. (Berlin, 1804.)

That this work was much thought of may be seen from a reference to it in a book published some time later by a well-known mason and mystic student, Herr *Z.* Funck, who writes as follows: "However much may have been written on Freemasonry, no work gives the unvarnished truth, and when occa-

* *The Royal Masonic Cyclopædia*, p. 453, by K. R. H. Mackenzie, London.

sionally the order of admission has been given, much remained behind, and the most important points were left untouched. *Der Signalstern, or the Seven Unveiled Degrees of Mystic Freemasonry*, Berlin, by Schöne, is up to now the most important work. . . . The Baron Ecker von Eckhofen also possessed a collection of MSS. concerning all the organisations of the Masonic Order and other secret societies, which was unique in its way."*

Passing on from these unknown members to the period more within our own knowledge, we find that the link is still kept unbroken, for the Abbé Constant—better known as Éliphas Lévi—was a member of this body, Lord Lytton was connected with it, and the documents belonging to the Fratres Lucis are now in the charge of one of the members of the Theosophical Society, having been committed to his care for possible future use. Thus we have the link in our midst, the thread which definitely connects the work and workers of the nineteenth century with those of the eighteenth. Perhaps it may enlighten some students in their valuation of such MSS. if they learn how wholesale was the destruction in the last century of occult and mystic works. In Vienna, for instance, during the reign of Maria Theresa, the Prefect of the Court Library, President of Studies and Censorship, by name Gerhard, Freiherr von Swieten, made a wholesale destruction of alchemical and other works of like character. "The number of works of this kind destroyed by Swieten is said to have amounted to twenty thousand, amongst them works of relatively inestimable value. They had been taken partly from the Court, partly from the University library, and were partly collected in a thorough house-to-house search undertaken for this purpose."† This took place about 1770. Another passage gives even more detail; it says: "The baiting and hunting of the Deists under Joseph, of the Illuminati under Leopold, of the Jacobins under Franz, had been mere child's play in comparison with that which, on von Swieten's signal, continuously stormed in upon the unlucky

* *Kurze Geschichte des Buchs Sarsena*, p. 19, by Z. Funck. Bamberg, 1838.

† *Silhouetten aus der Oesterreichischen Maurerwelt.* Latomia, xxvii., 75. Leipzig, 1869. Published by T. T. Weber.

Rosicrucians and their companions . . . first they were proscribed, then given over unprotected to the arbitrary pleasure of the subordinates of the police, who penetrated into their houses during the night, dragged the terror-stricken people out of their beds, rummaged out their cupboards, confiscated and destroyed their books and writings, shattered their apparatus, threw their costly chemicals out of the window, walled up the laboratories, seized upon all their effects, took from thence the unhappy creatures, with their hands bound like common criminals, and then left them pining in unhealthy prison cells for weeks—for months indeed—without trial, regaled them with flogging and scourging, oppressed them with exorbitant fines, and finally shifted them off over the frontier—often without legal judgment from competent courts—mostly towards Bavaria and Saxony, without troubling themselves further as to the fate of the helpless ones." * The writer might have added one more clause to the very accurate description here given, and the picture would have been complete. He omits to say that in all the public papers and magazines the characters of the leaders of the mystical societies were attacked in every possible way, and their names besmirched with accusations of vice and dishonesty. On the death of the Empress in 1780 better times dawned for the Mystics and Rosicrucians. Joseph II. became a protector, and not an enemy, but even he could not restore the good name and reputation of some of those unfortunate Occultists. For the printed aspersions still remained, and the world is ever more ready to see the evil in people than the good. If numbers are any criterion of success, then indeed Vienna was a true centre for mystical activity, for we find the numbers of those who could be counted in various occult societies, spurious and true, as mounting up to 20,000 in Joseph's reign. Such, then, were the conditions in Vienna when the centre of activity of the "Brothers of Light" was removed from there to Berlin; very few of the Rosicrucians were, however, admitted into this order, for they were very generally tainted with a thirst after gold and powers of various sorts, having fallen away from their ancient ideal.

* *Op. cit*

Turning now to the most prominent men who took part in this mystical society, we find first two brothers, whose names are prominently brought forward in all the attacks that were made upon occultists and mystics in the last century—the Barons Heinrich and Karl Ecker von Eckhofen. Few men have suffered more bitterly from unmerited aspersions than the Baron Heinrich, the elder of the two brothers. They were nephews of one of the famous Rosicrucians of the early part of the last century, Dr. Schleiss von Löwenfeld of Salzbach, who was named *Phoebron* in the R+Order. Von Eckhofen was also, at one time, a member of the Rosicrucian body, but he had left on account of his doubts as to the genuineness of the knowledge possessed by these later Rosicrucians. He was in consequence most bitterly attacked by his late co-members, and accused of being the author of a book which appeared at that juncture, containing some very serious charges against the Order, and showing how much they had fallen away from the early ideal. It was called *Der Rosenkreutzer in seiner Blösse. Zum nutzen der Staaten hingestellt durch zweifel wider die wahre Weisheit der so genamnten ächten Freymaurer der goldnen Rosenkreuzer des alten systems*, von Magister Pianco, Amsterdam, 1781. This work caused much sensation, and all the blame fell on Heinrich von Eckhofen, who, although he had withdrawn from the Rosicrucians on account of their methods and lack of real wisdom, did not attack them. He defended himself against the charge, but without avail. Fortunately one reliable author knew the facts, and he says: "Nicheri Veckorth was the name of the elder Hans Heinrich Ecker von Eckhofen in the Rosicrucian order. We possess a pamphlet which is unknown to Kloss,* entitled *Nicheri Veckorth an Phoebron Chlun über den in der Wahrheit Strahlenden Rosenkreuzer*. Cum licentia Superiorum. Regensburg, 1782. In this pamphlet Ecker defends himself against Phoebron, who thought he was the author of *Der Rosenkreuzer in seiner Blösse*, by Magister Pianco. (Kloss. Bibl. n 2651), and Phoebron not only attacked Ecker in his work *Der im Licht der Wahrheit Strahlende Rosenkreuzer* (Leipzig, 1782), but robbed him of his honour as a citizen.

* Kloss is a great authority on Masonic and mystic works, and had a valuable library in Frankfort. His Bibliography is a most valuable compilation for students.

Nicheri (or Ecker) affirms that the real author of the first named work—the real Pianco—was Friedrich Gottlieb Ephraim Weisse. Ecker says of himself that he had become a Freemason in his 16th year, and very soon after a Rosicrucian; he had some mysterious dealings with the 'Lodge of the Seven Heavens' (which we do not find mentioned in any notices); in 1776 he left the army with honour; in 1778 he founded an Order (the Joachim's Order ?); he had been for a long time Gentleman of the Bed-chamber, and since 1779 had been Counsellor at Court. He had a very large correspondence with princes and ministers and even kings, and does not deny having accepted men in a new and better regulated system.* This system here referred to may be that of the Ritter des Lichts or the Asiatische Brüder, in both of which these brothers laboured faithfully. The pamphlet alluded to by the editor, quoted above, is indeed very little known, and the onus of the attack fell entirely on Hans Heinrich von Eckhofen. The order of the Knights of Light was first made public in Vienna about 1780, when he was living there, working to purify the occult organisations. At the period we have cited, when von Swieten persecuted all these societies, Eckhofen left Vienna and went to Berlin, where he made a strong centre for mystical students. The Order of the Brothers of Light was joined by the Crown Prince, Frederick (afterwards Frederick William II. of Prussia); later on his son also became a member (William III.), under the name of "Ormerus Magnus." Says Findel in his Masonic history on this point: "The King, wishing to oblige the Unknown Chiefs of the Order, thought he could not do this better than by bestowing marks of distinction upon their Superior Director."†

Besides the King and Crown Prince of Prussia the Landgraf Charles of Hesse held the post of Chief Superintendent in the Order; the Duke Ferdinand of Brunswick was a member; also von Bischofswerder Königl. Preussicher, General and Minister of War to Frederick William II.; the latter was also a most zealous adherent of the Rosicrucians, a member also of the

* *Allgemeines Handbuch der Freimaurerei*, ii., p. 426; Leipzig, 1863. Zweite Völlig umgearbeitete Auflage von Lennings Encyclopædie der Freimaurerei.

† *History of Freemasonry*, by J. C. Findel, trans. from 2nd ed., p. 276. London, 1866

"Strict Observance"; he was, moreover, like Prince Charles of Hesse, a personal friend of M. de St. Germain. Nor must the name of C. N. von Schröder be omitted; he was also in a high and responsible position at the Berlin Court as Königlich Preussicher Hauptmann, and was also a member of the "Strict Observance" and a Rosicrucian; also von Wöllner, who was Minister of State and Chief of the department of Ecclesiastical Affairs. He was also a Rosicrucian and a member of the "Strict Observance," and a most devoted student. The younger Hans Karl Ecker von Eckhofen was, like his brother, most active in this work, but as he had most to do with another Society, the "Knights of Asia," the details about his life must come in another sketch.

Many writers pretend that these two societies were identical, but they were not, and there is no foundation for the assertion except in the fact that members of the one society were frequently members also of the other.

Both the Barons Ecker von Eckhofen had been Councillors at the Court of Prince Hohenlohe-Waldeburg; both had held various public and responsible offices.

Such are a few of the members of the Fratres in Berlin. Their ramifications extended in various directions, but it never became a "popular" movement; the conditions were too difficult, as we shall see. Let us turn now to the MSS. of Wilihorski,* of which only a condensed summary can be given. It is headed:

"MANUSCRIPT OF THE BROTHERS OF LIGHT.

"The system of the Wise, Mighty, and reverend Order of the Knights and Brothers of Light. To the Seven Wise Fathers, Heads of the Seven Churches of Asia, health, happiness and peace in the Holy Number!

PART I. SECTION I.

SECTION I.

"In my opinion, peace, both inward and outward, depends in all societies on their outward and inward order, and therefore certain laws are required which have this effect and maintain it in regular activity. For this reason We command:

* This name is sometimes spelled Wieligorsky.

SECTION II.

"That the whole System of Knights and Brothers of Light be divided into five Sections and into as many degrees, as follows:

"(*a*) Knight Novice. 3rd year.
(*b*) Knight Novice. 5th year.
(*c*) Knight Novice. 7th year.
(*d*) Levite.
(*e*) Priest."

After this division into degrees, the writer goes on to say that each such degree was to be called a "chapter," differing according to the degree—for instance, "the Chapter of the Knights of the Novices of the 3rd year," with its sub-divisions; the "Chapter of Levites" in the same order, and according to its degree.

SECTION II.

This Section contains "the perfect foundation of the Chapters, of their division in Europe according to their difference, their strength, their power, their importance, order, date, etc."

The next clauses contain an elaborate arrangement of numbers: that is to say, each Province is only to have certain numbers. "The number of Novices of the third year shall be 5 times 27, or 135; the number of Novices of the fifth year 4 times 27;" and so on. But when the "Chapter" is arranged, a much more limited circle is formed. Thus we find that not more than 19 are permitted at a time, and presumably the "Novices" have to wait until vacancies occur, for in Section 6 it speaks of certain promising "Novices of the third year" having to wait, and being "made to study only the theory of physics." All the various "Chapters" and the body of the whole system depended on one "Head Chapter," known to the Knights by the name of the "Protectorial Chapter of Europe."

SECTION III.

This deals with the arrangements for voting at the election of officers; these are of interest, for they demonstrate the conservative methods adopted by this order. First it is laid down that

no Novices of any degree can either "hold a sitting, or have a vote on any matter." That is to say, that until the fifteen years of probation had elapsed no member could have a voice in the organisation—a wise and wholesome rule which resembles very closely the Pythagorean School with its five years of silence. In the fourth degree, that of the Levite, we read: "No Levite by himself alone can hold a sitting, nor have a vote, but all the Levites of a Chapter have together a single vote." In the fifth degree there is again more power permitted: "Every Priest may hold a sitting and have a vote in the 'Chapter' in which he happens to be, whether the Chapter of Novices, that of Levites, or his own."

Section IV.

This section proceeds with the manner in which the elections are to be conducted; it decrees that "the building in which the Knights and Brothers assemble must be spacious, sufficiently isolated, and suitable for their business; that is to say, it must have at least four chambers, of which one must serve as an antechamber." Then come the directions for the furnishing, which is to be minutely symbolical in design and colour. "The walls are to be hung with red stuff with green stripes at the edges; on each wall must be placed seven lustres, each with three candlesticks." But in the middle of the chamber is to be a Church candelabrum with "seven golden candlesticks;" most elaborate are the altar arrangements, with its steps of mystic numbers and curtains to shield it.

The elections are to take place at seven o'clock, not later; the Novices at this ceremonial are to remain in the outer chamber with drawn swords, to act as guards for the inner chambers. Within all is in stately and dignified arrangement. Then after some opening ritual there comes an impressive ceremony. The Provincial Administrator, having rung his bell seven times, makes the following speech: "Our meeting, reverend and mighty Brothers, has for its cause a very serious matter, which has been explained to you. Your choice is to fill the post of a mighty and reverend Brother, who may, as Head of our Province, take right good care of it, and of the whole of our Sublime Order in general. Try so to make this choice that you may fearlessly give account

of it to the Supreme and Infinite Being." After this admonition comes the business of casting the votes, conducted in a dignified and responsible manner; when the votes have been taken, the newly elected Knight is installed and given his "cap and gown." Then follows a service; the newly elected one kneels at the altar while the Chancellor reads the psalm: "Why do the heathen permit themselves to rage, and the people speak a vain thing? The kings of the earth rebel, and the rulers conspire against God [against] His holy Sovereign! Let us break their bonds asunder and fling away their fetters from us. But God is living in the heavens and above us; He speaketh to them in wrath, and shall terrify them with His anger. But I have set my Heavenly Father on the Mount of Zion. I will proclaim that which the Lord hath spoken to me. Thou art my Son, I have given thee life. Break them with an iron sceptre, break them in pieces like an earthen vessel! Let me show forth the Lord unto you, and let me give you judges on the earth. Serve God with fear, and rejoice with trembling. Kiss the Son and perish not on the way, for quickly is His anger kindled, but great good shall be for those who put their trust in Him."

"After this prayer the Chancellor-Assessor and the Knight Sword-bearer uncover the chest and head of the newly-elected one" and after some more ritual the following queries are put by the Provincial Administrator:

"Reverend Brother, dost thou promise to believe till the end of thy life in the good Author of all creatures?

"Reverend Brother, dost thou promise to observe truly the statutes of the Order of the Knights and Brothers of Light, never to try to diminish or change them, and in accordance with these laws to leave to each one his rights and never to forsake them?"

"I promise it."

"Does the Reverend Brother promise to love the Knights and Brothers of Light more than himself, all fellow-members as himself, to render to everyone such service as may be expected from him?"

"I promise it."

After these vows are taken, "the Chancellor takes a golden

cup in which the Priest's oil is kept, and anoints the crown of the head of the newly-elected person in the pattern of two pieces of a tree bent in the shape of a cross, with the words: 'God elects him as the chief of His elect' (anointing the left hand and the chest); 'David said to the Philistine: Thou dost threaten me with thy sword, thy spear, and thy shield, but I draw near to you in the name of the Lord, the God of Israel, whom thou hast heard" (anointing the right hand). After this he is robed in his robes of office, the Chancellor then places his cap on his head, addressing him thus:

"He who is the Chief Priest among his brothers, on whose head has been poured the holy chrism and whose hand has been touched, shall be clothed with this sacerdotal robe, and let him not uncover his head nor rend his robe."

Other exhortations are made to the new Knight on the grave responsibility that his new office has entailed on him, ending with this prayer: "They who have ears to hear, let them hear what the Spirit saith unto the Church: he that overcometh shall have the first tree of life in the paradise of God. And to the angel of the Church he shall write: This is the first and the last, who shall die and shall live again; to him that overcometh I will give of the hidden manna, and I will give him a good certificate, and this certificate he alone that hath it shall know it. The lightning shall arise from the Altar, and also the thunder and the Voice, and seven lighted candlesticks shall be before the Altar which represent the seven Spirits of God. . . . . May God bless you and keep you! May God instruct you and be gracious to you! May God turn His countenance and give you peace!"

ISABEL COOPER-OAKLEY.

(TO BE CONTINUED.)

CALLED TO THE GODS*

A Legend of Northern Siberia, Toungouss Tribe

Near the Pole, in the Land of the Midnight Sun, where the river Ken-Yura storms down the rocks to an area of greener plains, stands erect a high pile of wood richly ornamented with sculpture. To this pile every year the Toungouss, errant tribes, stream from the near ranges of mountains. The valley then overflows with life, and the camp fires, lighted in a half circle at the foot of the mountain, form in the summer twilight a diadem of golden sparks through the pale green veil of the forest with its misty grey trunks. How beautiful are the mountain valleys in that season; the summer flies do not yet sting, and a sweet shade rests on the earth. All is in flower and glory; on the high summits glitters the winter snow cooling the heat; over all a pale transparent sky, without stars and without night, burns in one single glow of pink, melting the sunset of the vanished day into the dawn of the new. During a whole week the elders assemble round the wooden pillar, for council and social needs; they collect the taxes, and distribute the duties. In the meantime the young of the tribe make merry with dances, sports, games, and love-making. All is one song of life and mirth and colour, and the silver jewels of girls sound like spring bells everywhere.

So it was of old.

But one year a sad silence fell on the mountains. No peals of laughter rolled with the thunder of the river, no swift foot of elk glided over the moss. The council assembled slowly, with reluctance. Dark faces, mournful eyes. The merry Toungouss were like changed men. As yet they lingered, awaiting the long-delayed coming of Seltichan, the chief of the rich men, the wisest and the most respected.

* Free translation from V Sirko's *Yakout Novels*

'He cometh not!" they said, "and who will come to those that are doomed!"

"Eh, prince," said one of them to the first speaker, a rich hunter, "we cannot escape Fate."

"No, no use," murmured the prince, like one in a dream "I tried, I failed."

He told them again his fearful story: "I was with my herds on the highest top of Bour-Yanghi, I was to come down soon, here to the valleys. But I heard of the death of all the cattle around, and I was detained by caution. The God was merciful a long time. Then I grew proud. One night, all at once, I awoke with a trembling of heart. I heard from afar a strange noise, like a call. I listened; it was like guns firing in the forests. Then I rose and left my tent, the moon was shining; the dogs crawled to my feet, and below—behold!—a huge shadow glided along the mountain, into the woods of the valley. I held my breath and covered my eyes with my hand, overwhelmed with awe."

"Oh, oho, oh!" sighs the crowd.

"And then, what? a hundred cattle fell dead on the spot. We left the place the same night, without even waiting for sunrise. We fled, and the herds died on the way. All was in vain; I did not even take the rein from their horns. So say the Russian hunters; they advise: 'Do not touch *his* victims, *he* will be angry and find you out anywhere!' We fled so far that we came where no human foot had been set; there were stones, nothing but stones, and the wild wind of the heights. We made a hole in the snow under rocks and lived in it. It was good there, we began to hope. No beast died. One day went, a second. We did not speak of *him*, we tried not to think of *him* even, perhaps he will forget us. We did not leave the herds for one hour, living among them like the wild Tchouktchees, the nomads of the desolate Foundras.* All at once, again I awoke in the night with a trembling heart. As before, the moon shone and the herds slept in the snow and the silence. All around were the shadows of rocks, but *one*

* "Foundra" is a vast space of frozen moor.

shadow was not a shadow of stone, it hung by itself in the air. . ."

"Oh, oh, oh!"

"Naked, I glided from my bed and crawled along in the shade with my gun. I was mad with frenzy and thought to kill him; he did not notice me, he stood and looked at my herd. My gun struck a stone, the noise made him turn and he fastened on me his burning eyes. I fired, I do not know what came then. Something like a storm went over me. When I rose my herd was dead. Toumara was a poor man!"

All were silent.

Toumara looked up, and his eyes remained fixed on a point outside the circle of listeners with an expression of surprise and emotion. All turned in the same direction, and beheld, leaning on a milk-white elk, an old, silver-haired Toungouss, robed in the ancient many-coloured national dress. Behind him, holding the reins of his elk, stood a youth, like him in face and dress.

"Seltichan," exclaimed all. "Art thou come, our father! And we thought thou hadst forsaken us! What news? What hast thou heard and seen behind the range? How lives the tribe of Memel? Are they happy yet, or dying as we are? What wilt thou do, O our sire? Comest thou alone, or with thy tribe? Are ye all going to the sea, or shall ye come back to the Range?"

Seltichan gave the reins to his son, entered the circle, and saluted all. He sat down near the prince.

"The plague crossed the Range two months ago," said the old man, calmly. "The Memel fled. They go to the sea, but will take another road, far from the stricken. All will arrive this evening."

"O Seltichan! we thought thou wouldst come, thou the sage, the hero, the happy one!" said the prince.

A shadow passed on the elder man's noble brow.

"No one can escape Fate," he answered, coldly.

"Thy fate is success, O Seltichan. The God loves thee."

Again a shadow flitted over Seltichan's face. He retorted shortly:

"The God loves me because I keep the old rules. My

goods are not tainted with human tears; they come to me from woods and water, from rocks and mountains."

"Oh! thou hast always been the generous hand that helps!" cried out the circle. "In days of need thou hast helped thy people. Thou gavest to those 'deprived of the next day.' And who but thou canst give?"

"It is the truth, without thee we are lost, Seltichan! Who is richer? Whose heart is kinder? Art thou not the first among us? Who is without fear, without malice, who never lies, never bows down? Thou alone, O Seltichan!"

"God knows I will not forsake you. I will divide with you what is mine," said Seltichan, with uprising emotion.

"How we suffered, O friend," began again Toumara; "how dreary was the long flight in the mountains, with hunger and terror pursuing our camp. The rest of the cattle fell, the little children died of want. We ate the strings of our boots and the leather of the tent. One day nothing was left. We stood in the icy desert far on the summits—we alone: my wife, my son, my child-daughter and I. The girl was yet full of life, and fresh like a deer. 'Toumara,' said her mother, 'let the girl die to preserve her parents' life.' The child looked on without understanding; our hearts fell. Her mother said to her: 'Talio, when the race is in danger, the daughter dies for it.'"

"True, true," exclaims the circle.

"'Go, then, Talio, wash in the white snow and take thy last look on the world.' The child now understood and sprang back, screaming. We held her by force. Then she implored us with tears: 'Wait till the night, the God may send a prey. I am so afraid; I want to live.' And we waited, looking to the horizon, the knife of sacrifice in the mother's hand. All at once a scream; I rose; my wife showed me afar at the forest's verge, a wild elk. We killed it, we ate; the God gave us food, to die only tomorrow."

At this moment a well-known sound startled the listeners. . . . The faces grew sunny. Mioré, Seltichan's son, came running to his father.

"Our people are coming, father."

"They arrive!" cried the younger man, and all ran back to the way leading into the forests.

They arrived. In front, on a dark golden elk, came a young and fair girl. Her silver-decked robe showed how loved she was in the family. In her hand she held a spear, a "palma" with which she opened the caravan's path through the bushes and the low branches of the woods. Her long hair fell free under a diadem of many coloured pearls, and above her sweet head the spear rose into the tender green, catching the sun's rays like a flying flame.

"Hoka! Hogar!" exclaimed the younger men, dazzled by her appearance.

Two great black dogs jumped round the girl. Behind came the long caravan with the noise of men's voices, the cries and trampling of animals, the tinkling of women's ornaments, which is the most pleasant music for the ear of the free and nomad Toungouss in his cold solitudes of the Pole.

"Ah, Tchoun-Mé, Tchoun-Mé!" sighed the young men, looking on the beautiful girl disappearing in the farthest bush. Then all preserved for a moment a respectful silence, for Seltichan's eldest son, the famous hunter, "Ray of the Ice," was passing.

Seltichan then rose and saluting all, departed. That meant, that he expected them all as his guests that night.

The prince looked envious; he had asked in vain for Tchoun-Mé's hand for his son, and now he was poor.

They were all there, eating, eating, till the hunger of months was forgotten, and they danced and sang.

"Oltoungaba," said Seltichan to the old Shaman, the sorcerer of the tribe, who was sitting near him, dark, dry and old like a lichen on the wood; "the God may yet bring the joy to our mountains again!"

"Seltichan," answered the old Shaman with a strange air, "our life is but a shadow thrown on the water."

* * * *

The next day up rose amidst the azure and gold of a pure sky, the joy and expectation of all.* They assembled in council, sitting on the ground, the elder in the midst, the younger behind, women and children listening outside.

* The sun, after the long winter,

Oltoungaba rose and stood among them.

"I am very old," he said, "there are younger and more powerful Shamans."

"Oltoungaba, our guide," cried the circle, "who would dare to speak to the Gods in thy presence?"

The old man was silent and looked on them musingly.

"How canst thou tarry," they began again, "when already we are like dead men?"

"Not for myself I fear. I remember the old rules. How shall my weak tongue speak in such a trial? Why call the awful One? If no hero comes forward then, I must die!"

"We must all die, all the same. We are ready; do it, Oltoungaba, if thou wishest us well!"

"Be it so," said the Shaman, after a slight pause.

Two of the most famous Shamans then came forward and dressed the old man in the magic robe with long fringes and many metallic emblems and shells. They loosened his grey hair and put on his head an iron crown with horns. An elderly Toungouss, his servant, dried at the fire his mystical tambourine. When the instrument at last was dry enough and strung like a bow, he tried it with a blow of a stick. A sad, wailing sound thrilled the air and was caught up by the distant echo of the mountains. The Shaman then sat down in the midst of the circle, on the skin of a white elk, its head turned to the south. The old man began to smoke his pipe, swallowing the smoke and taking each time a few drops of cold water. He spilled the rest of the water on the ground to the four quarters, and sat there motionless, turned to the sun. Long, long he remained so, his head bent and his eyes fixed on the distant glittering white summits of the range. At last a shudder ran through his frame, he fell in cramps. At this same moment an eagle threw his black shadow on the earth, and a sharp cry cut the air—whose voice was it? the eagle's, the magician's? None could tell. All began to tremble.

"Bad sign, bad sign," was muttered all around.

A mighty stroke on the tambourine and the bird flew up. Again the Shaman remained motionless. A long time elapsed. Then he began to play; like the humming of bees it seemed to

come from afar, nearer, nearer; stronger and stronger the noise grew, sounding now like a waterfall, like a storm, raging at last like a horde of bloodthirsty mænads. For one moment it trembled with wild fury; then, thrown down by a skilful hand, the tambourine fell straight on the white skin and remained silent, still trembling like a leaf.

"O Golioron!" cried out the Shaman, veiling his face with his palms.

Silence again. Again the mysterious invocation. The birds of the air flew up with shrieks as if they informed the powers of the air of some grave event. Again was heard the voice of the magician. His assistant now answered rhythmically at the end of each strophe:

"Hear ye the voice of the sea?"

"Oh, we hear."

"I, who preceded creation."

"Oh, yea!"

"I, the first among the chosen."

"Truly so."

"Ask them to come, the Shining Ones."

"Let them come!"

"He is like a cloud. A black crow flies before him. O child of mystery!"

"Child of mystery!"

"I am thy son. I, the worm, touching with my soles the earth, I implore thee."

"I implore truly."

"Help my weak heart to tread the difficult way."

"Oh, yea!"

And then, with invocations, the Shaman began the sacred dance of the difficult way. He met with strange and awful obstacles; he described them with graphic gestures; he trembled and triumphed; at last, held up by his faithful assistant, the old man stopped, and remained erect, lifting his tambourine high to the skies.

He sang to the Gods, describing them all in the dark shapes of that Northern imagination: "O Etygar, thou serpent of the underground, O Inany, O Arkunga"—and many they were—

"and thou whose shadow only we know. Why are you angry with your servants, O mighty Ones? Take black and white cattle, take silver, furs, coloured skins, pearls of glass and fiery drink. Who will sacrifice to you, when we all fall? Is that not enough? take a pure girl. She will bear a 'name,' no man will call her wife. O Golioron, fiery Golioron, pass on the earth, and speak to us."

Silence.

Then, in the thunder of the tambourine were heard the dreaded words that came as from afar:

"Give your dogs what you have to throw away. Show your submission; man is obedience. If not, you all will die as flutters away the mist of the morning."

"Oh! what can give those who have lost all?"

"In old times died the one who was the best, the richest, the proudest, blessed with strong sons, with fair daughters—the good, the wise, the brave. We will look on his paling face, on the dread of the end, on the tears of parting."

Oltoungaba stopped. . . .

"I will not tell the name," he whispered; "Oltoungaba is not envious, he wants the blood of none. What needs the Shaman but his tambourine? I have said."

Slowly, like one tired, he went through the rest of the ceremony. Then he sat down among the others. He was offered some tea. The others turned to their meal of flesh. None looked at Seltichan; he also seemed to have heard nothing. He was gay and communicative. The repast soon made this child, nation forget its recent awe.

Alone, his favourite son Mioré looked on Seltichan with undisguised sorrow.

"You will eat the old man," said he, with irritation, as Oltoungaba passed him. The Shaman threw at him a look of anger and astonishment.

"Thou art young and rash," said the magician, and left him standing.

"Father," a moment later said the children and the wife to Seltichan, as his guests departed. "Our sire, do not worry over what has passed; we are thy faithful slaves." And Selti-

chan, looking into their loving eyes, smiled and partook of his evening supper with a peaceful mind.

The dawn had not yet come when he arose next day and noiselessly glided out of his tent, disturbing none of the sleepers. Everywhere all were yet asleep. All was veiled with the soft mist of early morning, the first rays of the sun climbed over the Range, glittering on the rock edges among the blue shadows of the snow. Far on, at the tent of the prince, another man was standing, looking also on the beautiful rest of Nature.

It was Oltoungaba. Why was he with the prince? thought Seltichan. A dark suspicion came into his mind, and he turned back to his house with a heavy heart.

"Children," called he, "get up! Chun-Mé, daughter, light the fire; Enough have you rested on such a day!"

In a few moments the morning meal was ready. None spake, but sorrow and suspense were on all the faces round the wooden plate that served as table.

When Seltichan had finished his pipe, he addressed at last his youngest son:

"Mioré, go, call the tribe."

The youth remained motionless.

"Hearkenest thou not?"

Mioré fell at his father's feet.

"O father, do not leave us—our race opposes thy resolution! Let all our herds be stricken by the plague. We will hunt. Let them kill the fat prince."

"Silly child," said the old man, "thou knowest not yet for what I will see my tribe. Go."

"Father," cried they all thronging round him, "father, let us fly. All is ready, let us go, even if we fight."

An angry blow at Mioré made them stop, "Will you leave rending my soul to pieces?" cried Seltichan. Mioré rose and silently left the tent.

* * * *

The great excitement of the preceding night was even increasing. The race of Toumara gathered on the plain in rich light fur dresses ornamented with coloured fur and silver; the young men had their spears. The crowd was in violent mood.

"Father," implored Mioré, "you are betrayed. The prince has bought Oltoungaba's help."

"Let Oltoungaba be tried then," spoke Seltichan with a sad face. The Shaman came into the stormy crowd; dark and very old he looked and his steps were reluctant. The highest of the elder chiefs began the interrogatory.

"Hast thou received gifts from the prince to make Seltichan die, so as to let the prince remain the highest in the tribe?"

"I received gifts from him, and from thee also, and from Seltichan; I live by the gifts of love. But no one asked anything and nothing did I promise. Shame on such sinful thoughts. Shame on you. Ask everyone."

Oltoungaba turned to Seltichan: "*Thou* dost not believe me either. Hast thou forgotten how I loved thee as a child? how I taught and helped thee? how I told thee of far off countries and of the old traditions? Was I not thy father's friend? Was I not proud of thee even as of my son? Thou art a true Toungouss, a sage and a brave, we know. But these who were willing to die of old, were they not the best? To thee and to all I swear I spake true. May my hand burn, as burns my heart, through thy offence."

And the old Shaman, swift as a flash, put his hands in the fire. Seltichan sprang to his side:

"Forgive, and you all forgive," said he. "Think no evil, as I do not, for I am going. I am now resolute to go, I am called. I go, but ye remain. Be happy. Be prosperous again. Be good. I go, but my thoughts are soft as the rays of the setting sun. Fare thee well, my race."

And, tearing from his breast the embroidered dalyss, the coat of feast, he plunged his knife into his heart.

One moment he yet remained erect; then the body fell, the soul was gone.

A general cry ran through the air up to the mountains.

Oltoungaba bent his knee by the side of his pupil, opened the coat over the wound and, laying his hand on it, he turned to the Sun:

"O thou, highest of Gods! Help, protect! We are not the vilest and the worst, we who brought up such a heart!"

"We, who brought up such a heart!" cried all with him; for all for one moment felt their souls glow, ready to die as had died the brave who lay among them—for his brothers' lives.

"Such are the heroes," murmured the Shaman after a long silence.

And with loving care he covered with the embroidered dalyss the convulsed white face of the martyr.

ONCE upon a time, Lord Buddha was staying in Kanshâmbî (?) on the bank of the Ganges. There the Lord saw a huge piece of timber carried down by the stream of the river. Seeing this, He addressed the Bhikṣhus, saying:

"Do you not see, O Bhikṣhus, that huge piece of timber carried down by the stream?"

"Yes, Lord, we do," said they in response.

"If, O Bhikṣhus, this timber block do not go towards either bank, nor sink down in the middle of the river; if it be not thrown ashore, or taken possession of by human or non-human beings; if it fall not into a whirlpool or be not rotten inside, then will its tendency and inevitable direction be towards the ocean. Because, O Bhikṣhus, the current and direction of the Ganges are towards the ocean.

"In the self-same way, O Bhikṣhus, if you also do not vacillate this way and that way, if you do not sink down in the middle, nor are thrown ashore; if you do not allow yourselves to be taken possession of by men or non-human entities; if you do not fall into a whirlpool or be not rotten within, then you also, O Bhikṣhus, will make your way inevitably towards Nirvâṇa. Because, O Bhikṣhus, the tendency and direction of Right View—of the Wisdom I preach—are, without fail, towards Nirvâṇa."

"What are, O Lord, these sideways, sinking down and so on," asked one of the Bhikṣhus present.

"The two sides, O Bhikṣhu, are the six senses inside and the objects thereof outside. Attachment to and seeking pleasure in these sense objects is termed sinking down in the middle. Being thrown ashore is pride and self-hood. To be taken possession of by men, means to be entangled in and to selfishly cling to, household life, sons and daughters, and so on. To be taken possession of by non-human beings is to take to ceremonial and ritualistic religion with a view to attain to Godhood and the rest. The great whirlpool into which men fall is the five-fold desire for sense-objects. And to be rotten within is to be of evil nature and thought and deed."

(SUMMARISED FROM *Saṁyutta*, XXXV. 200.)

THE EDUCATION OF THE HUMAN RACE

By Lessing

Translated by Caroline Marshall

(continued from p. 465)

XXIX.

Here and there an Israelite would certainly extend to each individual member the divine promises and threats which applied to the state as a whole, in the firm belief that whosoever was pious must, of necessity, also be happy, and that whosoever was unhappy must be bearing the punishment of his misdeeds; he would further believe that the punishment would be transformed into a blessing as soon as he abandoned his misdeeds. It would appear that such a one wrote Job, for the plan of it is entirely in this spirit.

XXX.

But it was not possible to allow daily experience to strengthen this belief, for in that case it would have been all over with the people who had this experience, and no recognition and acceptation of the truth, as yet so unfamiliar to them, would have obtained. For if the pious man were absolutely happy, and if it belonged to his happiness that his contentment should be broken by no terrible thoughts of death, that he should die old and entirely satisfied with life, how could he long for another life? How could he meditate upon that which he did not yearn after? But if the pious man did not meditate upon it, who should? The sinner? he who felt the punishment of his sin? and who, if he cursed this life, renounced so willingly that other life?

XXXI.

It was of still less importance that here and there an Israelite denied, expressly and directly, the immortality of the

soul and future reward because the law did not refer to them. The denial of the individual, were he even a Solomon, did not arrest the progress of the general understanding; indeed, it was of itself a proof that the nation had now taken a great step nearer the truth. For individuals only deny what the many are bringing into consideration; and to bring into consideration that which no man has hitherto troubled himself about is the stepping-stone to knowledge.

XXXII.

Let us also admit that it is a heroic obedience to obey God's laws, simply because they are God's laws, and not because He has to make them good to the observer:—to observe, although the observer despairs of future reward, and is not very certain of a temporal one.

XXXIII.

Surely a people, educated in this heroic obedience to God, must be destined to fulfil, must be, of all people, most capable of fulfilling, quite special divine purposes? Let the soldier who renders blind obedience to his leader also become convinced of the ability of that leader, and then say what that leader may not venture to carry out with him.

XXXIV.

Until now the Jewish people had rendered homage to the mightiest rather than to the wisest God, in their Jehovah; until now they had rather feared Him as an angry God than loved Him; and this is a proof that the conceptions they had of their most mighty one, God, were not quite the right conceptions that we ought to have of God. But now the time was ripe that these conceptions of theirs should be enlarged, ennobled, corrected; to bring this about God availed Himself of an entirely natural means, of a better and more correct measure according to which they gained the opportunity of valuing Him.

XXXV.

Instead of placing Him in contrast, as heretofore, with the

paltry idols of the petty, neighbouring, rude tribes, with whom they had constant feuds, they began, in captivity, under the wise Persians, to measure Him against the Being of Beings, such as a more enlightened understanding recognised and reverenced.

XXXVI.

Revelation had guided their reason, and now, of a sudden, reason cleared their revelation.

XXXVII.

This was the first mutual service that those two rendered each other; and to the Author of both such a mutual influence was so little unbecoming, that without it one of the two would be superfluous.

XXXVIII.

The child, sent into a far country, saw other children who knew more, who lived better lives, and asked itself with shame: "Why do not I also know this? Why do not I, too, live so? Would it not have been well had I been taught this in my Father's house?" Then it seeks out once again its primer, of which it has long been weary, in order to put off the blame upon primers. But lo! it perceives that the blame does not lie with the books; that the blame is his alone for not having known this, for not having so lived, long ago.

XXXIX.

As the Jews, at this time, guided by the purer Persian doctrine, recognised in their Jehovah, not merely the greatest of national Gods, but *God;* and as they could more easily find Him as such, and point Him out to others in their sacred writings, because He was, in truth, to be found in them; and as they evinced the same aversion for all sensuous representations of Him, or at least were taught to have the aversion, as the Persians always had, what wonder that they found favour in the eyes of Cyrus, with a divine worship, which he recognised, it is true, as far below pure Sabæism, but still far above the coarse idolatry which had, instead, conquered the forsaken land of the Jews.

XL.

Enlightened after this wise about their hitherto unrecog nised treasures, they returned, and became a totally different people, whose first care it was to make permanent this enlightenment amongst themselves. Apostacy and idolatry in their midst were soon abolished. Man can be unfaithful to a tribal God, but never to God, when he has once recognised Him.

XLI.

The theologians have sought to explain this complete change of the Jewish people in different ways, and one, who has well shown the inadequacy of these different explanations, was at length for giving us "the visible fulfilment of the prophecies, written and expressed, concerning the captivity in Babylon, and the restoration out of the same," as the true cause. But even this cause can only be the true one, in so far as it pre-supposes the more exalted conceptions of God now for the first time accepted. The Jews would now recognise that to work miracles, and to foretell the future, belonged to God alone. Hitherto they had ascribed both to their false Gods also; and it is for this reason that the wonders and prophecies had made so weak and fleeting an impression upon them.

XLII.

Without doubt the Jews acquired familiarity with the doctrine of the immortality of the soul, when in captivity among the Chaldæans and Persians. They assimilated it better in the Schools of Greek philosophers in Egypt.

XLIII.

As, however, this doctrine was not held in the same estimation, considered in the light of their scriptures, as the doctrine of the unity and attributes of God—the former being completely overlooked by the sensual people, and the latter sought for; since a previous exercise was necessary, and as they had until now only had allusions and hints, it was not to be expected that belief in the immortality of the soul could possibly become the belief of the entire nation. It was, and remained, only the belief of a certain sect.

XLIV.

I call a "previous exercise" in the doctrine of the immortality of the soul, the divine threat, for example, of visiting the sins of the fathers upon the children unto the third and fourth generation. This accustomed the fathers to live in thought with their latest descendants, and to feel, beforehand, the misfortune which they had brought upon these guiltless ones.

XLV.

I call an "allusion" that which only excites curiosity and incites to a question. Such, for instance, is the oft repeated saying "he was gathered to his fathers," instead of, "he died."

XLVI.

I call a "hint" that which already has a germ from which the truth as yet held back may develop itself. Such was Christ's conclusion from the naming God "the God of Abraham, Isaac and Jacob." From this hint it certainly seems possible to work out a strong proof.

XLVII.

In such previous exercises, allusions and hints, is to be found the *positive* perfection of a primer. In the same manner the above mentioned quality of not making the way to the undisclosed truth more difficult, or of barring it, constitutes the negative perfection of such a book.

XLVIII.

Added to all this is the dress and the style. (1) the dress of abstract truths, not lightly to be passed over, in allegory and instructive single cases which were given as actual facts. Such are, the creation under the image of dawning Day; the origin of evil in the story of the forbidden tree; the beginning of variety of tongues in the story of the Tower of Babel, etc.

XLIX.

(2) The style—at times even and simple, at times poetical, full throughout of tautologies, but tautologies that demand insight, because they now appear to be saying something else, and yet are saying the same thing, and then again seem to say the same thing and are in reality saying another or one which might be another.

L.

And you have all the good qualities of a primer for children and for a nation in the child state.

LI.

But every primer is for a certain age only. To delay the child, who has outgrown it, longer than was intended is injurious. For, in order to do this in even a tolerably useful manner, the teacher would be forced to put more into it than is there, and to draw out more than could possibly be found. He would have to seek too closely the allusions and hints, make too much of them, shake out the allegories too minutely, indicate examples too formally, press the words too much. This gives the child a petty, crooked, cramped understanding; it makes him secretive, superstitious, full of contempt for everything comprehensible and easy.

LII.

Precisely in this manner did the Rabbis handle their sacred books! Precisely with this character did they imbue the mind of their people!

LIII.

A better Teacher must come and tear the worn out primer from the child's hands. Christ came!

LIV.

The portion of the human race which God had willed to include in one plan of Education was now ready for the second

great step. He had, however, only wished to include in such a plan that portion which by language, intercourse, government, and other natural and political circumstances was already inter-united.

LV.

That is, this portion of the human race had so far advanced in the exercise of its reason as to demand and be able to use nobler and more worthy motives in its moral dealings than the temporal rewards and punishments which had hitherto guided it. The child is now a boy. Dainties and toys yield to dawning appetites. He would be as free, as honoured, as he sees his elder brethren.

LVI.

For a long time now, the better portion of this section of the human race had been accustomed to be ruled by a shadow of these nobler motives. The Greeks and Romans strove earnestly to live on after this life, if only in the memory of their fellow-citizens.

LVII.

It was time that another *true* life, to be expected after this one, should influence his conduct.

LVIII.

And so Christ was the first certain, practical Teacher of the immortality of the Soul.

LIX.

The first *certain* teacher—certain because of the prophecies which were fulfilled in him; certain because of his own resurrection after a death, through which he had sealed his doctrine. Whether we can, at this period, prove this resurrection, and these miracles, I will not attempt to determine; nor will I attempt to determine who the person of this Christ was. All that may have been important for the acceptance of his doctrine; now it no longer weighs in the recognition of the truth of this doctrine.

LX.

The first *practical* teacher—for it is one thing to conjecture, wish, believe in the immortality of the soul as a philosophical speculation, but it is another to adjust the inner and the outer actions to it.

LXI.

And of this at least Christ was the first teacher. Notwithstanding the fact that many nations were imbued, before his time, with the belief that evil deeds must have their punishment in this life, yet they were only such as brought harm to civil communities, and therefore already had their punishment in the civil community. It was reserved for him only to inculcate an inner purity of life in view of a future one.

LXII.

His disciples have faithfully propagated this doctrine. And if they had no other merit than that of having given a general circulation to a truth which, it would appear, Christ had only intended for the Jews, they would still, and therefore, be reckoned among the guardians and benefactors of the human race.

LXIII.

That they, however, added to this one great doctrine, others whose truth was less illuminating, whose utility was less elevated, was only to be expected. Do not let us blame them for this, but rather seriously enquire whether after all these mixed doctrines have not given a new impulse to the direction of human reason.

LXIV.

Experience has at least made it clear that the New Testament scriptures, in which these doctrines were, after a time, found to be stored, have yielded, and still yield the second, and better primer, for the human race.

LXV.

They have, for the last seventeen hundred years, occupied human thought more than all other books, have enlightened it

more than all others, were it only through the light which human reason itself brought to bear upon it.

LXVI.

It would have been impossible for any other book to become so generally known among such different nations; and the fact that such diverse methods of thought have been exercised upon this same book has helped forward, without any doubt, the human race far more than if each nation had had its own special primer.

LXVII.

It was, further, highly necessary that each people should, for a time, hold this book as the *ne plus ultra* of their knowledge. The boy must so think of his primer at first, in order that the impatience to get through it may not rush him into things for which, as yet, he has laid no foundation.

LXVIII.

Yet again—and it is of the greatest importance to-day—be cautious, thou abler youth who art impatient, and chafing over the last page of this primer, and beware of letting thy weaker comrade mark what thou faintly perceivest, or what thou art beginning to see.

LXIX.

Until these, thy weaker brethren, are up with thee, rather turn once more to this very primer, and enquire whether that which thou takest to be merely windings of method, and patch-work of didactic, is not perhaps something more.

(TO BE CONTINUED)

THEOSOPHICAL ACTIVITIES

We have mentioned in the Watch-Tower the opening of the Central Hindu College at Benares, so need not repeat the account here.

India

Preparations are going forward for the Annual Convention of the Indian Section, to be holden this year at Benares at the end of October. The President-Founder will be present; also the Countess Wachtmeister, Miss Lilian Edger, Mr. Bertram Keightley, Dr. Pascal, and Mrs. Annie Besant. A large gathering of delegates is expected.

The reports from Branches shew much activity; the Madura Branch has bought a piece of land on which it proposes to erect a public theosophical reading room and library.

The Hope Lodge has before it for the next three months a most interesting syllabus. Papers have been promised by Mrs. Higgins, on "The Theosophy of the German Poets;" Mr. Faber on "The *Secret Doctrine* Justified;" Mr. A. Schwarsz on "Mesmerism;" Mr. Stchebatchoff on "Tolstoi;" Mr. Peter de Abrew on "Devil Dancing and Bal Ceremonies of Ceylon;" Mrs. Human on "The Theosophical Aspect of Christianity;" and Mrs. Beatty on "Job the Initiate."

Ceylon

The work of the Lodge is progressing fairly and the members show much earnestness. When the new schoolroom is built it will also serve as a Lecture Hall. Colonel Olcott arrived here early this month, with two delegates from the Pariah Community of Southern India. The object of his mission was to confer with the Buddhists of Ceylon *re* the reversion of the Pariahs to Buddhism. It appears that the ancestors of these people were Buddhists, and the present generation of them desire to revert to their ancestral faith. The Colonel was appealed to about the matter, and he is doing all he can to help them. At a meeting held at Colombo with the principal Buddhist priests, resolutions were passed, expressing the sympathy of the meeting with the Pariahs. The Colonel will carry these resolutions to the Pariahs of Madras, and it is believed that a Dravido-Buddhist Society will be

finally formed to further Buddhist propaganda in the Madras Presidency. It may not be out of place to mention here that there exists in Ceylon a community identical with the Pariahs. They are called the Rodiyas, and they have no social standing in Ceylon among the caste-bound Sinhalese. Recently a case referring to this community was reported in a Sinhalese paper, when a number of Rodiyas were refused the right of worship in a Buddhist Temple. This may sound strange in the ears of many a Western reader, but the fact remains that in a Buddhist land, where it is naturally expected, according to Buddhist tenets, that there should be no caste distinctions, the people yet uphold them. That the priests are party to it is an open secret.

During his stay in Colombo, the Colonel was the honoured guest of Mrs. Higgins at a drawing-room meeting of the Hope Lodge, held at the "Musæus." All the members were present, and a very enjoyable meeting was brought to a close with an excellent selection of music. Mr. Stchebatchoff sang some Russian songs, favourites of H. P. B., taking back the Colonel to the days of the "old lady."

The work of the Musæus School and Orphanage is going on splendidly. Mrs. Higgins and Mrs. Beatty are untiring in their devotion to the cause. Mrs. Beatty will be soon leaving for Engiand, and her place will be filled up by another lady expected before long, as first assistant to our dear Principal, Mrs. Higgins. It is now definitely arranged to lay the foundation stone of the new wing (School-room and Lecture Hall) of the Musæus on August 14th.

S. P.

THE Eighth Annual Convention of the European Section of the Theosophical Society took place on July 9th and 10th, and the Report is, before this, in the hands of all the members. The meeting was a most successful one, and marked a steady increase in the strength and stability of the Society during the past year, and a growing change in the attitude of the outside public towards it.

Europe

The proceedings began on Friday, July 8th, when a reception in honour of the delegates was held in the Westminster Town Hall. Many members brought their friends, and all seemed to take pleasure in welcoming the strangers and in becoming better acquainted with each other. At nine o'clock everyone went upstairs to another large hall to hear Mrs. Besant speak on "The Reality of the Unseen World." This lecture had been arranged by Miss Gertrude Stewart,

who had taken much pains to plan the excellent arrangements, and it was well attended by an appreciative audience. The next morning at ten o'clock the business meeting was held in the French Drawing Room, St. James' Hall. The usual routine was followed. Mr. Sinnett, Vice-President of the Society, was elected chairman, the roll of the European delegates was called, and those from other Sections welcomed; the representatives of the other Sections spoke, or read the greetings of their General Secretaries. India was well represented by Mr. Chakravarti, who made an inspiring speech. The reports of the General Secretary and of the Treasurer showed the Society to be working steadily, and the year as one of growth in many ways. The new members number three hundred and fourteen, and there are thirty-seven Branches in the Section. A valuable addition to our literature has been made by Mrs. Besant, who, from the midst of her busy life in various lands, has given us *The Ancient Wisdom* and *The Three Paths*. THE THEOSOPHICAL REVIEW is the transformation of our old friend *Lucifer;* its new price, 1*s*. per month, has put it within the reach of all who wish to keep on the flood-tide of theosophic thought. The *Lotus Bleu* has developed into *La Revue Théosophique*, and Italy has started, in *Teosofia*, a theosophical monthly. The answers to questions in *The Vâhan* have often been written by advanced students, and have given the organ of the Section a unique value during the year. Perhaps better than in any other way, the numerous translations of the articles on theosophic subjects by our best writers into Greek, Danish, French, German Italian, Norwegian, Spanish and Swedish, mark the spread of our movement and prove the devotion of our members in many continental countries. The important work of visiting home and foreign branches and of helping students was shown to have been carefully carried on by the members of the Headquarters' staff. The small sectional expenditure of £643 13*s*. 5*d*. only marks the amount passing officially through the Treasurer's hands. The real activities of the Society are provided for by the working members as they arise, and their costs do not appear on paper.

The chief interest of the business meeting centred around the formal resignation by Mr. Mead of the post of General Secretary, which he had so bravely and ably filled through the storm and sunshine of the Section's youth, and of the confirmation of the appointment, by the Executive Committee, of the Hon. Otway Cuffe to fill the vacant position. Mrs. Besant in a few well chosen words ex-

pressed the deep appreciation of Mr. Mead's unselfish devotion during the past eight years felt by the members, and Mr. Mead in reply spoke of his hope to serve the Society still better in the future in his own particular line of research into the origins of the Christian Religion. Mr. Herbert Burrows was elected Treasurer, and the Executive Council was re-elected, Mr. Hodgson-Smith giving place to Mr. Mead. After the usual routine business and the Chairman's address, a vote of thanks to the latter brought this very satisfactory sitting to a close.

In the afternoon, tea and conversation attracted the members to Avenue Road, and the usual group photograph was taken, over 150 members and delegates appearing in it. At the evening general meeting in the Small Queen's Hall, Mr. Sinnett and Mr. Bertram Keightley spoke, the Vice-President on "The Antiquity of Civilisation," and the latter on "What Civilisation ought to be."

Many of the members came up to the Library on Sunday morning and much enjoyed the lucid explanation given by Mr. Leadbeater to many of the questions on "rounds" and "planets" and higher states of consciousness.

"The Post-Resurrection Teachings of the Christ" was the subject of Mr. Mead's speech in the evening, at the Queen's Small Hall, and Mrs. Besant spoke, it was considered even better than usual—which is saying a great deal—on "The Theosophical Society and Modern Thought," and thus fitly brought to a close our most successful Convention proceedings. The high tone of good feeling and the earnestness of the members were marked features of the whole gathering, and the presence of Mrs. Besant amongst us was much appreciated.

The Section Reference Library will be closed during August.

A new Centre has been formed at Battersea, under the care of Mr. Philip Tovey.

The North of England Federation will hold its quarterly meeting at Harrogate on Saturday, August 20th. Mrs. Besant will preside, and will also deliver two public lectures in Harrogate on Sunday, August 21st.

The course of five lectures by Mrs. Besant upon "Esoteric Christianity" in the Small Queen's Hall is proving very successful, and is attracting good audiences. A valuable innovation is the sale of these lectures, which are printed from stenographic reports, at 1*d.* each. The demand for them is large.

Three times during July the Blavatsky Lodge had the good fortune to listen to its President—twice upon the subjects down for her upon the lecture list: "Emotion, Intellect and Spirituality," on July 7th, and "Individuality" on July 21st (it is proposed to print these lectures as Transactions of the Lodge), and once on July 28th, in the place of Mrs. Cooper-Oakley, who, we are sorry to say, was suffering from a bad eye. This was the last time the Blavatsky Lodge had an opportunity of hearing Mrs. Besant before her departure for India early in September, and after a helpful address upon "Difficulties of the Inner Life," the President bade the Lodge good-bye with an earnest admonition on the duty of each member to make a point of keeping up the attendance in her absence, and of thinking more about the welfare of the Lodge than of the gratification of listening to this or that speaker.

Mrs. Besant delivered a most interesting address on Monday, the 18th, at Grayshurst, Haslemere, the residence of Mr. and Mrs. Axel Haig, upon "Theosophy in its bearing upon some of the Problems of Life." Mrs. Besant spoke with much eloquence for an hour, out of doors, in a delightfully secluded spot at the end of a small avenue of trees, where she stood surrounded by a little crowd of attentive listeners who had been invited to meet her, and many of whom wished that the lecture had been twice as long. All present were much impressed by the wonderful power and intense earnestness of the speaker. Theosophy is new to Haslemere society; may the seed sown prove to have fallen upon good ground.

America

The Chicago Branch T.S. closed its season's work on June 29th, and will resume its regular weekly meetings on the first Wednesday in September. During the past year we have brought our membership up to one hundred, but it has fallen off a little, till at present we have ninety-four or five members. We have studied in open meetings the Manuals, with a specially prepared syllabus, and later, *The Ancient Wisdom*. From time to time we have varied this set programme with addresses from various members, and also from outsiders, on specific subjects. During the winter we had lectures on Sunday afternoons that were fairly well attended, but it has not seemed possible as yet to make Theosophy popular in Chicago. Our Branch Secretary, Miss Stevens, has been very ill, but late advices show improvement, and we hope to welcome her back in a few weeks.

The Headquarters are kept open, and although the Branch has formally adjourned until September 1st, a member has volunteered to be at the rooms every Wednesday evening, so that strangers dropping in may meet with a welcome.

The National Committee held its regular monthly meeting on July 5th. We have been trying a correspondence plan, each member writing to four or five Branches inviting correspondence, and exchanging ideas for branch and propaganda work. As yet, but little result has followed. In the meantime we are getting our committee machinery into line for winter action. PAULINE G. KELLY.

The Alpha Branch of the Theosophical Society in Boston, Mass., which was organised by Mrs. Besant in September, 1897, has secured headquarters at 6, Oxford Terrace. The rooms are open daily, and in addition to the regular weekly meeting, there is a Sunday afternoon *Secret Doctrine* class; both are well attended. The Branch owns a library of about fifty books, and it is gradually growing.

The President of the Ânanda Lodge, Seattle, Washington, reports a general feeling of friendliness towards us, and hopes to take advantage of this, through the help of the National Committee of Chicago, mentioned above. The heat of summer causes many of the Lodge members to be away, but they are planning new work for the autumn months.

REVIEWS AND NOTICES

MAGAZINES AND PAMPHLETS.

IN *The Theosophist* for July "Old Diary Leaves" deals with Colonel Olcott's visit to Burma, and the serious illness of H. P. B. at Adyar in 1884, when her life was saved by her Master. Some mesmeric experiments conducted by Colonel Olcott in Bombay and Paris are also described. Mr. W. A. Mayers concludes his paper on "Contemporary National Evolution," showing the amazing growth and development of the white races during the last two centuries. Mr. S. Stuart concludes his interesting "Notes on Divination." "Bengali Folk-Lore" is continued by Mr. Nakur Chandra Bisvas. In the concluding portion of "Prophecy," Mr. C. A. Ward mentions a curious Cheshire prophecy, a good deal of which has been verified. The third

lecture, delivered by Miss Lilian Edger during her Indian tour on "Man, his Nature and Evolution," is of interest.

With the June number *The Siddhânta Dîpîka* begins its second volume. A. Mahâdeva Shâstri continues his translation of the *Vedânta Sûtras;* the other papers are mostly of interest to our Indian members.

The Journal of the Mâha-Bodhi Society contains an interesting notice on Professor Bühler, the eminent Viennese Sanskrit scholar, by Professor Cecil Bendall. Professor Bühler was recently drowned in a boat accident on Lake Constance, and his death, at a comparatively early age, is a great loss to the world of scholarship. He held for many years the professorship of Sanskrit at Elphinstone College, Bombay, and a school inspectorship in Guzerat. These posts gave him exceptional facilities for studying the Indian customs and the history of the country, and, in conjunction with Sir R. West, Professor Bühler published in 1867-76 his *Digest of Hindu Law*. He also translated "Manu" with an admirable introduction, besides writing many articles. His greatest work, the *Encyclopædia of Indo-Aryan Research* is unfortunately unfinished.

Rays of Light, from Ceylon, in a short article called "Debt and Dandyism," draws attention to the increasing extravagance amongst the young Sinhalese, who try to live in European style and thus get into debt, which hangs as a millstone round their necks for the rest of their lives. It is a sad reflection that more of the bad qualities of the western people are invariably mirrored in the east than the good.

The Prashnottara for June has short papers on "The Origin of Letters" and "The Growth of Trees." Mr. P. S. Subramania Aiyar's lecture, delivered on "White Lotus Day" at the Madura Branch, on "Avatâras," is also given.

The Saṁskrita Chandrikâ, a Sanskrit monthly, contains an article on the late eclipses, and another gives the substance of an exposition by the present Shaṅkarâchârya of Shriṅgiri at Madhurâ (Muttra). The rest deals with subjects little interesting to us. It is a pity that a periodical published in Sanskrit should be so poor in contents.

In the August *Vâhan* the "Enquirer" is of great interest. G. R. S. M. explains at length the Pythagorean "pairs of opposites." C. W. L. deals with the question of repercussion on the physical body, and with the various kinds of insanity, some of which affect the man on other planes than the physical. B. K. suggests a course of study and reading, by which testimony can be found to corroborate the claim of the Theosophical Society as to the teaching

of the Masters. A. A. W. discusses some of the workings of the law of Karma.

The Journal of the Royal Asiatic Society of Great Britain and Ireland, July, 1898, contains several articles of interest to the student of Buddhism from a historical point of view. One of them deals with the recent finds at the Piprâhwâ Stûpa. These relics are very old and are supposed to have belonged to the Buddha Himself. It seems that this Stûpa was erected to enshrine some pieces of bone supposed to belong to the sacred body of the Lord. An accompanying plate, showing some of the relics and the prototype of the inscription, add to the value of the essay. There are also some very important utterances of Lord Reay, showing the importance of the study of Indian literature on the part of the English, and how the lack of this knowledge acts as a great drawback in the promotion of friendly feelings between the Indians and their rulers.

Theosophy in Australia discusses in its various extracts the possible end of the world within six centuries, as recently put forward by Lord Kelvin, "The relative Positions of Science and Religion" from an editorial in a recent number of *Appleton's Popular Science Monthly*, and an article by Dr. Andrew Wilson on "Some Byways of the Brain" in *Harper's Magazine* for April. "Among the Philistines" is the first instalment of a paper, "which deals in generalities;" it is thrown into the form of a conversation between a cynic and a Theosophist; the current objections are brought up by the former, and are very ably dealt with by the latter, who makes of the cynic a useful peg on which to hang some theosophic tenets. "Ancient Religions," by H. A. W. is a very admirable attempt to compress into a short paper the fundamental identity between the ancient religions and Theosophy. The author apologises for the incompleteness of his work, but, considering the length of his paper, he has managed to include so many interesting references and quotations, that students will be enabled by them to take up any line of study for themselves to prove the truth of the statements made by H. A. W. "Questions and Answers" deal with the nature of matter and the difference between Monadic Essence and Elemental Essence, and again, between Elemental Essence and Astral Matter.

Mercury for June contains a paper by Mrs. Ada Knight Terrel on Black and White Magic from the rationalist standpoint. In the short paper called "A Model Prayer" some helpful interpretations are given of the "Lord's Prayer" in the light of Theosophy. The

opening contribution is a paper written by Dr. English, of Adyar, which, besides his notes, contains long extracts from a hitherto unpublished writing of H. P. B., giving her opinion of "H. S. O."

Teosofia, from Italy, opens its July number with Dr. Pascal's paper on "Reincarnation." Mr. Marques continues his "Scientific Corroborations of Theosophy."

Revue Théosophique Française. The translation of *The Devachanic Plane* is continued. Mrs. Besant's article "On Prayer" is reprinted. In a short paper called "Possession," Hemdji classifies and describes the various ways in which people are obsessed. F. H. Balfour writes on "The Buddhism of Japan."

The third number of *L'Idée Théosophique* gives a review of the spread of Theosophy in Belgium, and under the title of "Fleurs de Theosophie" prints a series of selected extracts from *The Secret Doctrine*, followed by quotations from the writings of Dr. Pascal, Mr. A. P. Sinnett and Mrs. Besant; these latter are called "Pensées Choisies."

Sophia, from Spain, continues the translation of "The Esoteric Character of the Evangelist" and "In the Twilight." Mr. Soria continues his articles on "Genesis."

Theosophia. Our Dutch contemporary opens with a paper on "Dogmas," by Afra. The translations of *In the Outer Court*, and *Masters as Facts and Ideals*, by Mrs. Besant are continued. Mrs. Windust's lecture delivered at the Dutch Convention on "Conditions of Membership," and the continuation of Mr. I. Van Manen's rendering of the *Tao Te King* complete the number.

We have also received *The Ârya Bâla Bodhinî; Light; The Temple; Modern Astrology; The Vegetarian; The Herald of the Golden Age; The Journal of the Research Society* (America); *The Woman's Weekly; Review of Reviews; The Anglo-Russian; Love's Idol and other Poems*, by R. B. Holt; *Ideals of the East*, by H. Baynes; *Two Brothers*, by Augustinus; *Some Philosophy of the Hermetics; The Morning Star*, by Vitruvius; *The Making of Religion*, by Andrew Lang, etc.

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